

# The Congregationalist.

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*R. W. DALE, M.A.*

THE original of the photograph which we present with this number needs no introduction, either to the readers of THE CONGREGATIONALIST or the members of the Congregational Churches. "The Times" recently described Mr. Dale as "the most eminent of the local celebrities of Birmingham," and considered it a proof of Dean Stanley's courage that he ventured to select America as the text of his Birmingham address, seeing that Mr. Dale had so recently made a similar tour, and given his impressions to the public." Such a compliment from a neutral witness is a striking testimony as to the position which Mr. Dale has won in the town with which he has been identified during the whole of his public life. His relations with the great metropolis of the Midlands, if not absolutely unique, have not many parallels in the Dissenting ministry. Born in London (December 1, 1829), he was but a youth when he entered Spring Hill College, and so began a connection with Birmingham which has never been broken since. During his college course, Mr. Dale attracted the notice of the late John Angell James, who showed his characteristic penetration in discerning qualities in the student which made him resolve to secure his services as a co-pastor. The selection showed the true liberality of Mr. James, who was able to recognise the true Evangelical spirit of a man of a younger generation, whose modes of expression, and even forms of theological thought, were in many respects different from his own, and the result has fully vindicated



his sagacity. Few Churches have had a more uniformly prosperous course than that which the Church at Carr's Lane Chapel has enjoyed under its two distinguished pastors. Mr. Dale entered on his work in Birmingham in 1854, and after the death of Mr. James in 1859, became sole pastor. Despite the social changes which have been so trying to many of our town Churches, he still presides over a Church as numerous, as energetic, and as powerful in its influence on the town, as at the most palmy period of its prosperity under his beloved and honoured predecessor.

But Mr. Dale is, we need not say, very much more than a Birmingham minister. The best proof of the feeling entertained towards him by his brethren and the Churches of the denomination, was his election to the chair of the Union in 1869—at an earlier period in his ministry than has fallen to the lot of any man, unless it be Dr. Mellor, of Halifax, who was about the same ministerial status when he received the same high honour. Mr. Dale was subsequently elected the Congregational lecturer, and in that capacity delivered, in 1875, those masterly discourses on the Atonement, which are the most valuable contribution to theological literature which he has yet made. In 1877, he visited America as a lecturer at Yale College, to whose students were addressed the suggestive and practical counsels contained in his “Nine Lectures on Preaching”—a book which has attracted considerable notice beyond the class for whom it is principally designed, and the Churches of his own order. The college showed its appreciation of the ability with which the lecturer discharged his duty by conferring upon him the degree of “D.D.,” which is one of the most honourable literary distinctions in the United States. Mr. Dale declines to wear it, not from any depreciatory estimate of an American degree of *such an order*, but for the same conscientious feeling which leads him to abjure the title of “Rev.” When this magazine was projected, Mr. Dale was unanimously requested to become its editor. This is not the place to speak of the success he achieved, or it would be easy to quote independent testimony from the public press as to the ability with which THE CONGREGATIONALIST has been conducted, and the high position it has taken in denominational literature. Mr. Dale's other contributions to literature in-

clude his discourses on the "Jewish Temple," and on the "Ten Commandments," his "Week-day Sermons," and his "Sermons on Special Occasions," and his "Biography of the Rev. John Angell James." One of the latest products of his pen is the very able preface to the seventh edition of his "Lectures on the Atonement." His "Impressions of America," contained in a series of articles which originally appeared in the "Nineteenth Century," were not only extensively read in this country, but were so popular among our Transatlantic cousins, that a publishing-house, which ought to have had more regard for its own reputation, paid him and the editor of the review the equivocal compliment of pirating and republishing them in separate forms. Mr. Dale's services to the cause of religious and political freedom do not need to be described here, and it would be unbecoming for a friend who, if he gave expression to his true feelings, would be accused of exaggeration, to attempt any analysis of the qualities which, while they command the respect of those who know him only by his public work, endear him to the hearts of all who enjoy the pleasure and advantage of his more intimate friendship. These sketches, while intended to be appreciative in spirit, are meant to be mainly biographical, for the information of our readers as to facts, and not critical or analytical.

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### THE NEW YEAR.

ANOTHER year! And all our earthly life is reckoned in years. And those years are not many. The pathetic confession of the patriarch Jacob is still the sigh of our oldest men—"Few and evil!" So that when a whole year vanishes into the darkness of past time, and another whole year seems to arise upon us in morning light, it is very natural that we should pause, and think with more than usual seriousness, and call ourselves afresh to task and duty—to faith and prayer.

It is the new year, but just behind us lies the last day of the year we now call "old." There was no gulf between the one and the other. At the point of junction the moments glided into each other with the quietness which is one of

time's characteristics, and which nothing can disturb. Before we could think the thought, the last had become the first, and the dead the new-born. We are floating on the same river that bore us a few days ago. We carry in our bark the same treasures; the same cares also, and responsibilities, and obligations. There has been no break in moral continuity any more than in temporal. We may set what marks we will on the banks of this great river we call time. We may say, "Here endeth the old and the new beginneth" at a particular point. Such division and distinction, helpful enough to us if rightly used, may yet easily be hindrance. It will be hindrance if either, on the one hand, we overlook the doctrine and fact of moral continuity, or, on the other hand, if we fall so fatally under the power of that doctrine as to leave in our view no room for the gospel, and in our hearts and lives no impulse to duty and no light of hope. I will try to avoid erroneous divergence to either side, and to find the path of safety and progress in the following hints for meditation, devotion, and action suited for the beginning of the year.

#### I.

It surely is desirable to begin the year in complete moral freedom in relation to the past. Now this can only be done by penitently receiving and appropriating joyfully the forgiveness of the gospel. No unpardoned person can survey the past of his own life, either the near or the far parts of it, with confidence and without any fear. If the conscience has been but feebly exercised, the fear may be suppressed, but it will be somewhere in the breast, and will, with other things, make bondage, from which even "the glad new year" will not bring emancipation and release. One in this condition—to put it in the mercantile form—begins the year under heavy liabilities. If he has never believed the gospel, he has no assets, for the natural virtues have little intrinsic worth when brought into the light of perfect and eternal law—at best are but ineffectual shapings and endeavours after a conformity to the Divine ideal. "No assets!" This is a mercantile phrase, but it might be a deeply theological one. For the word assets comes from roots signifying enough, sufficiency, satisfaction. Well, there is not enough of natural goodness in any man, to

say nothing of defect in quality, to make him a man in God's idea; while, alas! there *is* enough of evil to be his eternal misery. Should not men see to this at the beginning of a year? If full acquittance can be obtained surely it ought to be sought. If it can be obtained in a way which not only secures safety, but promotes progress, and sheds brightness, and fills the whole of life with hope, the argument in favour of seeking it grows ever stronger. "Seek ye the Lord, then, while he may be found; call ye upon him" for this very blessing; for "he will have mercy; he will abundantly pardon." A believer in the gospel *has* "enough" in that gospel to satisfy all demands, to meet all needs, present and prospective. But manifestly it must be applied to the needs as they arise, to the demands as they are made. It must be believed, not once for all, but continuously; and applied with the whole force of a personal faith in special times, such as the closing or the opening of a year, when the soul is moved with solemnity or excitement. Has it been so applied? Have we, at the close of the year, believed again to the saving of the soul? Have we been "washed and sanctified, and justified in the name of the Lord Jesus, and by the Spirit of our God?" Are we "clean every whit," "head" and "hands" and "feet"? or have we come up out of the shades that hung around the last days of the year, and through all its religious solemnities, its last Sunday, its last day, its last hour, which, perhaps, we spent in watching and prayer, ourselves still shadowed and unrelieved, and unforgiven—at least, as to the sin not repented of and forsaken—carrying the dust of the old year into the new, and the stains which might so easily have been all washed away? If so, we begin the new year under heavy and disabling liabilities—in debt, in difficulty, in restriction. And why should we? since "there is forgiveness with God, that he may be feared;" since He multiplies pardons. In this forgiveness realised we have the very motive and spring of all holy love and of all consecrated living. We are speaking in this paper chiefly of realisations, of the things which believing men "have seen" with the inner "eyes," "have looked upon" to their soul's comfort and satisfaction, and which "their hands," their appropriating powers, "have handled of the word of life." The word of forgiveness, or the

breathing of it even in the heart, is the first part of the word of life. It cleanses us, disburdens us, sets us free, makes us strong, and fearless, and grateful, and loving, and, in a word, "ready," as nothing else can make us ready, for the new road that runs right through all the days of the new year.

We need be under no apprehension about the validity and the survival of the law of moral continuity. It will live on. It will speak for itself. If assailed by our arguments, or slighted by our false experiences, it will but reassert itself with the greater vigour. "The nature of things" is strong enough to take care of itself, for, in deep truth, the phrase means the nature of God. "Whatsoever a man soweth"—or an angel, or a devil—"that shall he also reap," always, and everywhere. That is true at the beginning of a year, and at the end of it alike. But this also is true, and lies more deeply yet in the nature of things—i.e., in the nature of God—that "to the Lord our God belong mercies and forgivenesses, though we have rebelled against him." And this is true—and in being true, shows that whatever argumentative difficulty there may be in the conciliation of views which appear opposite, there is really a deep and soul-felt agreement between them, since, of all men, those who believe and rejoice in the doctrine of forgiveness are the foremost seekers after goodness, and the firmest believers in the continuity of character, in the sanctions of virtue, and the everlasting power of law and truth.

## II.

It is not less desirable to begin the year under the influence of a clear, corrected, elevated ideal. To be plain, I mean by an elevated idea one higher and better than any we have yet had. Even to keep the ideal we have had, some raising up of that which has fallen down will be necessary. A clock needs winding up if we are to trust to it for the time of day; and if invisible dust has gathered in the wheels, retarding the motion, it will need setting forward as well as winding up. A musical instrument needs to be tuned periodically if it is to discourse true and high music. And when a new piece of music is about to begin there must be no doubt about the key-note. All the physical forces expend themselves. So do the moral

forces ; at least, in this world and in poor human nature. Somehow, mysteriously, even at times without conscious sinning, still more of course when we have the memory and sense of transgression, we do get out of time and out of tune, very much. The fingers on the dial-plate of our life do not show the *real* time, and we can't recover the knowledge of the real time by mere comparison with the dial-plates on other lives, although we may approach it in this way—by taking the mean and striking the average. If we would have true time again we must get it from the sun. If we would strike true tone, and make sweet music in the action and passion of these passing days, we must listen attentively, not to the “stringed instruments” around us, not to the tones of other human souls, although some of them at times sound sweetly enough, but to the higher harmonies, which never fail, and promptly attune our souls to *their* pitch and strain. Surely this is good and suitable work for the new year. Lift up the ideal. Perhaps it is lower than when last year began, or lower than it reached unto now and again during the year's progress. But even if it stands now much where it stood this time last year, this is not enough. For we are on an *upward* way. We tread a path on which there is a light that “shineth more and more.” Our life should be a warrior-march—“from strength to strength”—the last reached strength always the strongest. It should be “a song of degrees”—degrees of ascension towards the purer air, and the clearer light, and the wider prospect.

But perhaps it will be said, “This is only general phraseology ; what is meant by raising the ideal ? and how can it be done, either at the beginning of a year or at any other time ? It can be done many ways. By a vivid recollection of our failures, for instance, our attention will necessarily be directed to the weakness out of which the failure sprang, and then to the countervailing virtue by which that weakness will be abolished and the recurrence of it prevented. Or the Christian qualities and virtues may be taken one by one. “Giving all diligence,” we may “add,” as we have been instructed to do, one grace and virtue of Christ to another ; and then may strive to have them “in us, and abounding,” so that they may appear in all fruitfulness. Or, again, we

may lift our own ideal in a moment, and with a glance, as we look upwards, to behold the saintliest, both the living and the dead, as they "walk on their high places." Beautiful have been the lives of some, at least, who had our own flesh and blood, who were tried and tempted like as we are, who perhaps in even deeper degrees feared, and hoped, and struggled, and sorrowed, praying to God at times, like the Master Himself, "with strong crying and tears," and yet, through all this, and even in and by all this, were "more than conquerors," and rose serenely to those elevations where we see them now, and on which they will walk with tireless feet until time shall be no more. Each of these is an embodied ideal in our sight. Each casts his own attraction, and we are drawn, and we are changed as we look, "into the same image." What we behold, that we become. What we admire, that is a thing which is rapidly reproducing itself in us through the quick action of our own thought, and by the power of the Spirit of God. When we see men, whether living Christians or the glorified dead, in this light of transfiguration, we cannot but be drawn towards them in love and longing, and towards the virtues which made them what they were, or which make them what they are, and then towards the great Divine Master, who is Himself the only perfect example of goodness to man; who is "the chiefest among ten thousand, and altogether lovely."

Or, again, the idea and vision of a nobler life may arise in a manner of which he to whom it comes can give no account. A deepening sense of the insecurities of life here is borne in upon his heart. A higher mood of mind comes to him he knows not how; an undefined longing arises among his other and more ordinary desires, and soon his soul is filled with it as a gently rising breeze fills the sail of a ship. Or, without intellectual preface in his experience, without preceding consciousness of any generative or quickening power, "he lifts up his eyes, and behold," there shines before him—it may be near at hand or farther away—some outline and similitude of that nobler and fairer thing which, the very moment he sees it, he feels he ought to be. A vision like this a man may well desire much to have at any time—when he looks out of the window in the morning, in moments of leisure during the day—but which manifestly has a special suitability to the beginning



of a year. Nor is it any objection to such a view that at first it is apt to be only vague and indefinite. Entertain the vision with cordiality, it will soon be definite enough. Look at the picture, and the points of it will not long be dark. You will find it very soon as practical as you desire. You will find yourself saying, "That picture I have seen has direct relation to myself. It is myself—my future self—a prophecy, unfulfilled as yet, of what I am to be. I must look to the fulfilment without delay. I must be a better and a nobler man this year—more thoughtful, more considerate, more just, more generous, more humble, more earnest, more devout. Last year took away from me many opportunities, with nothing written on them by my hand but "neglected" or "missed." This year, if they should occur again, I must write "accepted" and "used" upon them.

I must try to be readier for every call, truer to every interest which itself is true, more useful day by day as I live on, more bent in spirit towards that world where alone the sons of God can have "manifestation" in fulness and glory; and all this I must do, trusting to God to fulfil to me His gracious promise, that "as my day is"—as my year is—"so my strength shall be."

### III.

This raising of the ideal would seem to require some corresponding preparation for the full use and application of all the practical energies towards its realisation. To put this thought in a scriptural figure, *the new year calls on us to "gird" ourselves afresh* for the task, for the race, for the conflict. The outer garments of the eastern world are longer than ours, hang more loosely, flow more widely, and therefore need the restraint of the girdle. Those robes do well enough for positions of dignity, and for the inactive states of life. But it would be impossible to enter efficiently into any sphere of really active service in the eastern dress, without the help of the confining yet confirming girdle. On the night of the Exodus all Israel stood "*with girded loins*" eating the Passover "in haste." Elijah girt his prophet's mantle unto him, and ran before Ahab's chariot in a storm of wind and rain to the entrance of Jezreel. Our Divine Master, when He would



show that He is also "servant" to His disciples, laid aside His outer garment, took visibly the servant's place and garb, and girded Himself with a towel, and washed His disciples' feet. "Wherefore," says the Apostle Peter—suppose Him speaking to us—"wherefore"—because you are looking to a new year, because you are raising your standard and making your ideal more vivid and attractive, and the whole of life more grand, but also more difficult—"Wherefore, gird up the loins of your mind." Guard against profitless dissipation of the faculties, even about things lawful enough in themselves. Concentrate the practical powers on the chosen, supreme ends. Resolve that, in Divine strength, the standard now set up shall be reached; that "whatsoever your hand findeth to do" shall be done, and not for its own sake alone, but because it comes to you on the way, and is a stepping-stone towards the higher and the better you wish to reach and be. Gird thyself, and be in Divine readiness for the race, for the war. Nor stand long in imaginary readiness, but put the pressure of your urgency and fervour into actual movement. Lay your hand on the gate of opportunity, that it may open when the moment is ripe. Tread in the new and living way while yet the year is new. The raised ideal is not something to be attained only at the end of the year, or of life. The transmutation of ideal into real is to go on every day. That beautiful vision of the air which we call the ideal is not to be as a flitting, wandering ghost, hiding behind the clouds and not always coming back in the sunshine, but is to find a settled home in the body you call yours; and, in the home-coming, will bring treasure of light and joy and strength to add to your present stores.

Gird thyself, whosoever thou art. Art thou servant to another? Remember who girded Himself with the towel, and how lowly the office was He discharged, and with what determination He resisted the natural but foolish endeavours of His disciples to turn Him from His purpose. And listen not thou to the tempter, who would turn thee aside by whispering that such a work is too mean for one like thee. Call nothing even "common" if only thou canst do it for Him or His. Art thou travelling much from city to city, or even only from street to street, "careful," if not always "troubled, about

many things"? And canst thou forget Him, the great traveller, who was so often on the way, and who in whatever direction He might be journeying, was always, girded alike in dress and in mind, "setting his face stedfastly to go up to Jerusalem." Thy Jerusalem is above: keep it in thy soul's view always, and press on to it, girded, through the journey of the years. Art thou, perhaps literally, a soldier, or if not, a warrior by profession; art thou one to whom vital religion comes, very much and very often, in the form of battle—attainments difficult, temptations strong, assaults frequent, vigilance necessary along the whole line of affairs? Then "gird" thee with the soldier's girdle, that thou mayest be ready for all the soldier's duty. In short, whatever be thy place or calling here among men, be servant, traveller, soldier, in the spiritual sense, girding thyself with truth, and courage, and promptitude, and zeal, as long as there is duty to do, journey to make, battle to fight, and then—"another shall gird thee;" not a tyrant's messenger to "carry thee whither thou wouldest not," but, mayhap, some gentle angel, who will take thee in his strength into the presence of the Master who has sent him for thee, and into the very society where thou wouldest be.

ALEXANDER RALEIGH.

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### THE BISHOP OF OXFORD.

It was at the memorable Conference in St. James's Hall in December, 1876, that we received our impression of the successor of Samuel Wilberforce in the see of Oxford. We happened to go into the Hall shortly before his name was announced as the next speaker, and looked somewhat curiously for his appearance. His presence on such an occasion was itself a sign of independence and courage. Even thus early in the agitation, Society had set a black mark against the name of every man who dared to say a word on behalf of the oppressed Christians of Bulgaria, or to dispute the merits of the "gentlemanly Turk." There were men like the Duke of Westminster, who could afford to laugh at the interdicts of drawing-rooms or clubs, or like the Earl of Shaftesbury, who would accept such reproach as an *a priori* evidence of the right-

eousness of their cause. But a bishop is in a peculiar position. He may be superior to the small ambition to be a prelate of Society; he may have dismissed all hope and even desire of promotion; and yet he may be unwilling to set himself in opposition to the opinion of the "upper ten thousand." A little enthusiasm is forgiven to an ordinary clergyman; but an earnestness which would be thought too pronounced in a canon, and hardly tolerable in a dean, would be regarded as altogether out of place in a bishop; while in an archbishop, if such an improbable contingency should ever occur, it might be regarded as a sign of an approaching catastrophe. In the discussion of the Public Worship Regulation Bill, "The Times" distinctly advocated the discretion given to the bishop, and justified the proposed appeal to the archbishop on the ground that a bishop, having come nearer to the centre of social influence than a parochial clergyman or the parishioners who proposed to indict him, might be expected to supply a certain element of worldly wisdom necessary for the regulation of an Establishment; and that if he should fail, the archbishop, who belonged to a still more select circle, might be trusted to supply his deficiency. Now a bishop is conscious that this is the idea formed of him and his office. Ministers of all Churches have to contend against the notion (from whence derived it would be hard to say) that Christian principle has nothing to do with the affairs of state, or, in truth, with the business of this world at all; and that when religious teachers insist on applying the laws of the heavenly kingdom to the current questions of the day, they abuse their power and dishonour their office. The theory is a pleasant one for the numerous class who are prepared to incur the woe pronounced on Christian teachers when all men speak well of them; and it is convenient for those who do not like to have their schemes and intrigues exhibited under the strong light of the gospel. Can it be surprising that so many are unwilling to face the obloquy to which a refusal to obey its ruling exposes them, and shrink from that fearless testimony against wrong-doing which is branded as a sign of low-toned spirituality? For a bishop it is peculiarly difficult to take a position which places him on a level with political Dissenters, and at once robs him of that character for moderation which it is his primary duty to cultivate.

It was not possible, however, to listen long to Dr. Mac-karness without feeling that his was a soul altogether superior to such considerations. There was, in truth, little if anything about him answering to the conventional idea of a bishop. Of course he wore the traditional garb, and there was nothing either in dress or deportment to suggest that he would be at all disposed to relax an iota of his sacerdotal or episcopal character. But of the hesitating speech, the judicious effort to steer wisely between two extremes, the well-balanced tone both of thought and manner so peculiarly official, that anxious fear of compromising himself by a decided utterance which so often destroys the point of speeches made by Church dignitaries, there was not a trace. His address was marked by thorough manliness. There was that ring of Churchmanship in his recognition of the stronger claim of Bulgarian Christians upon English Churchmen because of the sympathy between the Eastern and Anglican Churches, which is so clear and distinct in all his decisions and utterances, but even that was a sign of his thorough frankness and honesty. It was not politic, it was out of place in such an assembly, it was to some extent playing into the hands of the enemy or of questionable friends like Mr. Bernal Osborne, who are ready to suggest suspicions as to the "lot of what had been called ritualistic parsons and laymen, who had an idea of uniting the Greek and Anglican Churches by making the see of Canterbury eligible for the Patriarch of Moscow;" but it was the utterance of a true man, who said what was in him, and no high-minded man would condemn him for it. If the speaker had been more ready to obey the counsels of worldly wisdom, he would have carefully eschewed the faintest hint of the kind; but, it should be added, had this selfish prudence been his guide, he would never have presented himself at the meeting at all. He was there, not only as a Christian prelate in intense sympathy with those whose principles were so much in accord with his own, but he was there also as a consistent Liberal politician, who has shown a noble loyalty to his principles, even when the application crossed the interests of his order, which jesters like Mr. Bernal Osborne would do well to imitate.

The general impression of that speech was one we have

always retained, and which has been fully confirmed by all we have observed since. Clear in thought, incisive in expression, earnest in purpose, and generous in sentiment, it showed that the Church had found in Dr. Mackarness a prelate of vigorous intellect, broad human sympathy, a keen sense of justice, and a courageous independence. A Dissenter could not fail at once to recognise in him a sturdy and honourable foeman, one who would maintain the rights both of the Establishment and the Church to the uttermost, but who would be scrupulously just, and, where principle did not hinder, chivalrously generous. His Churchmanship was evidently not lower in its tone than that of his predecessor, and might very probably often be more positively and certainly more honestly asserted; but his whole aspect forbade the idea that there would ever be in his policy that over-refinement which some would call subtlety, if they did not adopt some stronger term, which was only too marked a characteristic of Bishop Wilberforce. But the man who breaks loose from the restraints to which his order are specially amenable, and boldly puts himself in the front rank of an unpopular movement, wins an honour from all true men like himself, whether they agree in his opinions or not, altogether independent of the position he holds. We often disapprove the action of the Bishop of Oxford, but we never fail to admire the singleness of aim and the manliness of character we find in Dr. Mackarness.

To us he is one of the most interesting studies on the episcopal bench. There are three men, all of them appointed by Mr. Gladstone, to whom, independent of the official service which they render, and without regard to the ecclesiastical school to which they belong, the Church owes much for the manly independence they exhibit and the simplicity of spirit they have preserved amid the seductions of episcopal ease and luxury. The Bishop of Exeter has, perhaps, scarcely fulfilled the expectations which Dr. Temple awakened. But it must in fairness be acknowledged that his position was one of exceptional difficulty. He had to purge himself of suspicions which were widely spread among his clergy, and if in doing this he has encouraged High Church pretensions to an extent for which few were prepared, he has at all events manifested a beautiful unselfishness of spirit in the arrangement

of his diocese, and a single-hearted devotion in the prosecution of his work worthy of all praise. The Bishop of Manchester, the second of the trio, will be confessed, even by his keenest opponents, to be every inch a man. There is to us something singularly attractive in that courageous loyalty to duty which so often lays him open to severe criticism. He may have formed an erroneous conception of his position as a bishop, and may commit mistakes in carrying out his own idea of duty, but he is faithful to his convictions, and that is no small matter in an age like this. Between him and the Bishop of Oxford, the last of the group, there is a striking resemblance. Both are desirous to raise the character of the Church and its episcopate by making their office a reality and a power. A strong conscientiousness governs both, and often leads them into positions which men who "take counsel with flesh and blood" would pronounce to be imprudent and perilous. They are both sincere Liberals in opinion, and do their utmost to show that an uncompromising fidelity to right, and an anxious desire to respect the consciences of others, which forms the essence of their Liberalism (something very different, be it observed, from the moderate Whiggism of some bishops classed as Liberals), are perfectly compatible with the position they occupy. The latest political act of the Bishop of Oxford is an example of this temper, and has done something to redeem the Anglican Church from the reproach which would have rested upon it if there had been no voice to break the unanimous consent with which the other prelates in the House swelled the chorus for war. The time is certain to come, and that before long, when it will be remembered to the disadvantage of the Establishment that her prelates yielded to the spells and enchantments of the Wizard of the East, and while the Nonconformist ministers, almost to a man, were protesting against a Christian nation committing itself to an unjust contest, only echoed the words of Sempronius, "Our voice is still for war." When that time comes, it will be remembered to the credit of the Bishop of Oxford that he kept his soul and conscience alive in the midst of the evil influences that are abroad. The risk that he runs and the penalty he has to pay for this independence will appear afterwards. We are here speaking only

of that brave manliness which is so conspicuous both in him and the Bishop of Manchester.

At this point, however, the resemblance ceases, and a marked diversity appears. The special interest which we feel in Dr. Mackarness arises quite as much out of the features in which he differs from Dr. Fraser, as those in which they are so much alike. What school of theology the latter belongs to, we have not been able to discover. He would, doubtless, be classed among the Broad Churchmen, but that would be a negative rather than a positive description. He cannot be ranked with either High or Low Churchmen, and therefore may be assumed to belong to the more heterogeneous school included under the general designation of Broad Churchmen. But he appears more anxious for the continuance of the Establishment than for the triumph of either of its parties. Dr. Mackarness, on the other hand, distinctly recognises the disadvantages which the Church suffers from its connection with the State, and would rather sacrifice the Establishment than surrender any of the theological or ecclesiastical principles which he believes. His standpoint is much the same as that of the late Dean Hook, but he is of another generation, and reflects the influence of its modes of thinking and feeling. The Dean became more Liberal as he advanced in years, and learned to know more of the active and energetic Dissent of the North. But the Bishop of Oxford has been consistent throughout his career. He was a Liberal when he was a rector in Devonshire and a prebend of Exeter; he did not alter his tone when he was seated on the throne of Oxford; and even amid the strong Conservative reaction of late years, he has never swerved from his original faith.

His first episcopal charge was singularly candid, and by its straightforwardness, its directness, and its simplicity, must rather have surprised those who had been accustomed to the very guarded utterances of Dr. Wilberforce. In nothing was it more beautiful and refreshing than in the evidence it furnished of the speaker's deep interest in the spiritual work of his diocese. It is the deliverance not of the skilful diplomatist or the clever tactician, but of the faithful Christian pastor, who did not fear to speak unwelcome truths, to brave unpopularity, and even to make confessions which might seem



damaging to his own cause, in order that he might discharge the solemn trust which had been committed to him. His very careful review of the arguments for and against all Establishments, was one of the most candid and valuable contributions to the discussion which we have had from the Church side. There is neither railing at Dissenters on the one hand, nor a blindness to the evils accruing from the present state of things on the other, but an evidently honest attempt to state the case with fairness to both parties. "It would not be difficult," he admits, "to make out a *prima facie* case, on the ground of injury to religion, for the dissolution of the union between civil and religious authority which now exists;" and when we look at the serious defects which he acknowledges, and hear his confession that even that list might be enlarged, we feel that our case has already been made out. He hopes still that the defects may be removed, but with the history of the years which have passed since before him, he must now surely begin to feel that it is hoping against hope. It is true that some of the obstructions to the improvement of the machinery have been removed by the Acts for multiplying the number of dioceses, but others remain untouched, and the power to let or hinder is still with the Legislature. As to the other faults pointed out by the bishop, they are what they were, where they have not been made worse. The auction-marts, in which the cure of human souls is bought and sold, are still open, and the advertisements of their conductors appear in all their old effrontery and contempt of religious opinion. Discipline in the Church is, and while it remains established must be, a nullity. The difficulties about the jurisdiction of secular courts are more serious and critical than ever, and the passing of the Public Worship Regulation Act must have made the control of the State more offensive than ever to a man like Dr. Mackarness. He must surely begin to despair of the reform he desiderates, and yet it would be too much to hope that a bishop should become a member even of the Church League for the separation of Church and State. It is much to find one who is so outspoken as to the mischief growing out of the system, and desirous, as far as he can, to mitigate the pressure of its injustice by concessions such as he would make to Nonconformists in the Burials Bill.



There could hardly be a better sign of the manly temper of Dr. Mackarness than the mode in which he treats the subject of Patronage. The sturdiest champion of the Liberation Society could hardly give a darker picture of the "corrupt administration" at present existing.

Nowhere, I believe, and at no time—not even in the most corrupt days of Mediæval Rome—has the traffic in Advowsons and Presentations been more largely, more systematically, and more unscrupulously carried on than amongst ourselves at this hour.

This is a very startling statement to be made by a bishop, and may justify a good deal of ardent zeal against that institution which shelters such flagrant abuses on the part of those who, looking at the Establishment in a less optimist spirit than one of its own prelates may be permitted to indulge, hold that the evil is inseparable from a State Church. The admission, however, is remarkably characteristic, and exceedingly honourable to the man who refuses to be conveniently blind to the defects of an institution which, nevertheless, he is anxious to preserve, or even to maintain that silence which might seem to be not only politic but necessary in the hearing of determined enemies and assailants. But the passage which follows is even more noteworthy as a revelation of the man. Other prelates, who have been constrained to make confessions of a similar kind, are very apt to mar their effect, and to encourage their supporters to persevere in their defence, by insisting that the mode of appointment to the ministerial office among the Free Churches is still worse. Dr. Mackarness refuses to take such doubtful comfort.

Evils of another kind are said to attend upon the selection of ministers of religion in voluntary communities; but I confess my inability to understand how they can be greater than those from what we suffer by the legalized sale of benefices in our Church. Nor can I content myself with the answer that these are incident to every form of endowment. . . . Legal instinct and legal precedent would no doubt work in the same direction, though all connection between the State and the Church were withdrawn. Yet it is impossible to believe that any religious society, having full control of its own affairs, would endure the continuance of such a system without energetic protest, and without some strenuous endeavours to remedy the wrong.

We value this, not so much because it gives us an argument of tremendous power in the discussion, and all the more tell-

ing as coming from one whose prepossessions would all have inclined him to take a contrary view, as because it reveals a man of transparent honesty and nobility of principle. We hope we are able to do as much honour to an adversary of this kind as to a faithful and vigorous ally.

To a good many Nonconformists, the position of such a man as Dr. Mackarness appears inconsistent and hardly intelligible. He is, as we have seen, at once frank and liberal, and they expect that the same spirit will show itself in his ecclesiastical relations with them. If, for example, he is ready to allow their ministers to officiate in the public burying grounds, it might surely be expected that he would fraternise with them in Christian association and work. On the contrary, he is rigidly exclusive, and while no prelate is more willing to abate any claim to precedence or privilege belonging to him as an officer of the Establishment, none could be more resolute in the assertion of the special prerogative which belongs to him as a dignitary of the Catholic Church in this country. But surely it is not difficult to reconcile two phases of character which at first seem incompatible. As a citizen, desirous to show the same respect to the principles and feelings of others which he claims for his own, he wishes Dissenters to be, as far as possible, exempt from any unpleasant incidents of their Nonconformity, and would strain a point to accomplish this; but as a bishop, he has certain conceptions of his position and duty which he must carry out. It may be that his views are wrong. Dissenters certainly think them so. But we should be untrue to our principles and traditions were we to complain of him or other High Churchmen for loyalty to their convictions. We object to brand them even as narrow or illiberal, when the fact is they are simply conscientious. Of course we are equally bound to assert the rights of other Churches and other ministers of Christ, and to resist *à outrance* assumptions which are not only offensive to us, but, as we believe, involve an utter misrepresentation of the gospel. But we do not regard, and have no right to regard, these claims as a grievance to us: our grievance begins when the State interposes and stamps on them the seal of its authority. The bishop does not make sufficient allowance for this when speaking of the "social inferiority under which the office-

bearers of our innumerable religious denominations are supposed to lie." If this were really the point on which the controversy about the Establishment turned, his observations would be correct, though perhaps not in his usual good taste when coming from one who holds the higher position.

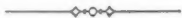
It is humiliating to think that religious controversy should turn on so ignoble a point, but not more humiliating than sad, that a fund of energy, which might be usefully employed, should be expended in the search for an unattainable end. Social equality never has been, and never will be, attained. Precedency there must be among men, not so much by reason of any recondite metaphysical principle, as in obedience to the very simple natural law that two particles of matter cannot be at one time in the same place.

It is somewhat surprising that a man of the lucid intellect and honest candour of the bishop should attribute to Nonconformists a discontent with the order of nature, and a desire to effect a revolution in it, which if really entertained would suffice to convict them of lunacy. The most sanguine dreamer does not expect that disestablishment will efface the distinction which birth or culture or social position may create between different classes of ministers of the gospel. It is true Christian feeling alone which can do that, by teaching those who are strong to bear the infirmities of the weak, and to remember that these diversities of gifts do not affect the fact that they are brethren in Christ Jesus. Disestablishment will leave these differences as they are. All that it will do in the direction of equality will be to withdraw the patronage of the State from a particular ecclesiastical theory, and the men by whom it is held.

The bishop's own exposition of his Church principles will help us to illustrate and understand how wide is the difference between the practical object which Nonconformists are seeking, and the castle in the moon in the form of "social equality" for which he supposes them to be sighing. Speaking in his primary charge of the alienation between the clergy and Dissenting ministers, he treats it as an inevitable necessity, for which no blame may attach to either party. He then describes the difference, and his statement is the more deserving of attention from Dissenters, as it defines the position of his own school, while if it be looked at carefully from the

other side ought to show High Churchmen that the struggle for religious equality is to religious Dissenters not a strife for precedence, but a contention for vital principle.

But the fuller consideration of these points and of the bishop's practical development of his principles must be reserved for a second paper.



## SUNDAY AFTERNOON READINGS.

SUNDAY, JANUARY 5.

"Serve the Lord with gladness."—Psa. c. 2.

To the imagination of the Psalmist the supreme hour in the history of the human race had already come. The day was to dawn when the God who had revealed Himself to the Jewish race was to claim the homage of all nations as the creator of the heavens and the earth, the true Lord and King of men. In this psalm the glory of that day is anticipated, and all nations are called upon to hail the reign of God with shouts of joy, to worship Him with gladness, and to come into His presence with singing.

But worship is the flower of the religious life—its loftiest and most beautiful expression. If worship is to be full of joy, the religious life must be habitually joyful. There can be no natural transition from gloom, weariness, and despondency, in our ordinary temper, to exultation and gladness in our hymns and prayers. We may, therefore, accept the words of the ancient psalm as a law for our whole life—a law which it may be well for us to lay to heart at the beginning of this New Year.

*Serve the Lord with gladness*: but we must serve Him even though gladness is impossible to us. When the restraints of the Divine law are irksome, we must still endeavour to keep it. If the Divine authority is resented; if—let me say frankly what I suppose many men have felt—if the Divine authority is resented as a tyranny from which we should be glad to escape, but know that we dare not and ought not, still we must submit to it. To some men this dreary and desolate kind of life may be inevitable for a time. It may be necessary,

perhaps, that some of us should learn to serve God as slaves before we can know how to serve Him as sons.

But this is not the truest and highest form of the Christian life. There is very little in it that deserves to be described as Christian at all. It will give place to something far nobler when we have received the liberty with which Christ makes His people free.

The first secret which some Christian people have to learn, if they are to come into possession of this liberty, is a very simple one. When expressed in words it looks a mere commonplace which has been familiar to us for years—so familiar that we are impatient at being reminded of it. We have to serve the *Lord*—not merely to do right, as we might do, even though there were no God at all—not merely to avoid what we know to be wrong, in order that we may preserve our own self-respect. We have to serve *Him*, and not to be always thinking about His serving us, and so placing ourselves and our own affairs first, and God second. We have to serve the *Lord*; and if we do, it will be generally possible for us to serve Him with gladness.

This means, of course, that we have frankly, without qualification and without reserve, confessed that we are altogether in His hands, that He has a right to our uniform obedience; that His will—not our own inclinations, or our own interests, either in this world or the next, His will—not our own conscience, which is but His minister and representative—should be the rule of our life. When we have come to this, I repeat that our service is likely to be a service of gladness.

We may fail, and fail seriously, in many of the details of conduct. We may not be always sure that we understand what God's will requires us to do. When we are sure, we may be sometimes mistaken. When we have a clear vision of the Divine law, we may not be always steadfast in obeying it. There is no infallibility possible to mankind either in thought or life. But if we have resolved to make God's will, so far as we know it, our rule; if we have formed the habit of asking no further questions about the path in which we shall walk when once we think we know the path into which the will of God would lead us, then, whether our achievement is equal to our purpose, or falls far below it, we have the strength

and courage and joy which come from being quite clear that our meaning is absolutely right, and we can look God in the face with trust and joy. If we are irrevocably on His side, we shall be sure that He is irrevocably on ours.

## SUNDAY, JANUARY 12.

"I will fear no evil."—Psa. xxiii. 4.

These are strong bold words. Perhaps to some Christian men it may be easier to say them when they are limited by the words which precede them. In the fulness of life and strength it is not "the valley of the shadow of death" which seems most terrible to us, but the path which leads to it. When the dark and heavy shadows of our last hours gather about us, danger and suffering will be almost over. If no sharp anguish comes upon us till then, the anguish will be short. If we are kept safe from great and shameful sins till then, we may have a good hope that we shall be kept safe till the colossal gates at the end of the valley uncloseth—gates so dark on this side, opening on the other into eternal life and glory. The cliffs rise too precipitously on each side of the valley to permit us to wander. When the Christian man has got so far, he is almost beyond the reach of temptation. So, at least, it seems to those of us who watch our friends slowly descending into the mist and darkness which must hide them from us till we follow them and find ourselves in the home of God.

But David meant, no doubt, that when things were at the worst he would "fear no evil;" and I repeat that these are strong bold words. They might be almost called audacious words.

When we consider the innumerable perils by which we are perpetually menaced, it is hard not to quail. There is not a single blessing which is safe. Storm and tempest may destroy us: in the presence of the vast and terrible forces of nature we are powerless. Within a week fever may burn on the brow and glitter in the eye of those we love. Accident may be at this hour lying in wait for them or for us. National affairs over which we have no control may inflict upon us commercial disaster. Malice, slander, treachery, may ruin our

happiness and bring upon us intolerable calamities. Standing alone—without God—we are weak and defenceless. Our peace is not worth a day's purchase.

And when to the troubles which may come upon us are added the temptations; when we think of hours of moral weakness in which we may be suddenly confronted with strong inducements to sin; we must have a great and exaggerated confidence in our integrity if we do not sometimes shiver with the fear of possible failure and moral ruin. We Christian people have so much to lose by desperate sin, that we may naturally be agitated by exceptional alarm. To forfeit our present relations to God, and to have our free communion with Him interrupted—this would be terrible. To lose the life of transcendent power, wisdom, righteousness, and joy which we are hoping for, would be a calamity beyond the measurement of human thought.

But that which aggravates our fear removes it. The worst evils that can come upon us from sin are the loss of our present fellowship with God and the loss of our eternal joy in Him. But the fellowship and the joy have two sides. If we want to be kept from sin, God will keep us. He is more reluctant to lose fellowship with us than we are to lose fellowship with Him. He is more reluctant to lose the joy of blessing us in heaven than we are to lose the joy of being blessed.

Nor is there any reason why we should be mastered by the fear of trouble if we are certain that God is with us. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dwelleth with you as with sons." Trouble would cease to be trouble if we did not recoil from it. Chastening would cease to be chastening if it inflicted no pain. But there is no lasting evil in anything which God permits to come on those whom He loves and who maintain their loyalty to Him; out of the worst of human sorrows He can bring immortal gain. For this we have to trust Him. How the "gain" is to come we may be quite unable to see—unable even to imagine. The circumstances of our life may seem as adverse to our moral and spiritual perfection as to our happiness. But God asks us to trust in His righteousness, to believe that He really

cares, above all things, that we should be righteous. He asks us to trust in His wisdom and power, to believe that when we are of one mind with Himself nothing can prevent Him from securing for us the highest ends of human life.

## SUNDAY, JANUARY 19.

"Be not conformed to this world."—Rom. xii. 2.

There are many words current among religious people which once stood for great and noble ideas, but which have now become so debased and degraded that nearly all meaning has vanished from them. There is something very pathetic in the reverses of fortune to which human language is liable. In the streets of ancient cities there are buildings which were once the palaces of kings or the mansions of nobles, but are now tenanted by the poorest and most wretched of the population. Traces of the old magnificence and splendour are not quite effaced. The names they bear preserve the memory of their former greatness. Lofty entrances, noble staircases, a richly decorated ceiling, here and there a touch of tarnished gilding, a fragment of a beautiful cornice, the faint outlines of a fresco, are the evidence of what they were in the days of their glory; but dirt and squalor, broken windows, rotten wood, and the filth and misery of those who encamp in the rooms where great statesmen and famous beauties, artists, poets, and scholars, formerly assembled, tell the story of their fall. The same kind of impression which is produced by such scenes as these is produced by the degradation and fall of words and phrases which in other times were palaces in which royal thoughts had their home, but which are now put to the poorest and meanest uses.

The protest on behalf of "unworldliness," for instance, was once a protest on behalf of a lofty Christian life. It was on the lips of saints, and they meant to affirm that the Christian man should dwell in God, and that the life of heaven should be anticipated in the earthly life of all who serve God. But to what poor and base uses the protest gradually descended. It came at last to mean an abstinence from certain practices which, at first sight, appear to be condemned on purely arbitrary grounds. To be "worldly" was to wear a certain kind



of dress, and to indulge in a certain class of amusements. To abstain from these practices was to escape reproach.

The conscience refused to acknowledge the authority of so technical and artificial a law. A man might be free from the recognised "notes" of worldliness, and yet be covetous, ambitious, hypocritical, insolent to the poor, servile to the rich, overreaching in business, selfish in his family, cowardly in political life, domineering among his friends, or sluggish in the Church. It came to be felt that mere abstinence from the habits branded as "worldly" made no real and substantial difference in a man's character and life.

And so, in these days, we hear very little about "worldliness" and "unworldliness;" the menace has passed away from the one word, the glory has passed away from the other. I do not know that it will be possible for a long time to come to restore the words to their original estate. They are like some of the streets in old Paris, and some of the "closes" in old Edinburgh, which have lost their ancient greatness; streets from which decent people have moved away, and which, if they visit at all, they visit from mere curiosity. This is a great pity. The words stand for certain characteristic ideas of the New Testament, and these ideas have had a great place in the thought and life of good men for many generations. To keep the ideas we want the words. And fresh words are not easily to be had. When stately mansions fall into decay, other mansions may be built more stately still. But words cannot be built; if they are worth calling words, and are not mere scientific symbols, they must grow like the trees of an ancient park. The summer's sun and the winter's frost must come upon them for a generation or two before they can reach the fulness of their power.

Yes, we have lost the old words. They have been so misused that their meaning has disappeared; but in throwing them aside, we are in danger of throwing aside what they stood for, and of missing the true ideal of the Christian life. All that our fathers said about an "unworldly" spirit and character has its root in Christ's own teaching and in the epistles of the New Testament. Morality without spirituality does not satisfy the requirements of the law of Christ. There is something required different in kind from common justice,

truthfulness, kindness, and generosity. We may have all these, and yet not be in the kingdom of heaven. Whether we can recover the old words or not, it is necessary to remember that Christian men are not to be "conformed to this world," but to be "transformed by the *renewing of their mind.*" Unworldliness is the result of forces working from within, not of habits imposed from without.

## SUNDAY, JANUARY 26.

"I am not of this world."—JOHN xvii. 16.

That Christ was "not of this world" we are all ready to acknowledge. He stands apart from all the rest of the race. Since His coming many have caught His spirit, but His life was absolutely original, and His description of Himself reveals the secret of His originality.

And yet he was "born of a woman," and we have the catalogue of His human ancestors. Men spoke familiarly of His brethren and sisters and mother. He suffered from hunger and thirst and weariness. He worked at a common trade. Men are living at this very moment in the village in which He was born. Children are playing in the streets in which He played when a child, and wandering over the hill on which the city is built, plucking the flowers as He plucked them, and looking as He looked at the blue waters of the Mediterranean and the sides of Carmel on the east, and at the snowy summits of Hermon lying far away to the north. The women are still drawing water from the spring to which He used to go with His mother in the early morning, and in the evening when the day's work was over, to fill the jar for common household uses. He ate the corn which grew in the fields that are still covered with a harvest every summer. He travelled by the roads along which Bedouins still ride on their clumsy camels and Syrians on their vigorous horses—roads which have become familiar of late years to European eyes. Still he was not "of this world."

He was "born of a woman," but He was also the Son of God; and though His Divine personality cannot be ours, we are made "partakers of the Divine nature." He recognised the claims of human kinship; but His kinship with those who

did the will of the Father was more intimate than with those who were united to Him by nothing more than the ties of human relationship; and "we know that we have passed from death unto life because we love the brethren." He worked as a carpenter; but His trade was only one of the ways in which He did the will of God. He was not eager to get rich; success in trade was not the ultimate end of life. He gave it up and became dependent on charity when His higher work came to Him. And we, whether we are mechanics, tradesmen, merchants, doctors, are not to regard success in our secular occupation as our supreme end. It is the kind of service to which God has appointed us. Our chief concern is not to get rich, but to please Him.

He came to found a Divine kingdom; *we* are citizens in that kingdom. To us the laws of Christ are of higher authority than all human laws and customs; and the throne of Christ is more august than any earthly throne. Our chief treasure is the Divine love and approval. The treasure we seek is that which cometh from God only. We are not involved in the accidents which ruin the schemes and fortunes of other men. In business an honest and able man has no power to command success. He may be ruined by the dishonesty of men whom he had a right to trust. Changes in the commercial policy of a foreign state may close his principal markets and paralyse his trade. Changes in popular taste and fashion at home may make his skill, his stock, and his plant worthless. If a workman, the delicate skill of his hand or the clearness of his eye may be destroyed by disease; if a master, protracted illness may remove him from his business just at the time when his presence is essential to its success. In good works—public and private—we may fail through mistakes of our own, or through the antagonism of others.

But we "are not of this world," even as Christ was not of this world. In serving God, it is the honesty of the service—not the greatness of the success—which secures reward.

"Siding with God I always win,  
No chance to me is lost."

We may be wrong in our methods, but He knows what is in our heart; and the honest, devout endeavour to do well will be crowned at last with the blessed words, "Well done."

Even now, while the heat and burden of the day are still upon us, we shall find immeasurable delight in a life wholly given up to God. "I have had plentiful wages beforehand," said Oliver Cromwell, "and I am sure I shall never earn the least mite." If we are really delivered from this present evil world, and are living in the kingdom of heaven, some of the blessedness which in its perfection is reserved for the immortal future will be ours on this side of death; the dawn of the eternal glory will come to us before the sun is above the horizon.

R. W. DALE.

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### L'ŒUVRE McALL.

#### THE OPENING OF A MISSION IN LYONS.

THE labours of the Rev. R. W. McAll and of his devoted wife among the working-classes of Paris will constitute one of the most romantic chapters in the history of modern missions. The story of the origin and beginning of this *Œuvre McAll*, as our French brethren call it, has already been told in these pages (May, 1877), and need not be repeated. Suffice it to add, that there has since then been no diminution of interest or success. The recent Exhibition presented an opportunity for evangelisation of which our brother, in common with many others, gladly availed themselves. From the beginning of May until the middle of November Mr. McAll held meetings twice or thrice every day in the *Salle Évangélique*, a handsome and commodious wooden *chalet*, erected opposite to the Trocadéro entrance to the Exhibition. It is calculated that nearly 90,000 persons entered this hall, and listened for a longer or shorter time to the addresses delivered. Having had the pleasure of presiding, in Mr. McAll's absence, at the three successive meetings held there on Sunday afternoon, November 10th, the last day of the Exhibition, I can testify to the numbers who were present—in all probably about a thousand persons—and to the seeming interest with which the various parts of the services were followed, in spite of the bitterly cold wind which on that wild day was almost incessantly blowing into the hall.

Encouraged by the amount of success vouchsafed to his

labours in Paris, it was not unnatural that our brother should turn his thoughts to some of the great cities of France, such as Marseilles and Lyons, and should desire to see a similar work attempted there. Others also had entertained the same idea, and some months since steps were taken by the French branch of the Young Men's Christian Association, to secure the services of M. Reuben Saillens, one of Mr. McAll's most useful evangelists, as director of a mission in Marseilles; and on the 29th of November last, M. Saillens, having received permission from the authorities, opened a room and commenced operations.

The attention of the Evangelical Continental Society had been directed to Lyons in the spring of 1877, but such was the clerical despotism then prevailing in that part of the country, that it was useless to attempt any new religious enterprise. Later on, when the clerical yoke had been thrown off, and liberal administrators appointed, the society found that Mr. McAll was anxious himself to initiate a mission in the old city of Irenæus, and therefore they gladly voted him a £100 from their Special Evangelistic Fund.

The great increase of work occasioned by the Paris Exhibition necessitated the postponement of the mission until November, when Mr. and Mrs. McAll started for Lyons. Their arrival was eagerly anticipated by the more zealous members of the Protestant Churches, and a hearty welcome was accorded them. The first step was to secure rooms or shops in which meetings might be held, but this proved to be a matter of no small difficulty. The original intention was to begin by securing a central hall, but this was found to be impracticable, mainly on account of the unwillingness of proprietors to let rooms for the purpose contemplated. Lyons bears the reputation of being a radical and revolutionary city, and not without reason. Nevertheless, it is a stronghold of Romanism, and the power and authority of Rome are acknowledged by many of the wealthier classes, who are, of course, the principal owners of property. This check is not, I am inclined to think, to be regretted, as a *salle* in the heart of the city would not have been a very suitable place for a mission to working-men, who live, for the most part, in the remoter districts. Turning then to the suburbs, our friends, aided by their invaluable

colleague from Paris, M. Rouilly, after much weary wandering and searching, at length secured four shops, three of which were with all possible speed fitted up for the purpose to which they were to be applied.

One of these shops is in the district of Les Brotteaux, in the quiet and somewhat fashionable Avenue de Noailles. Such a position may appear unfavourable to the success of the mission, for persons who pride themselves on their respectability are not likely to be drawn to meetings of so public a character, and chiefly intended for *ouvriers*. Indeed, some very respectable Protestants living in the neighbourhood have already expressed their disgust at the thought of hymns being sung in a shop. It is as bad as singing them in the street! But though the *salle* is in the aristocratic quarter of the district, it is not many doors distant from a very crowded thoroughfare, and the gas illumination over the window will be sure to attract the notice of thousands. I am not quite certain whether the good old man—a Protestant—to whom the house belongs, does not repent of the step he has taken. It is a dreadful thing for French Protestants to make, or even or to encourage, any innovations in the matter of religion. After being persecuted for many years, then tolerated, and subsequently favoured with State patronage, on the understanding that they should keep things quiet and pleasant all round, they seem to shrink from any determined effort to press the gospel upon the attention of their Roman Catholic neighbours. May the owner of this room find that, if he has not exactly pleased his friends, he has done not a little to promote the glory of God and the well-being of his fellow-citizens! On one point he proved unyielding. It was proposed to style the room a *Salle de Conférences*, but this word *conférence* sounded far too ominous, and he wished that the inscription on the front should be *Réunion Morale*, the title which Mr. McAll chose for his meetings at the outset of his work in Paris. On the other side of the avenue is the *mairie*, or mayor's office, where all the marriages of the district are performed, so far at least as the civil part of the ceremony is concerned, while not many doors off is the *skating-rink*, which is being fitted up for entertainments in which possibly morality will *not* be the distinguishing

feature. Let us hope that among those who are entering upon life's duties, and those who are seeking its distractions, some will be drawn to the *Réunion Morale*, there to find the true guide, and to learn the secret of real happiness.

The second room is at *La Guillotière*, the lowest and most wretched quarter of Lyons, where murder is not infrequent, and violence and sedition find their hiding-place. The third is at *Vaise*, close to the spot whence the steamers start for the city every quarter of an hour. *Vaise* is a suburb almost wholly inhabited by working-men employed in the great corn, wine, and coal stores that cluster around the railway *dépôt*. The fourth is at *La Croix Rousse*, among the silk weavers, who, as a Lyons pastor described them to me, are the very Pharisees of free thought. With rooms situated in quarters of the city so thoroughly distinct from each other, it will be interesting, as time goes on, to trace the influence which the gospel exerts on these different classes of the community.

The *salles* having been secured, the next step was to obtain authorisation; for the right of public meeting, even for religious purposes, has not yet been accorded to the denizens of the French Republic. Happily, the present prefect of the Rhone is a Republican and a Protestant, and when applied to by Mr. McAll, he very readily entertained the application, and after some telegraphic communication with the authorities in Paris, by whom *L'œuvre McAll* is heartily approved, full permission was granted, and the offer made that a policeman should be in attendance to maintain order in the street.

All being now ready, three of the rooms—the fourth was not available for the moment—were opened on successive evenings, beginning with Sunday, November 17th. Large audiences were gathered together, and many persons were unable to gain admittance. A very large proportion of those present were Protestants, who were anxious to see and hear Mr. and Mrs. McAll, and their helper M. Saillens, who was tarrying in Lyons for a few days before going on to Marseilles.

The opening having been thus successfully accomplished, the McAlls and M. Rouilly returned to Paris, where urgent business required their attention, and M. Saillens started on his journey southward, and so for a few days I was left alone in charge of the infant mission. I must confess that I had some

misgivings with regard to the work. The chief speakers and singers having departed so immediately after the inauguration of the meetings, I was in doubt as to the success of those which might follow, and my doubts, I know, were shared by many. Nor were my feelings on going to La Guillotière of the most happy description when I found that the chairs had all been taken out of the room, that the paper-hanger had not completed his work, and that the woman in charge of the place was not to be found. However, by the help of a kind neighbour and of some boys, pleased to have a hand in so novel a business, all was got ready. Shortly after eight o'clock, the hour for commencing, every chair was occupied, and many persons were standing. And what was most gratifying was that very few indeed were Protestants. And so it was at the other two rooms. A few Christian friends were always present, and were very helpful in keeping up the singing, but the rest of the audience were of the class for whom the meetings are designed. My stay in Lyons was necessarily very short, but at the third meeting, over which I presided, at La Guillotière, I was delighted to observe the fixed attention paid by most of the hearers, and especially by some, both men and women, whom I had seen there before. Several expressed their pleasure at such services, and said they should certainly return again and again. A stoker who was present at the first gathering came to the subsequent ones, and declared his intention of being a regular hearer, for the truths taught were just what he wanted, and were constantly coming up in his mind as he attended to his furnace.

Thus a most auspicious beginning has been made, and one calling for devout thankfulness to the great Head of the Church. The method so successfully followed in Paris—a pleasant and well-lighted room, an abundance of bright singing, variety and brevity in the readings and speeches, with an utter absence of all controversy, both religious and political—seems likely to prove attractive in Lyons. The difficulty probably will be, not to secure audiences, but a sufficient staff of speakers to assist the director of the mission. Perhaps, however, it implies some want of faith even to talk of difficulties in such a work. When we remember how many obstacles Mr. McAll has been enabled to meet and surmount in the



course of his six years of labour in the French capital, it ill becomes us to fear lest the Lyons work should fail for want of the necessary aid. Indeed, the Christian friends in Lyons are already offering their hearty co-operation. The pastors have promised their services as far as their other occupations will allow. The laity also are getting to work. Several ladies and gentlemen are taking up the musical part of the enterprise with much zeal. The members of the Young Men's Christian Association (alas! they are only fifteen in number) have pledged themselves to act as doorkeepers and distributors of handbills and tracts. But with all this zeal and willingness additional help will be needed, and probably Mr. McAll will find it necessary to appoint an evangelist to labour in connection with the resident director. For the present, the Rev. T. Dodds, son-in-law of the Rev. Dr. Bonar, is acting in this latter capacity, and his year of labour in Paris has admirably prepared him for the task. May the Lord of the harvest call forth the right men to carry on this promising and certainly most necessary mission!

Protestantism—at least living evangelical Protestantism—can hardly be said to have gained much hold on Lyons. The Free Church, founded by the late Adolphe Monod, during his temporary secession from the Reformed Church, now some forty or fifty years ago, still exists, and is composed for the most part of converted Roman Catholics. It has a large and once handsome chapel in the heart of the city, and its pastors, MM. Duchemin and L. Monod, are labouring with great assiduity. Pastor Coste, as the evangelist of the church, has succeeded in gathering two small congregations in outlying districts. But this church, though representing by its very composition the aggressive spirit of Christianity, has not made much progress in recent years. The Reformed Church has five pastors and one dingy temple, formerly the Bourse, together with a large room where worship is conducted on Sunday. But what are these two places of meeting for a Protestant population variously estimated at from ten to twenty thousand. Alas! they are at present amply sufficient, for whatever may be the good qualities of Lyons Protestants, church-going is not one of them. In schools and benevolent work the Reformed Church displays

much laudable energy, but the religious and evangelising spirit seems largely wanting. It is to be hoped, therefore, that this new mission may have the effect of stirring up to new activity the Christian people of Lyons, and of leading them to feel that they must gird on the sword of the Lord, and go forth to do battle with the giant forces arrayed against the gospel. *L'œuvre McAll* has already infused new zeal and courage into many of the Christian people of Paris—the modern Babylon. May its results in Lyons be even more marked in this direction, and may multitudes in that great industrial centre, where Romanism of the deepest dye, and infidelity of the most truculent character, stand side by side, be brought to accept the one Saviour, the Lord Jesus Christ, and to rally round His standard!

R. S. ASHTON.

As such a mission as that here described must entail considerable expense, and as Mr. McAll's resources are already strained to the utmost for the maintenance of his work in Paris, I shall be happy myself to receive contributions towards this Lyons work, or they may be forwarded direct to the Secretary of the Evangelical Continental Society, 13, Blomfield Street, London Wall, E.C. My old friend and fellow-student Mr. McAll is too well known to need commendation from me. But his work is hardly so familiar to our Churches as it deserves to be. The testimony as to its value which I heard in Paris last spring leave no doubt that Mr. McAll has with true spiritual instinct found the way for exciting the interest of Frenchmen in Evangelical truth.—EDITOR.

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### MORBUS SABBATICUS.

MORBUS SABBATICUS! the readers of this paper may perhaps exclaim. What! is there another disease, disorder, complaint, malady, distemper, illness, or whatever other name may denote unhealthiness of condition? We had thought that the "ills that flesh is heir to" had been already numerous enough to defy augmentation, and yet here would seem to be another with a somewhat Jewish designation. What can it be? What are its symptoms, and what its cure? These questions we propose briefly to answer in the present paper.

The science of medicine has unquestionably made rapid progress within the last quarter of a century, and some of the works which have been written upon it will cope, both

in matter, spirit, and method, with any production to be found in any other department of science and literature. Perhaps it ought to be admitted that the classification and diagnosis of diseases have considerably distanced the art of healing, which has still its different and irreconcilable schools, who wrangle while the patient suffers and takes his chance. But, be this as it may, no work on nosology in general, or on obscure diseases of the brain, or on the affections of any special limb or organ, or on the principles and practice of physic, has found a place for the disease which I have ventured to name *morbus sabbaticus*, or the Sabbath, or Sunday, disorder. Perhaps the word *sabbaticus* possesses a special advantage as a defining term, for not only does it fall in with the medical tradition and use which have consecrated Latin as the language of the Æsculapian craft, but the disease in question often makes its appearance (by mental symptoms) towards the close of the Jewish Sabbath or thereabouts, and is fully pronounced on the Christian Sabbath, disappearing in the course of the day, sometimes before noon, generally before night, and always before Monday morning. It is, therefore, a disease which is distinguished both by recurrence and periodicity. As it does not lie in the fifth pair of nerves, nor any other pair, and does not attack any of the vital organs, nor interfere with any of the normal functions of the body, either ingestive, digestive, or egestive, it is, in fact, a pathological curiosity, and as such deserving of special consideration. My only purpose, at present, is to supply a contribution towards the study and the cure of a distemper which, unfortunately, shows an obstinate tendency to become epidemic, and to sap the healthy life of our various religious communities.

I need not, happily, occupy much space in a delineation of the symptoms of this mischievous malady. They are for the most part well marked, like the spots of leprosy. As I have hinted, they begin to make their appearance, in some cases, towards the close of Saturday; or, if the patient shows no sign when he retires to bed, his first sensations in the morning become strongly suggestive that, as the phrase goes, "he is in for an attack." There is, for example, an unaccountable oppression on the brain, almost comatose indeed,

which inclines him to sleep. There is, further, a very marked sense of fatigue from head to foot, which confirms his desire to be left undisturbed. Not seldom these symptoms, especially in winter, are accompanied by a tendency to shiver, which, on Sunday mornings, is deemed as very ominous and dangerous. Any uneasy sensation, too, about the throat, or even a little roughness, points on these same mornings to the dreadful possibility of a supervening quinsy, or ulcer, or the suffocating growths of diphtheria; though, on other mornings, the sensations would not be noticed, and though even on Sundays the patient will not submit to the local remedies which are generally applied in such cases of imminent peril. It is well to observe a feature which distinguishes this disease from many others, namely, that it is not marked by any diminution of the appetite. The symptoms, however, are observably aggravated if there be any snow, or rain, or sign of either, or the dry bulb of the thermometer shows the presence in the air of an excess of invisible moisture, or the day threatens to be cold or hot.

The influence of all these things on a patient afflicted with the sabbatic disorder is very noticeable. Sometimes, also, it is the case that all these symptoms become aggravated by sympathy, as, for example, where the husband is encouraged to dwell upon them by the tender solicitude of his wife, who thinks that he had better "keep in" and "nurse himself" that day, and "take the matter in time," which means, in such cases, the Lord's day—Saturday being too early, and Monday too late. These are the main symptoms which indicate the access of the disorder. The patient, however, in the great majority of instances, soon rallies. His wonted cheerfulness begins to return about eleven o'clock, when the stream of worshippers has poured into the various churches and chapels, and for the remainder of the day he is often unusually lively. It should also be noted that there is an unhappy tendency in this disorder to exhibit some of its symptoms again towards six o'clock in the evening. They endure, however, only for about an hour, when the patient finally escapes them for the space of another week. Instances, moreover, are by no means unknown, and of recent years have been on the increase, when those who have succeeded in escaping the

malady in the morning, have fallen victims to it in the evening. Nothing more need be said by way of diagnosis. I have no doubt that many of my readers will be able to detect some varieties in the form of the disease which, for the sake of brevity, I have been compelled to omit. Its general aspects, however, are too clear and unambiguous to be mistaken, or confounded with the marks of any other specific affection which has been tabulated by physicians among "the ills which flesh is heir to."

I come now to more serious considerations. In writing upon the *morbus sabbaticus*, I have chiefly in my eye those who profess and call themselves Christians, and to whom, therefore, it is possible and right to appeal on the ground of authority and motive of which others deign no recognition. The evil that has been figuratively delineated is one which would not have seemed so grave if it had been found to prevail among those only who repudiate alike the claims, and the institutions, and the obligations of Christianity. But among them this disease cannot prevail at all. The associations of the "day of the Lord" have for them no sanctity, and the services of the day are not felt by them to possess any authority. Whatever other ground there may exist for expostulation with them, it cannot be the same as that on which we can stand when remonstrating with those who acknowledge the truth of Christianity, who are members, possibly, of Christian Churches, and who recognise—or, at least, who do not repudiate—the obligation of public worship. In the case of these last the symptoms I have specified acquire a special gravity, because of the truths which they profess to believe. I would therefore suggest, whether—

There is not a moral obligation of public worship which men afflicted with the disorder in question are in danger of overlooking. In other days, and in connection with a religion which was but as a shadow of good things to come, there were men who would not have disdained to be "door-keepers in the house of their God," and found no higher joy than that of being among the multitude who kept holy day. And whatever other changes have been introduced by the higher dispensation in which we live, it surely is not one of them that the spiritual life is now independent of such public

worship as was expressed in temple or synagogue. The forms of worship have changed, but surely the spirit of such confederated worship abides. This at least is certain, that the new life born after the resurrection of our Lord, and the rich baptism of the Holy Spirit, was an instinct which needed no precept to secure that confluence and commingling of hearts, and prayers, and songs, in which the disciples were brought together, and would not, as it would seem, suffer them to remain apart. The affinity engendered by that wonderful love which, as a heavenly magnetism, thrilled all their hearts, seemed almost to endanger their individualism. They combined steadfastly "in fellowship," and "in breaking of bread," and "in prayers;" and all that believed "were together," and "had all things common," and "continued daily with one accord in the temple." They required no command to authorise this fervent socialism of religious service, but would have required a prohibition to justify its discontinuance. The same passion for combined service—the enthusiasm for a common worship, by common song and common prayer to that one Lord of whose redemption they were common partakers, never fails to be developed in greater or less measure when fresh gales from heaven come to revive the Church of God; and it is equally certain that, with the decay of the spiritual life of the Church, will be seen—either as symptom, or cause, or effect, and sometimes as all together—a disrelish for social and public worship. The "provocation of each other to love and good works" is connected by the writer to the Hebrews with the "not forsaking the assembling of ourselves together," as the manner of some is; and this is a significant intimation of the influence of public worship on the practical energy of the Christian life.

I am not affirming that such worship is essential to the Christian life. It is not. Many are compelled to forego it; but these are the very persons who are most painfully conscious of the privation they sustain from the lack of that inspiration which they have felt a thousand times as they have knelt in prayer, or lifted up their voice in praise with their brethren in the great congregation. But to forego it, not by compulsion, but by choice, is, on the part of the man who avows himself a Christian, to put discredit on community of worship,

and to deny that it has any special value as a means of grace. It is so far forth to destroy that sense of oneness in condition, dependence, sorrow, faith, hope, which ought to pervade as a mystic yet glorious spirit all the followers of Christ. It is to forget that men, assembled under the inspiration of a common purpose, and pervaded simultaneously by the same influence of the same lofty and kindling truth, attain to an elevation of feeling, and with this to a largeness and clearness of spiritual vision, which are not often vouchsafed to a solitary worshipper. A thought uttered in the midst of a multitude seems to acquire a vastness, as it certainly possesses a power, which it cannot have when whispered in the ears of one man. There is a mutual mesmerism of numbers—a mesmerism which defies analysis, but which in religion, as in other things, has been one of the most important factors in the enthusiasm and the progress of humanity. "All," "with one accord," "in one place"—these have been conditions of Pentecostal blessings more than once in the history of the Church, and to despise them now is not the part of Christian wisdom. I have seen no reason as yet to attach much value to the plea of such men as vaunt their independence of all public means of grace, and speak with glowing rapture of the spiritual profit they derive from communion with nature, from Sundays spent in leafy woods, and by flowing brooks, or on breezy hills, or by the seaside. Of such men I have known not a few; but I have yet to meet with the first man of this type whose practical disparagement of the public worship in which he was wont to participate has not been associated with a corresponding deterioration of character, admitted even by men who may not be in the secret of its cause. The pretence cannot at least be charged with modesty which can treat as useless, or even as hindrances to the higher spiritual life, institutions and ordinances which apostles, and martyrs, and the noblest men and women which the Church or the world has known, have felt to be the inspiration of their faith and joy.

But the disease under consideration not only seems to make light of the moral obligation to respect those conditions of spiritual health which have been for the most part observed by the Church in all ages; it is a *disease of a contagious character*. If it only affected an individual here and there,



still for the individual it would be serious enough. But it is characterised by a virulent quality, which gives it a marvellous power of diffusion. | Especially is this the case when it attacks in the first instance a member of the Church who occupies a prominent social position, whose presence at or absence from the service cannot fail to attract observation. If in addition to being a member he is an office-bearer, his example becomes all the more conspicuous and mischievous. When he is notoriously in robust physical health, the malign influence becomes intensified as the ordinary reasons for absence are wanting. If it be true, as has often been alleged, that the contagion of the good passes from below upwards, and that of the evil in the contrary way, it is easily seen what must be the result of such an example set in such a prominent quarter. In a few weeks vacancies will be seen once a day, at least, in other pews occupied by families of similar or proximate social standing with that of the man who has formed the *nidus* of this sabbatic disorder. It will begin to be suspected that the *half-time* worship, as it may be fitly designated, is the fashionable thing, that there is a spice of vulgarity in the practice of attending two services; and it is easy to see what havoc this disease will make when once it seems to bear the seal of the higher conventionalism of social life. It then spreads like the shapes of bonnets and dresses, infecting ever lower and larger circles of the people, until the congregation comes at length to consist once a day of those only whose spiritual life possesses sufficient vigour to fight off the surrounding epidemic.

Have some of the members of our Churches—such especially as those whose social elevation converts, whether they will or no, their life into an example, sufficiently considered these facts? And have they taken sufficient account of another phenomenon which I wish I could hold myself mistaken in regarding as incontestable—I mean the neglect with which an increasing number of their children treat the services of the sanctuary when they arrive at an age which naturally exempts them from the sheer control of parental authority? The disease has become hereditary, and has assumed a more virulent type, as with transmitted disease is by no means uncommon. The once-a-day worship of the parents has de-



veloped into the no-worship of their children, to the sore lamentation of their parents, who did not see nor hear that silent logic of their sons, which found it pleasant to infer that if once a day were better than twice, better still was no worship at all. I do not defend this reasoning. But it surely must not be forgotten that if parents will pursue any line of conduct without sufficient reason, their children will not regard themselves as culprits if they, with as little reason, pursue the same line much farther.

But the effects of this sabbatic disorder are by no means exhausted. They affect the pulpit itself, and in this way react again upon the congregation. There is an unwritten code of honour which should subsist between a pastor and his people. This is especially the case when the relations of the two rest on a voluntary basis. This code, among other things, pledges that the minister will give of his best to the people, and that the people will uphold and encourage him in his honest endeavours thus to serve them. Whatever be the natural abilities or the positive acquisitions of the minister, it will still be true that his sermons will be largely made by the people—by their attendance, their attention, their affection, their hearty words of cheer, and their embodiment of his teaching in their lives. A congregation receives what it gives; and for his most effective discourses the preacher will, if honest, be compelled to thank his hearers; and, if candid, he will also have to blame them for those which are least effective. Indeed, it not unfrequently happens that a sermon, which both in matter and form is of better quality than usual, is slain for all practical purposes the moment the minister confronts the fragment of a congregation he has before him. For it requires a man of wonderful resources of cheerfulness and courage to derive inspiration from large breadths of unoccupied seats. They chill most men; they chill even the few hearers who sit in their neighbourhood, and they turn into chilled shot the words which come from the pulpit, except that, unlike the steel projectiles of this name, they lack all penetrative power.

Has it been duly pondered by the unhappy victims of the sabbatic disorder how many of every wise minister's sermons are prepared on purpose to meet the actual condition of his

people? He has to act the part, as well as he can, of physician to many wounded hearts, to which some great calamity has for ever changed the whole aspect of this mortal life; but it not seldom happens that when he is ready with his comforting message, the afflicted ones are not present to receive it, and it may be impossible or unwise to recur to the same topic for some time to come. He has heard that there are minds in his congregation which are disturbed by doubts on some point of the ordinarily accepted faith, and prepares a discourse which shall seek to estimate and meet fairly the grounds for such doubts, and he discovers that the very persons who are distressed by them are "conspicuous by their absence," while the rest are wondering what can be these novelties on which he is expending so much vigorous but abortive eloquence. These facts, and they are but samples of a large class, are in great measure the natural and the exclusive effects of the sabbatic disorder, and require to be gravely considered and resolutely shunned by a congregation which seeks not only to *obtain*, but to *retain* an effective ministry. An absentee should be able to vindicate his absence on the highest grounds; for it is not a slight thing, especially for any one who has taken part in the call of a minister, to pursue a course of conduct which must discourage his heart, and therefore impoverish the results of his labour.

There are some persons who seem to be able to resist this disease. For the most part, the minister himself is called upon to fight against it. I have known not a few who have made their way through floods of rain, and storms of snow, and deep drifts, and searching slush, and hurricane winds, as if the earthly tabernacle of the minister were protected by some special miracle. I have known some who have preached when blinded by headache, tortured with neuralgia, agonised with rheumatism, racked with carbuncles, and staggering with faintness. And I have known—who, indeed, does not know?—scores of Sunday-school teachers fired with love for their Saviour, and their work for Him, whom the sabbatic disorder has never once assailed, and who have never been able to discover the exact difference between the cold of Sunday and the cold of other days, or the wet of Sunday, and the wet of other days, or to comprehend that whimsical consti-

tution of lungs and nerves which can brave without danger for some dress-concert the weather which on Sundays it would be "highly imprudent" to encounter.

I have drawn attention to this disease in the hope that its spread may be checked, and its existence, if possible, annihilated, by a thoughtful and prayerful consideration of the evils it is working, and of the dishonour it inflicts on the name and cause of our Lord.

ENOCH MELLOR.

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### *THE VISION OF THE KINGDOM OF HEAVEN.*

A vision appeared in the night-watches to the greatest of those oriental despots who aimed at the establishment of a universal empire, with some dim apprehension, underlying the experiment, of the essential unity of our race. The vision was a human image, and it represented the great form of human history. Nebuchadnezzar was "the head of gold." His empire was the first serious attempt of which we have an authentic history, not to overrun, not to conquer, but to weld together and to rule, the whole civilised world of his day. It was the starting-point of the higher culture and civilisation of our race. Through him the revelation entrusted to Israel entwines itself, as the royal thread, with the history of the oriental despotism; and the higher development of humanity commences—that which grows out of the intercourse and mutual ministry of peoples, commerce, knowledge, and political life. His empire was succeeded by the Medo-Persian, the Græco-Oriental, and the Roman, in order. And the order was vital. Each of them in succession was a substantial advance on its predecessor in culture, in intelligence, in industry, in commerce, in intercourse, in government, and in all the arts and appliances of life. Each of these aimed distinctly at a world dominion. Each, in the person of its noblest and wisest rulers, sought something higher than conquest and pillage; and each was lit on its path of progress by the hope of a golden age of righteousness and peace, in which the earth, glad once more, would rest beneath the constraint of one resistless sceptre, and within the sanctions of one just and all-embracing law.

The last, and altogether the highest, of these great efforts for the establishment of a universal human empire, was under the auspices of Rome. Her faculty of rule, her capacity for the organisation of the political and social life of mankind, were simply incomparable. Never before and never since has anything purely human appeared so capable of making the experiment of the human government of men a success. I cannot regard these successive attempts at universal empire as independent and isolated movements of human greed and ambition, with no spark of Divine thought within them, and with no interior relation to the kingdom which the God of heaven would establish on their ruins, to fulfil the hope which their selfish and brutal tyranny betrayed. This human image would stand forth to rebuke me, if I did. These successive attempts to bring the world under the sway of one sceptre, and within the band of one law, are related to the kingdom of heaven much as the various "feelings after God" in the heathen religions were related to Revelation. Man was to try his methods to discover God in the one direction, and to found and to rule political society in the other; and when the efforts had manifestly and miserably failed, save in that they wonderfully drew forth and educated the human powers—which in itself was a noble success—then in the deepening darkness and ruin in which, for want of sustaining faith and hope, the life of the world became buried, the God of heaven gave a revelation and set up a kingdom, which brought to man, as a gift from the Divine Hand, all, and far more than all, of which he had hoped and dreamed.

But the essential point of the matter—indeed, I may say, the fundamental principle of a Christian philosophy of history—is this, that the failures were an integral part of the culture, and were ordained of God to prepare the way for the revelation and reign of "the Son." The heathen failed utterly to find out God; they failed as utterly to create and sustain a form of social and political life in which man could rest and be blessed. But *in* the effort, and *by* the effort, they drew forth and trained to a marvellous vigour both the intellect of man and the institutions of society. They gave to the kingdom which the God of heaven would set up upon their ruins a far higher, wiser, and more developed man to work upon,

than could have been produced upon earth without all the storm and strife through which they had to win their way. They created that fulness of the time in which alone it was possible that the Lord should set up His kingdom, and take under His visible guidance the conduct of the movement whose issues should transcend the most daring imaginations of mankind. These failures of the human kingdoms were in the line of a true Divine progress. Such failures as these are, by the help of a higher Hand, the first sad steps to a triumphant success.

The dissolution of the Roman Empire amid such sadness and dread as the world has never known—except perhaps in the tenth century, when the Carolingian Empire lay dying—ended practically these great experiments at world government for ever. Practically, I say; when the Roman Empire broke up, the world-dominion broke up, and has never been in so complete a form restored. But the idea survived, and has exercised a profound influence on the development of Christendom; first through the Holy Roman Empire, of which, as the visible kingdom of the Lord Jesus, the earlier mediæval thinkers and rulers cherished the most enthusiastic hopes, which were continually doomed to miserable disappointment; and then, as the Holy Roman Empire faded before the vigorous independent Western nations which grew to man's estate outside its pale, it took refuge in the spiritual sphere, and sought to rule the world through the Holy Roman Church. The Popes, too, dreamed this dream of universal dominion. They thought it was reserved to them to establish in the world that kingdom of the God of heaven which should never be destroyed, as Daniel in night-visions saw and revealed. But the Popes have betrayed the world and frustrated its hopes yet more miserably than the kings. We are standing now amid the wrecks of the great Papal parody of the kingdom; and the world, weary of reiterated failures, is beginning to ask through its wise ones, Is not the whole hope a dream? Is not this kingdom of the God of heaven a figment of that spiritual imagination which is so creative in the Orientals? Is there any kingdom possible for man but such as by his force and intellect he can carve out for himself?

The experiment of the social salvation of humanity on the grand, the imperial, scale, has been a miserable failure. Nor have the several national communities of Christendom within their narrower limits achieved anything which we may boast of as a success. The various classes in turn, monarchs, nobles, and the *bourgeoisie*, the great middle class, have had the field to themselves, and have offered their solution of the great problem of society, how to make men dwell together in righteousness, peace, and love. Always there has been floating before the Christian world the vision of how men ought to live together in holy, loving fellowship; not wasting each other's fields, crippling each other's industry, or trampling each other into bloody clay; but loving, strengthening, helping, and saving each other; winning from Nature her full tale of tribute, and stimulating to its largest productiveness the industry of mankind; lifting the poor out of their degradation, and reducing to the measure of the simply inevitable, the sickness, the pain, and the sorrow of the world. Always there has been this vision before Christian society; and it is a vision whose fairest form is set forth in the word of God. Class after class has striven towards this Canaan, but it lies in the far distance still, while the sands of the wilderness of "the wanderings" are thick strewn with wrecks.

We are living at the end, and are standing amid the ruins, of one great experiment; the most earnest, the most noble, the most hopeful, perhaps, of all; the effort of commerce—which means something much larger than mere buying and selling and getting gain—to create a community of interests and an interchange of offices between classes and peoples, which might restrain their selfish passions, chain their brutal instincts, cultivate their Divine faculties, and give them nobler work than war. Very high, pure, and even sacred visions of the restoration of society on a basis of brotherly intercourse and ministry floated before the eyes of our great free-trade leaders a generation ago. But that too, alas! has failed. In Europe at this moment military force is visibly in the ascendant; and the chief triumphs of our industry and science are instruments for the wholesale slaughter of men. The brief reign of peace has ended in the dispensation of universal jealousy and distrust. Every class in turn has tried to lead

men into the social Canaan, and every class has in the end utterly failed. The end of each experiment has been some tremendous revolution, which has deluged the nation, and not seldom the civilised world, with blood. Did Nebuchadnezzar see how deeply, before the grand experiment ended, that human image would be seamed with scars, and red with the stains of slaughter? Did he hear rising around it the shrieks and moans of the the myriads, the millions, whom man's way of salvation in every age crushes to death?

And now a new experiment is commencing. A new chapter is opening in the history of the world. The Democratic movement aims avowedly at the accomplishment of a hope which through all these millenniums has been frustrated by the selfishness and the madness of mankind. It proclaims that the Canaan is in sight, and that it has found, instead of the "Joshua," the "formularies," which will lead us in. It promises the end of wars and of the strife of classes; it prophesies the reign of peace, goodwill, and love. "Liberty, equality, fraternity" it inscribes on its banner. No tyranny, no hindrance to the free development of all man's powers, no poverty, no squalor, no envy, malice, or hate, is the tenour of its programme. It offers room for all, food for all, a fair measure of worldly good for all, and knowledge for all. It undertakes to dry up vice, crime, and misery in the springs, and to bring in at last the Saturnian reign, the golden age of happiness and peace. Well! we shall see. But it does not look like it yet. The horizon is dark with the presages of trouble. In spite of our splendid prosperity, business men and experienced financiers look with grave anxiety on our immediate future. New struggles, new frenzy of passion, new rivalries, jealousies and hates, new cares and burdens, new dangers, new dreads, seem to mark the opening of that era which, when its work is done, will make a tremendous change in the condition of all classes and all institutions in the civilised world. Perhaps—for these experiments have always exacted as their cost a fearful tale of human suffering—it may leave behind it the deepest scar which the image bears.

But costly as these great experiments have been, and sorrowful in their issues, they have ministered a clear progress in the history of mankind. Man has suffered by them, but



man has grown by them. Do we at all try to realise the misery, the agony, which one tyrannous or vicious reign costs the poor? But "by these things men live;" they gain knowledge, experience, insight, power, under the discipline as the ages roll on; and each generation, through its own thought, observation, struggle, and suffering, hands down a richer legacy to its heirs. The common stock of human knowledge and power is gaining mightily, and freedom age by age widens its realm. If we are not better than our fathers, we are wiser, richer, and stronger; and we occupy a higher vantage ground of vision and faculty through all which they endured. God leads on the progress of our race through these successive eras of convulsion, just as the earth was prepared to be our dwelling-place through ages of travail, through shocks, catastrophes, and cataclysms, the scars of which everywhere seam her breast. So God has made the wrath and the passion of mankind, in their struggles for progress, the instruments of His culture, preparing the world by its sorrows and failures to receive humbly and joyfully the kingdom of His Son.

The fifth monarchy, the kingdom of the God of heaven, differs essentially from all the empires of the world. "In the days of those kings" the God of heaven did set up a kingdom, and this was the manner of its proclamation to mankind: "There were," in the days of Augustus Cæsar, "shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. . . . And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will to men." That infant came to be a king; He came to be *the* King. He came to establish the kingdom of heaven, and to realise man's dearest hopes and fondest dreams. And here is His own description of His method, uttered at the supreme moment of His history and of the history of mankind. Questioned concerning His kingly character



and claims by the representative of the majesty of Rome, Jesus answered, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am—a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."

And His life sustained His words. He discarded all material force; He held Himself aloof from all political combinations; He avoided all the scenes and occasions of political rule; He fled from the throne on which the strong arms of His disciples would have seated Him; and He refused stedfastly to mix Himself with the schemes and hopes of any party in the State. He went about speaking truth and doing good—preaching the gospel of the kingdom; and He sought the regeneration of society purely, solely, by kindling a new power, a new hope, a new life, in the souls of individual men. He began His reformation in a stratum, a *couche sociale*, to which none of the great world-rulers till then had reached, in a class which they had overlooked in utter scorn. He wrought among the poor and outcast, the oppressed and enslaved—in that festering corruption which infects the whole mass and taints the whole life of human societies. And when "the common people heard him gladly," when He felt that He had a hold on publicans and sinners which drew them to His fellowship, which touched the springs of thought and will within them, and breathed into them new purity and power; when He knew that He was quickening in the hearts of poor men and women new ideas of their Divine relations, a new sense of the fatherhood of God, a new purpose in this life, and a new hope for eternity; He knew too that He was renewing the life of society at the root, and restoring from the foundations the fallen estate of mankind.

The Lord taught, as indeed the whole scripture teaches, that the salvation of society depends mainly on the salvation of the poor. Culture works downwards slowly, faith works upwards swiftly. So long as the great mass of men, women, and children in any community are living a life which must

inevitably destroy modesty, sobriety, decency, honesty, and hope, without which there is no salvation, there is a rot in the structure which will spread upwards with irresistible contagion, and will bring down the whole edifice to ruin at last. The corruption of the poorest class is like a miasma which spreads through the whole system, and poisons all its blood. It is so in things physical. On what does the health of Belgravia, of Clapham, and of our selectest suburbs depend? On the health of Lambeth, of Bermondsey, of Bethnal Green. When the cholera broke out in Lambeth it was soon besieging the splendid mansions on the opposite shore. If you want to keep your district free from infection, it is in the nearest poor district that you must fight the foe. It is not otherwise in things spiritual. Save the poor, and it will be found that the saving influences work upwards more swiftly and surely than the destroying. Work into the heart of the poorest class of the community a living faith, and you are doing the thing which will prove most effectual to the *saving* of the State. It was thus that Christ wrought. "The poor have the gospel preached unto them," He cried. It was the proclamation of the kingdom of heaven. And the gospel wrought mightily among the poor, and saved a corrupting, dying world from the last agony. From the hour when "the publicans and sinners drew near for to hear him," the vital movement began which saved society. The sneer which was ever so keen on infidel lips, that Christianity must needs be a poor faith, as it was chiefly popular among workmen and slaves, was singularly unintelligent. Any student of political history could tell you that that was its one chance of saving the world. The Lord came to "bear witness to the truth." The measure in which men received the Truth, believed the Truth, and loved the Truth, was the one measure of the progress of the kingdom of heaven.

The kingdom of heaven! What is the kingdom of heaven? It is the form in which God undertakes to fulfil the hope with which, kindled as it was by His promise to man in the dawn of history, He has lit the progress, has sustained the strength, and has cheered the heart of all the human generations—the hope that One would come at the appointed time who should work for man the deliverance for which he is ever pining;

should comfort him "concerning the work and the toil of his hands, and concerning the ground which the Lord had cursed;" and should establish a social state in which men could dwell as brethren in righteousness, peace, and love. Men stumble in these days over the history of the Fall. A step up from the ape, not a step down from the angel, is now the popular view of the genesis of our race. But the history of society is a Fall. Not only has man fallen, but society has fallen. It has a memory as a background and a vision as a foreground which make its present condition a fallen condition; as when the gates of Eden closed behind Adam, and the flaming sword drove him forth into the waste. The kingdom of heaven is the substance of that of which man is ever grasping at the shadow in all his revolutions and reformatations—a state pure, just, beautiful, and blessed. And the kingdom is here in its principle and in its victorious energy; it is yet in the far future in its perfect and glorious life. We live under the kingdom for the King is reigning; He is seated on the throne, He promulgates His law. Christendom is constituted on the fact of His Advent; it adopts His name; it confesses His truth. But as a kingdom it is still to come, because there is so little that is Christian in Christendom; because it adopts the method and trusts the forces of those worldly empires which it was set to dissolve, to disintegrate, and to destroy, by absorbing into its own world-wide unity all the peoples, all the governments, and all the brotherhoods of mankind. The kingdoms of this world are in reality, and will one day be apparently, but provinces of one universal realm.

"Nevertheless," says Christ, "when the Son of man cometh shall he find faith on the earth." Imagine the disciples of the Man who said, "They that take the sword shall perish by the sword," surging back in myriads to Palestine, generation after generation, for centuries, to fight the infidel to death over His grave. And it has been thus through the whole scale. The aim of Christendom has been mainly to make the kingdom of heaven a thing as like as possible to the worldly empires which it overthrew. The whole apparatus of earthly force has been laid under contribution for its maintenance and extension; and the method of the Master, "witnessing to the

truth," has been banished to the desert, when it has not been immured in the dungeon or bound to the stake. And yet we wonder that the kingdom is so long in coming; and we are tempted to resign the hope of it as one of the bright dreams of the young imagination of the world. The world in Christendom has gone on its way, much like the world in Judaism, and the world in heathenism. Christianity has lifted it bodily to a loftier level; it commands a wider horizon, and works with a far larger comprehension of man's relations, powers, and destinies. But it has taken the great social problem as it were into its own hand. It has slighted the Master's method, and has worked hard by its own, kings, priests, arms, laws; these have been its mainstay during all these ages. Blot out these and their doings, and how much of the history of Christendom will be left? The love of Christ, and the love of man for Christ's sake, self-denying ministry to man after the pattern of the Master's, have been much talked of, but rarely manifested in their power through all the Christian ages, save in the lives of lonely saints and martyrs, who have counted it their joy and glory to enter into the fellowship of the sufferings of their Lord. The great Christian world has held in slight account these spiritual forces, among the more substantial and potent influences which it seemed to hold at its command to work out its scheme of Christian progress. Yet God forbid that we should be blind to the measure in which the power of the Lord has been present in Christendom to heal and to save.

We are much more in danger of undervaluing than of overvaluing the unseen spiritual forces which have their spring in the redemption which is by Christ Jesus, and which are ever at work healing, renewing, and saving society. Still, where is the State in the heart of whose social and political activity the spirit of the morality of the New Testament is enshrined? Read such passages as Colossians iii. 17; iv. 1. Give us this principle in the full power of its vitality, and what more do we need to renovate the earth? But men on a large scale, in all their great communities, persist in working at the problem by another method. They trust to authority working down, instead of to faith working up from individual consciences and hearts. "All seek their own; none

the things of Jesus Christ," is a reproach which has not lost its edge even in these "advanced" Christian days. And it is because I see that in this new social experiment which is being inaugurated, and of which none now living will see the results, the democracy, like the monarchy, the aristocracy, and the plutocracy in their times, does not begin humbly and reverently from within, does not seek to purify itself before purifying the State, does not resolve, by God's help, to reform itself before reforming the world, but rather puts its trust in laws and institutions in the hand of force, and in some new arrangement of society, I prophesy for this great movement the same wreck which has shattered every man-made scheme of the Divine kingdom; I know that it can only end in confusion and sorrow, in broken hopes and wasted powers; it may be, in a great wail of anguish and terror, in the midst of which the sign of the Son of man may appear, bringing in through faith the reign of truth, righteousness, and love.

Sad days are before us; sad days must be before a world which rejects, as we are rejecting, the Divine reign. But we look on to the storm and strife of the future, not only without despondency but with abounding hope. The travail is not unto death but unto life. Each new failure of man's effort to save himself and to rule his world, brings us nearer to the time when he shall have learned by his failures that he is only strong and victorious when he works in the strength and by the method of the Lord; when he shall sit at the feet of Jesus, and learn of Him the lesson of his duty to himself and to his brother, and shall make his societies upon earth after the pattern which is shown to him from heaven in the word of God.

These tentative efforts of man, as he *will* make them in his proud freedom, are in God's hand the great instrument of the education of his powers. They draw him out to a fulness of strength, of stature, and of capacity for all that may become a man, of which Christ will make glorious use in His kingdom, when at last the new Jerusalem shall be seen, "Coming down from God out of heaven, prepared as a bride adorned for her husband. And a great voice out of heaven shall be heard, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people; and

God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying; neither shall there be any more pain, for the former things are passed away."

J. BALDWIN BROWN.

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### MR. GLADSTONE'S SEVENTIETH YEAR.

It is very difficult to conceive of Mr. Gladstone as entering on his seventieth year, and to remember that five years ago he seemed so wearied of the fret and toil of political life that he laid down the burden of party leadership and expressed a pathetic longing to spend the closing days of his life as a Sabbatical period. That the wish was sincere, and that it was due to a feeling much nobler and more enduring than the transient disappointment of defeat, will not be doubted by any who know him. But his most intimate friends must also have felt that a sentiment, which to us seems morbid, would yield to the first stirring call of duty. Events have proved the justice of any such forecast. The years of exile from office have been marked by an incessant and versatile activity which could hardly have been exceeded during the time of the premiership. His enemies have done their miserable best to impress the world with the idea that it is due to mischievous recklessness, but the country obstinately refuses to accept the suggestion, and his is still the one name to conjure with on the Liberal side. His words are listened to with an attention which their intrinsic worth deserves; his articles give an *éclat* to the reviews in which they appear; even his much-ridiculed postcards are quoted and discussed in the very journals which profess to believe that they are destroying his power. We should never think of maintaining that Mr. Gladstone's willingness to answer every correspondent who asks his opinion, or too facile readiness to yield to the requests of the editors who wish to have such a contributor, is politic. We believe they are the very opposite, but we rejoice to see in such incidents proof that there is one leader who is not governed by policy, and who does not think it necessary whenever he is asked to make a speech or answer a question what effect his compliance with

the request will have upon his popularity, and especially upon his influence with the *crème de la crème*. Mr. Gladstone certainly has a head on his shoulders, and though possibly he may have failed to foresee the extent to which the malignity of his enemies would go, it is not to be supposed that he did not anticipate the possibility of a criticism so obvious that it must suggest itself to any literary neophyte who is qualifying to become a roaring young lion of "The Telegraph," or any youthful lordling who aims by bluster and insolence towards the greatest statesman of the day to give proof of his fitness for future distinction in the Tory party. If the anticipation or even the experience of such censure in its most malignant form has not affected his action it can be only because he is more anxious to fulfil his ideal of duty than to win the applause of society. He thinks and thinks carefully on many subjects, and in the unfailing courtesy which he shows to all who appeal to him he does not hesitate to answer querists whom more politic and more self-conscious men would leave unnoticed. On a few points he feels very strongly, and he holds it to be his duty to impress the country with his convictions. In this we see intense reality, great singleness of aim, a passionate earnestness, and a faith in our Lord's assurance that "wisdom is justified of all her children." Of course this is very unworldly, but nevertheless we ourselves have no question that the issue will vindicate the wisdom of this confidence in the power of truth and reality. The people certainly will pronounce a very different verdict from that which would be given by the clubs.

We have digressed a little, however, from our original point, which was not to maintain the expediency of Mr. Gladstone's activity, but to note a fact which makes it so hard to conceive of him as a veteran statesman. When it was announced that Lord Halifax would lead the attack on the Government in the House of Lords, it almost seemed as though there was to be a resurrection of one of a bygone generation. But to that generation Mr. Gladstone belonged. He was one of its younger members—nine years the junior of Lord Halifax—but still there was a time when they mingled in the same battles, and now the veteran peer is looked upon as a sage of former days, while Mr. Gladstone is still, in all the heat and excitement of the day, one of the chief centres.



of its activity. Of course it may be said that his great rival, the premier, is four years older, but the one is felt to be an old man, whereas, so far as intellect is concerned, Mr. Gladstone is well-nigh as youthful as ever. We say this not only in respect to the quantity of his work, but quite as much as to its quality. Septuagenarians, even when they retain mental vigour, lose the power of growth. They look back fondly to the achievements of their youth and recite them with gusto, are slow to accept the ideas of the new generation, and however progressive they may have been in their day, are apt to think that progress should cease with them : have more of the moderating wisdom of Nestor than the dash of Achilles or the valour of Hector. But it is not so with Mr. Gladstone. His mental history has been a continual growth, and it is so still. He always gives the impression of a statesman in the full maturity of power, with other battles to fight and other victories to win. The country refuses to believe that his work is done, and if he means to disabuse it of the idea, he must cease to give such marvellous proofs of vigour and freshness.

Take two of his latest appearances—his speech at Greenwich, and that in the House of Commons on Mr. Whitbread's motion. They deal with the same subject, and yet there is in them a diversity of treatment, itself indicative of untiring industry and inexhaustible resource. It is not too much to say that if it had been admissible for him to reply at the close of the debate, he would have annihilated poor Sir Stafford Northcote, with all the Stanhopes, Hamiltons, and Hardys, in a third speech, which should have been as distinct from both the former ones as they were from each other, and would have closed with a peroration appealing to some new sentiment of the English mind with an eloquence which, if it could not surpass the thrilling appeals which closed the two previous speeches, would have been worthy to stand by their side. Oratory such as his is not often heard, and that its full power, both in style and in abundance, should be retained by one of his advanced years, is, to say the least, very exceptional. Old men eloquent we have known before. But the speeches of Mr. Gladstone, with their compact arrangement, their elaborate exposition of unfamiliar facts, their close and conclusive reasoning, their impassioned appeals, are unrivalled. The spectacle



of that courageous man, whom we should call old if he did not impress us so vividly with the sense of a freshness that is youthful, going down to Greenwich on a dark December day, making his way, with all spirit and cheerfulness, through the difficulties which seem to have beset the path of all who sought to reach the platform, and there holding the vast audience spell-bound for nearly two hours, under conditions of great personal inconvenience, is singularly impressive. Such a display of impassioned energy and intellectual vigour would have been striking in a much younger man. In one who is near the completion of his threescore years and ten, it is marvellous. But the triumph in the House of Commons was even more remarkable. Speaking to an assembly, the majority of which was not only hostile, but had had its hostility inflamed by all sorts of ingenious appliances, he not only overcame all difficulties, but produced an impression so profound, that it was hinted that even Sir Stafford Northcote and Mr. Cross were half led to repentance.

There is another circumstance which tends to prevent us from realising that Mr. Gladstone is advancing in years. The youthful aspirants of the Tory heresy do not show him that chivalrous respect which is due to age, and especially to age so deserving of honour. Sir Robert Peel, attempting to reply to Mr. Gladstone, and using all the artillery of his stilted rhetoric and angry invective to injure a man whom he ought to have respected because of his fidelity to his own father, was a pitiable sight, which the member for Tamworth might have spared the House and the nation, if he could have understood that the only name which he brought into contempt was that of Peel. But Sir Robert has ceased to be young, though without gaining that wisdom and moderation which riper years are expected to bring. It is to others we principally refer—the interesting group of young aristocrats who aspire to be our future rulers, and who feel themselves entitled, in virtue of the ascendancy of their party and their own status, to sneer at their elders. One of these promising statesmen excited the laughter of the House, even of his own friends, by the unconscious satire upon himself in the complacent observation that he had a great respect for Lord Lawrence. Mr. Gladstone escapes the additional cruelty

which their compliments would inflict, and can easily endure the sneers of these juvenile Tories who are so blind as to fancy that they are injuring him by their insolent behaviour. We have more than once heard Lord Cranbrook, in his palmy days in the Commons, attempt to answer Mr. Gladstone, and as we listened to his vehement denunciations, the simile of the frog dilating itself to the dimensions of the ox would inevitably suggest itself. Still, though far inferior to Mr. Gladstone in genius, Mr. Hardy was one of the leaders of his party, and, with the exception of his chief, was as well able to meet him as any of the other occupants of the front Tory bench. It is a very different thing when a junior Hardy, with little of the father's power, but with an increased measure of bigotry, assurance, and bluster, ventures to scoff at the greatest statesman of the age. The flippant style in which these "young bloods" of the Disraelite school dismiss the Liberal chief as a rash and hot-headed dreamer, might well sometimes make us forget that the man, whom they think it possible to put down with a jibe, has proved at once his patriotism and his political wisdom by a series of eminent services, which ought to have protected him from the juvenile criticism of those who are only beginning to learn the alphabet of politics.

Such insolence would hardly be tolerated even by the Tories themselves, but that Mr. Gladstone has offended, and offended deeply, against influences which are very powerful in English society. It is not with Tories only that he is unpopular, there are old Whigs who regard him with no greater favour. Mr. Bernal Osborne's unmannerly, not to say brutal, onslaught on him at Nottingham is a sufficient evidence of this. Mr. Osborne is a type of a class of Liberal politicians whose day, happily, is about over. The reproach which that gentleman addressed to Mr. Gladstone, that "he had given up to party, what was meant for mankind," was singularly inappropriate, and might with justice have been retorted upon himself, if only it were possible to discover what service he has ever proved himself capable of rendering to the world. He represents a class of political *dilettanti*, who happen to have been born in the Liberal purple, and fancy that they confer a great honour on the popular party by remaining among its chiefs; who sup-

pose that they entitle themselves to its *spolia opima* by taking part in great contests, though they shrink from all hard service; who, indeed, never appear at all except they can produce a sensation; and yet are exceedingly disgusted with those who take the thankless tasks which they shirk, and without which the party could not exist at all. It is not surprising that such men do not perceive that it is Mr. Gladstone and politicians of his calibre who rendered the long supremacy of Liberalism possible, and by whom it must be restored to power again. They do not understand that the days of the old Parliamentary conflicts between "Ins" and "Outs," when the difference between Whigs and Tories was little more than the difference of a flag, and when the opinions of great families were decisive factors, are past, and that with democratic constituencies we have entered upon an era of greater political earnestness in which a different class of forces will determine the result. Mr. Bernal Osborne seems to believe in government by small jokes, and yet even he betrayed a dim perception that Mr. Gladstone alone can lead the party to the victory. It is a welcome sign, as showing that his school begin to see "men as trees walking." In time their eyes will be opened, and they will perceive that the power has departed from clubs and coteries, and that if the people are to be won, it must be by a leader of Mr. Gladstone's type, with directness of purpose, ardour of enthusiasm, and power to stir men's blood.

But he is not liked the more because it is felt that he is indispensable. He is not of the old Whig families, and owing to that very fact, perhaps, has infused a new spirit into Liberalism. Not only are the great houses unable to claim the same monopoly of office which they once assumed, but the temper of the party has been changed by the influence of Mr. Gladstone. His ministry was unlike any that went before it. There never was a fear in relation to former Whig governments, that they would attempt to drive six omnibuses through Temple Bar at once. The difficulty was to persuade them to venture on one, and if they announced their intention to undertake so costly and perilous an enterprise, the probability was that when the omnibus was produced it would prove to be nothing better than a costermonger's donkey-cart. Mr.

Gladstone gathered a majority for the purpose of doing work, and he did it. It is true that the majority was melting away prior to the dissolution of 1874, but it had already accomplished all that it had undertaken. The great majority of 1832 dissolved far more rapidly, and it had done far less. The difference arose, partly at least, from the greater earnestness Mr. Gladstone threw into his work, and this has made him distasteful to a considerable section of the old Whigs. They sneer at his enthusiasm; they affect to regard the man who has revolutionised our financial policy as unpractical; they treat him as an Utopian or an excited "irreconcilable;" some of them have the impudence and folly to think that it is wise to hold him up to public ridicule. Experience does not teach them. Nothing is more clear than that the popularity of Mr. Gladstone is growing, and growing all the more because of the attitude which some of the Whig party have assumed towards him. The Fitzwilliams may sulk, or the Somersets bully, or the Sutherlands stoop to aristocratic Billingsgate to denounce him, but the more they do so, the firmer his hold upon the affections of the people and the loyalty of the great mass of the Liberal party. Gladstone and Beaconsfield are, indeed, the only two leaders about whom the country cares. Possibly the prime minister may be secretly as much disliked among old Tory peers as Mr. Gladstone is by some of their opponents, but the one is as inevitable as the other, and the Tories have the grace to accept the necessity with an outward satisfaction which the Whigs would do well to imitate. Meanwhile the people see in them the only real leaders. Where the Jingo temper prevails and rallies men to that old Tory flag, beneath which Sir William Harcourt so well said, "is a gaunt and grisly company—war, taxation, poverty, and distress," there is passionate admiration for Lord Beaconsfield. Where, on the contrary, there is faith in liberty and progress, where steadfastness to principle is honoured, and he is regarded as the true patriot who seeks to associate his country with the triumphs of peace and the elevation of mankind, where it is felt that it is better that a nation should be free than "imperial," and clothed in righteousness than loaded with the spoils of victory, there Mr. Gladstone is recognised as the true chief.

The strong religious element which distinguishes the great Liberal statesman is unquestionably one secret of the passionate sentiment with which he is hated on one side, and honoured on the other. It is unfortunate that the sufferers from Turkish oppression belonged to a Church with which Mr. Gladstone has always avowed strong sympathies. With the determined malignity his enemies have shown throughout, they have not hesitated to ascribe his eloquent denunciation of Turkish tyranny to these ecclesiastical proclivities. They have gone so far as to suggest that his love to the Eastern Church makes him a friend of Russia, in utter contempt of the fact that no voice has been raised in louder or more emphatic warning as to the danger of allowing Russia to become mistress of the situation. If his counsels had been followed, European concert would have thwarted Russian ambition. It is the policy which he has opposed with unbroken consistency, and with an earnestness which some have attributed to a morbid restlessness, and others to strong personal feeling, that has made Russia powerful first, in Roumelia and, subsequently, in Afghanistan. Still the charge is reiterated, and at the close of the last great debate, "The Times," with that extraordinary insensibility to truth and justice which even it has seldom carried to such a point as in this controversy, attempted to separate between him and the other Liberal speakers, as though he had views about Russia and her policy differing from theirs, the fact being that now, as from the first, one of his chief accusations against the Government is, that they have played into the hands of Russia.

The known religious sympathies of Mr. Gladstone have in truth been one of the most powerful influences in determining the attitude of many towards him. In whatever direction those sympathies had inclined, the fact that they existed at all would be enough to alienate some professed Liberals, who seem to have a fanatical hatred to all religious belief. But Mr. Gladstone displeases quite as much a large section of the religious world. The Evangelicals remember that he is a High Churchman, and that seems sufficient to make them turn to his rival, as though the cynicism which runs through all the novels of Benjamin Disraeli, and which was conspicuous even in the speeches of Lord Beaconsfield,

were better than the religious earnestness of Mr. Gladstone, because, though of the same Church, he followeth not with them. The Nonconformists of England have judged differently, not because they are less Protestant, or less anxious about the progress of Ritualism, but because they do not believe that the house of God can be built with untempered mortar, or the cause of Evangelical truth advanced by political fraud and violence. Their opposition to the principles of the High Church party is not relaxed by their admiration for Mr. Gladstone, and in offering that opposition they are not compromised by an association in the same Church with those from whom they dissent, and by a defence of the institution to which the error they condemn owes its influence in the country. If the ecclesiastical opinions of Mr. Gladstone exercised a mischievous influence upon his public policy they would be the first to resist him *à outrance*. There is not, and cannot be, any compact between them. Their allegiance to him is due to sympathy in political principle, and if the one was destroyed, the other must perish also. But they have found in him a man possessed, to a remarkable degree, by a love of righteousness, and acting under its influence in relation to all public affairs. Beyond all statesmen of the day—with the single exception of John Bright, who resembles him in this respect, and whose own unwavering confidence in him is due to this high appreciation of his moral principle as much as to admiration of his ability or agreement in his opinions—he seems to them to act under a conscientious sense of duty. He is not ashamed, like Nehemiah, to act under the fear of God, and this in an age when “society” has become very impatient of any such influence. His religion is free from the suspicion of interested motives, for the most unpopular course a political leader could take is to be a High Church Liberal. His politics deprive him of the support of his co-religionists, and his religion excites the suspicion of many Liberals. Nonconformists may, at least, claim the credit of having risen superior to sectarian sentiments, and to that intolerance shown by many who profess to be “advanced Liberals” in religion, but who, with all their clamour about liberty and progress, appear unable to honour the conscientious convictions of

those who have faith in a living God, and whose faith is a reality and a power. Among the congratulations which will greet Mr. Gladstone on the commencement of his seventieth year, none will be more hearty than those of Dissenters, who, despite the wide chasm which divides him from them in ecclesiastical opinion, have learned to respect that loyalty to conscience which unites them, and who see in that high religious character which has inspired their admiration, the best guarantee for that true patriotism and political honour, which they believe to be the great desiderata in a statesman. They gratefully remember his services of the past, and they devoutly pray that the events of 1879 may prove that the seeds of right principle which he has been sowing have not been scattered in vain.

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### *ECCLESIASTICAL AFFAIRS OF THE MONTH.*

#### THE BISHOPS AND THE WAR.

A GREAT variety of more or less significance, which may affect the fate of the Establishment. It is doubtless true that an institution which has so many ramifications, and has spread its roots so far and wide in society, will be difficult to overthrow; but it is also true that there is here a source of weakness as well as of strength. A very trivial and apparently irrelevant matter may work an amount of mischief of which there is little suspicion, and which, but for the multifarious relations of the Establishment to social, commercial, and political life, would be impossible. What, for example, has the system of co-operation to do with the fate of the State Church? Yet we are informed that, at a meeting of tradesmen in one of the University towns, an excited shopkeeper, who has hitherto been a staunch Tory, declared that the formation of a "Clergy Co-operative Society," under the patronage of certain heads of colleges and masters of public schools, is likely to prove the most efficient auxiliary the Liberation Society could have found. The Church, it seems, has its Tozers, and this indignant member of the class, like another Demetrius, is ready to sacrifice the Establishment itself, since some of its clergy



are prepared to mulct him and his fellows of their profits. The matter seems a very small one out of which to kindle so hot a fire, but men are everywhere jealous about the safety of that by which they make their gains. Demetrius, however, is apt to overrate his influence, and it may be the outraged shopkeepers will meet less sympathy than they expect. At the worst, grievances of this kind are soon forgotten. A very different affair is the vote given by the bishops in favour of Lord Beaconsfield and war. The act was significant, and it is the impression which will not speedily be forgotten.

It was scornfully suggested, some time ago, that there were Nonconformists foolish enough to expect that the battle of the English Church would be fought in the passes of the Balkans, but it is now not at all impossible or improbable that its fate may be affected by the desire to find a "scientific frontier" among the mountains of Afghanistan. There was really no need that the bishops should give any vote on such a question. They are not expected to embroil themselves in every great party struggle, and the party to which they give their allegiance might well have dispensed with their votes on the amendment of Lord Halifax. Seeing the Government had so large a force at its disposal, and that bishops of the Church of the Prince of peace, though convinced of the necessity for the war, might well shrink from giving a vote in favour of bloodshed, they might have abstained from taking part in the division altogether. The very incidents of the preliminary negotiations should have sufficed to make them hesitate before committing themselves to an approval of the ministerial policy. We do not expect the episcopal conscience to be hardened after the fashion of an ordinary politician; and we should think it must have required some effort for a bishop to give a vote which not only endorsed Lord Lytton's arrogant bullying and approved the issue to which it has led, but also condoned Lord Salisbury's jesuitical suggestions to Lord Northbrook and Lord Lytton's eagerness to close a conference which might have averted the war. Eight of the Right Reverend Fathers (six present, and two who were absent) were found equal to the effort, though not one of them had a word to say in condemnation of a mode of procedure which has impressed the public mind in a way which those



who move in courtly circles do not comprehend. "The Times" admits that our Indian Empire was acquired by acts which it would not be possible always to defend. "Perfidy was met by perfidy, and force by force." That is, England pursued, in the days of Clive and Hastings, precisely the same kind of policy as that by which Russia is stealthily creeping over Central Asia. It is not easy for us, with the recollection of our antecedents, to throw the first stone, especially remembering how far Russia is behind us in national development and civilisation. But it is far worse if English statesmen of to-day stoop to strategy which, if detected in a Russian diplomatist, would elicit angry and righteous reprobation. A bishop, of all men, might have said this with effect, and it would have been the easier to do so if, despite all, he was about to record his vote for the ministry. But not a word of this kind was heard. All that the bishops did (with the noble exception of the Bishop of Oxford and the Bishop of Manchester, who has intimated that it was illness only which prevented him from taking his place in the lobby) was to vote for the distinguished maker of bishops, who is, at the same time, the author of this unjust, and, as Mr. Burt called it in a speech which we commend to the attention of their lordships, "cowardly" war. The Bishop of Gloucester has since defended his vote in a letter which only aggravates the offence. After reading it we cannot see how it is possible to condemn the Ameer if he proclaims a sacred war. When the time comes for hearing the case of the Establishment, neither the vote which these bishops gave on the 10th December nor the apostacy of Dr. Ellicott will not be forgotten.

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### TALKS WITH CHILDREN.

#### WISHING FOR WINGS.

KING DAVID was one of the wisest of men; yet he is not ashamed to tell us that one day he could not help wishing for what he knew was impossible. He wished for wings. The reason was, that he was so grieved with the wickedness of a great many of the people among whom he lived that he longed to get away to some quiet valley, among lonely mountains

and forests, where he could be alone with God. So he said, "Oh that I had wings like a dove! for then would I fly away and be at rest." (Psa. lv. 6.)

Other people besides King David have wished for wings. A little boy was sitting in school one bright summer morning. Looking up from his book, he could see through the open window the finches and tomtits hopping among the trees and the swallows skimming over the grass. And he could not help saying to himself, "Oh that I had wings! for then I would fly out of school, and do nothing but play with the birds in the sunshine." By the bye, he did not know that the birds were not at play, but hard at work, catching flies and grubs to feed their young ones. Perhaps you knew that little boy. Or was it a little girl you knew who wished for wings? Well, let me give you a word of advice about this.

1. *Don't spend your time in wishing for wings; or for anything else that is impossible.* Not that there is anything wrong in a wish, unless what we wish for is wrong. Wishes will come flying into our minds, as little birds sometimes hop in at an open window. But do not pet and feed and fondle them. Let them fly away again. There was nothing wrong in King David's saying, "Oh that I had wings!" but it would have been very wrong and very foolish if he had wasted his time in longing for wings, and murmuring and grumbling because he could not have them. Wishing is profitless work, even for possible things. No one ever got to the top of a mountain, or even to the top of a ladder, by wishing he were up there. No! you must climb, step by step.

2. *God gave David something much better than wings.* Look at verses 16, 17, 22 of Psalm lv., and at the last six words of the psalm, and you will see how this was. Often God denies our wishes, that He may give us something better than we ask or think. A pair of dove's wings would be useless, unless you had a dove's body; or eagle's, unless you had an eagle's body. "Oh, but that's just what I should like—to be a bird, just for a little time." Is it? Then, perhaps, you would wish for legs like a gazelle, or fins like a whale. One can't have everything. And yet I remember that St. Paul says to real Christians, "All things are yours, . . . and ye are Christ's." (1 Cor. iii. 21.) The Lord Jesus needed no wings to fly up to

heaven. And we need no wings to get near enough to Him to talk to Him. When you pray to Him, He listens, and hears every word, as though He stood close to you. Ask Him to help you to use your hands and feet in His service. Love to Him will be better than the winged shoes you read of in the old Greek fables. It will make your feet swift and your hands nimble for every duty, and every kindness. It will give wings to your thoughts, so that they will fly up to Him, and then come back, fresher and more earnest, to your work. Then, when the time comes, He will give you what is far better than wings: He will come and receive you to Himself, that where He is, you may be also.

EUSTACE R. CONDER.

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### OUR SUNDAY-SCHOOLS.

#### BRIEF NOTES ON THE INTERNATIONAL SERIES OF LESSONS FOR 1879.

JANUARY 5.

*Laying the Foundation Stone of the Second Temple.*—Ezra iii.

THE book is called by the name of its author. It treats of the return from the Babylonian captivity, which began B.C. 606, and lasted seventy years. Read for facts concerning the captives the early part of the book of Daniel. The prophecies concerning Cyrus exactly fulfilled, Isaiah xlv., xlv.; Jeremiah i. and li. The first and second chapters ought also to be studied as an introduction to the lesson. (See also Rawlinson's Bampton Lecture V. and "Historical Illustrations.") 1. The **seventh month** drew near—Tishri (October) 536 B.C. (Leviticus xxiii. 24-41). **In the cities**—newly arrived at the homesteads of the fathers, they were full of the cares and anxieties of their settlement. **But**—they went up to Jerusalem at the time of the feast. The religious impulse overcame the secular. They also cultivated the unity of the spirit. 2. **Jeshua** was the high priest. Zerub-babel was really the grandson of Shealtiel, and the son of Pedaiiah (1 Chron. iii. 19). Son means descendant. His Chaldaic name was Shesh-bazzar. It means born or sown at Babylon. Priest and prince inaugurated the religious restoration. The altar of burnt offering (Exodus xxvii., 2 Chron. iv.), said to have been made of untooled stones. 3. **Bases** (1 Kings vii. 27-37; 2 Kings xxv. 13, 16). **For fear**—read **although** fear. Fear of enemies not to be allowed to act in restraint of duty, especially that we owe to God. **Burnt offerings morning and evening** (Exodus xxix. 38-43; Num. xxviii. 3-6). **Feast of tabernacles** (Lev. xxiii. 34). **Day by day** (Num. xxix. 13-40). 6. The transition. 7. **Masons** were cutters of wood and stone; **carpenters**, artificers of both materials. **Meat and drink**—corn and wine. The exchange of commodities is the true idea of trade. The sea of Joppa—Mediterranean at Joppa—the port of Jerusalem (1 Kings v.; 2 Chron. ii. 3-10). The **grant** they had of Cyrus was the faculty, or legal permission (chap. vi.) 8. The **second year of their coming**, B.C. 535. The **Levites of twenty years old and upwards** were appointed as foremen or over-

seers. David reduced the age of employment from thirty to twenty. The flower of youthful vigour is to be consecrated to Divine service. Power, at its best, is for God. 9. **Jeshua** here not the high priest, but the Levite of chap. ii. 40. Three classes of Levites—Jeshua, with his sons; Kadmiel, with his sons—the sons, not of Judah, but of Hodaviah—and the sons of Henadad (Nehem. iii. 24, and x. 9). 10. **Cymbals**, including also castanets, a frame of clear-sounding metal crossed with jingling brass and triangles. The ordinance of David (1 Chron. xv. 16–22; xxv. 1.) 11. **By course in praising**—alternately or antiphonally (1 Chron. xvi. 7–36). 12, 13. The diverse emotions of the day. The different view of experience and inexperience. **Although the people shouted with a loud shout** it was not possible to distinguish the joy from the wailing.

**SUGGESTIONS FOR LESSONS.** 1. The Divine mercy, which is manifested to the dwellers in a strange land, and the gracious providence which leads God's chosen people home. 2. How wondrously God raises up and prepares agents for the accomplishment of His purposes (Cyrus, Darius, Zerub-babel). 3. Man must worship. The temples of every land witness to faith in the Unseen. 4. Order in religion. 5. Delight in praise. 6. Mutual helpfulness in spiritual work. 7. Joy in anticipations of the future; regret in retrospections. 8. The rebuilding of the spiritual temple, desecrated and ruined by folly and sin.

## JANUARY 12.

*Dedication of the Second Temple.—Ezra vi.*

Samaritan colonists, settled in the land by Sargon, Esar-haddon, and other kings to replace the deported Israelites, desired to take part in the erection of the Temple. Provoked by their rejection, they obtained a decree from the Pseudo-Smerdis prohibiting further building at Jerusalem. This Smerdis was a Magian pantheist, and was opposed to the religious life of the people throughout the empire. Haggai and Zechariah after his death encouraged the people to recommence the work. Tatnai the governor, hearing of the decree of Cyrus authorising it, sent to Darius, who had become the king, asking if such a decree was among the records of the kingdom. 1. **Search was made in the house of the writings.** (See for an account of such a library Layard's "Nineveh," Bonomi, Smith.) The "books" were terra-cotta tablets. 2. **There was found at Achmetha**—it is called Hagmatana in the Behistun Inscription, Ekbatana in Greek. In times of Ezra the kings resided at Susa or Babylon; but Cyrus generally held his court at Ekbatana. (See "Historical Illustrations.") If the words in italics be omitted something of the stately abruptness of the original may be imagined. Contrast the dimensions with those of Solomon's Temple, 1 Kings vi. (See also Josephus, Ant. XV. chap. xi. § 1.) Cubit from 18 to 22 inches. 4. **Three rows of great stones.** In Solomon's temple the inner court had three walls of freestone polished, the entrance end and doors being of cedar. This is probably what is meant here (1 Kings vi. 36.) 5. **Golden and silver vessels** (chap. i. 9–11; 2 Chron. xxxvi. 18; 2 Kings xxv. 13–17.) 6. The Decree of Darius. **Your companions**—associates in the government. **Apharsachites**—Persian or Median colonists dwelling in the land. 8. **That they be not hindered**, means, without cessation, i.e., until the work is completed. **They** refers to the contributions out of the king's exchequer, which are the things not to be hindered. 9. **Young bullocks, rams, and lambs**—for special sacrifices and prayers on behalf of the king and his sons. He recognised the house as God's, Jehovah as the God of heaven, the efficacy of prayer. He was a religious reformer. 11. **Let timber be pulled down.** The punishment of impaling was what he usually decreed. 12. This imprecation is found on the monu-

ments of his reign (Herodotus, iii. 159, Rawlinson's "Historical Illustrations," and Bonomi, 219, 319.) 15. **Third day of the month Adar**, March, twelfth of the year. **Sixth year of Darius**, B.C. 515. Artaxerxes Longimanus was a benefactor of the Temple, but the reference here is out of date. He did not send Ezra until fifty-seven years after these events. 16, 17. **A sin-offering**. . . according to the number of the tribes of Israel. It was offered for the sins of the tribal rulers (Leviticus iv. 22-26.) It seems that members and heads of all the tribes must have returned with Zerub-babel. (Compare 2 Chron. vii. 5.) 18-22. The re-ordering of the Temple ritual. **Divisions**, 1 Chron. xxiv. 1. **Courses**, 1 Chron. xxii. 6; 2 Chron. xxii. 4, 5. First passover after the desolations of the seventy years. **Purified together**, 2 Chron. xxx. 15-19. The old and new redemptions gratefully celebrated. **King of Assyria**, Darius Hystaspes, so called because it was subject to his rule, and perhaps, also, in reference to the return of Assyrian captives with those from Babylon ("Historical Illustrations.")

**SUGGESTIONS FOR LESSONS.** 1. The fulfilment of the prophecies concerning the captivities, and those of Haggai and Zechariah concerning the house of the Lord, and their value as evidences of the truth of Holy Scripture. 2. How wondrously hindrances in the way of the Divine purposes are removed. 3. The grace which works in outside saints. 4. The power of prayer. 5. Dedication of the heart as the temple of the living God. 7. Grateful retrospection the perpetual passover feast. 8. Submission in all things, and especially in Church life to the Divine will as revealed in Holy Scripture.

#### JANUARY 19.

*Nehemiah's Prayer and Mission.*—Nehemiah i. 4-11; ii. 1-8.

Nehemiah was one of the captives of Judah. He was a courtier, cupbearer to Artaxerxes Longimanus. In the twentieth year of Artakhshatra, Artaxerxes, B.C. 444, in the month Chisleu (December), being at Susa, he received information of the deplorable condition of Jerusalem and the returned captives. 4. **Wept, mourned, fasted, prayed.** Retired from his duties at court. Devout grief in solitude and self-denial. **God of heaven**—Chaldean and Persian mode of representing the greatness of God and His supreme authority and rule (Gen. xxiv. 3). Things beyond human reach subject to Him. 5. **Great and terrible**—He who causes frail humanity to tremble. **Keepeth covenant and mercy**—the merciful covenant made with Abraham often renewed. For them that love and keep His commandments (Deut. vii. 21, 29). Mercy forgives, but restores to the obedient disposition. 6. **Let Thine ear and eyes**—both the inlets of knowledge used to express anxiety that God will regard the case he brings before Him. Scripture not afraid of degrading God in use of these familiar figures. The confession of sin both personal and general. **Dealt corruptly**—idolatry and disobedience loosen the bonds of life. Corruption twin-sister of death. **Commandments, statutes, judgments**—Divine moral requirements; prescriptions of duty; just laws regulating dealings of man with man. They include the whole duty of man towards God and His fellows. 8-10. Pleads the promises and the purpose of the ancient grace. 11. **Servants who desire to fear Thy name**—a beautiful and suggestive description of reverent piety in all ages. **Grant him mercy in sight of this man.** Mercy here is sympathy. The prayer special and particular, as the desired providence must be (1 Kings viii. 50; Prov. xxi. 1). **Cupbearer to the king**—the Rabshakah was chief cupbearer (Bonomi, 289; portrait of Jewish cupbearer, 334). The office gave access to the royal presence: was one of great influence. Nehemiah amassed great wealth while he filled it. **CHAP. II.** 1. **Month Nisan, twentieth year of Artaxerxes**—also called Abib

(April), 443. (See on character of king, "Historical Illustrations," 194.) Three months spent in mourning, prayer, and fasting. **I took up the wine**—dried fruits and wine taken before dinner by modern Persians (Esther v. 6). **Not been sad**—sadness was prohibited in the presence-chamber. 2. **Sorrow of heart**—sympathy with suffering becoming in kings and in all. One touch of sorrow makes the whole world kin. 3. **Let the king live for ever**—usual salutation (Dan. ii. 4; v. 10). **The city, place of my father's sepulchres**—lit., the city, house of sepulchres of my fathers. A city consecrated by the presence of the dead, and our memories of them must ever command our warmest, tenderest thoughts. 4. **For what dost thou make request?**—upon what account art thou speaking thus? I prayed to the God of heaven—silent, ejaculatory prayer useful in great emergencies. It was given him what he should say. 5. **Send me . . . that I may build**; the fortification of Jerusalem essential to its preservation. 6. **The queen sitting by him**. Not usual (Esther iv. 16). His principal wife was called Damaspia. For a king and queen feasting together, see Bonomi, 401. **And set him a time**—only a few months. On his return he was made governor, and held the office twelve years (v. 14.; xiii. 6). 7. Letters to governors beyond the river. On the west side of the Euphrates. **Convey me over**—cause me to go safely through their provinces. 8. **Letter to Asaph . . . the king's forest**—his "Paradise," an enclosed park and garden. May have been near Jerusalem as Solomon's was, or it may be the Lebanon. **Beams for the gates of the palace . . . to the house . . . the house that I shall enter**. Three houses—Solomon's palace, fortified; the house of the Lord, his own residence. **According to the good hand of my God upon me**. God conveys blessings through secondary agencies. But we are to recognise the Unseen Giver.

**SUGGESTIONS FOR LESSONS.** 1. High office in the state and ordinary secular duty not incompatible with the cultivation of a devout heart and true godliness. 2. Divine wonder-working power behind the throne. 3. Providence directing the workings of the good. 4. Sorrow over the low estate of the city of God, and its practical issues. 5. Confession of sin the beginning of true reformation. 6. Prayer and practical wisdom (James i. 5-7). 7. Never despair. God helps in extremity. He will never withdraw his mercy from us.

## JANUARY 26.

*The Conspiracy against Nehemiah.*—Nehemiah iv. 7-23.

Nehemiah arrived in Jerusalem with his escort. He made a private inspection of the walls. The work was divided and given out, and the people heartily engaged in it. Sanballat and Tobiah scoffed and then assumed an attitude of armed resistance.

7. **Sanballat of Horonaim**, a Moabitish sheik, united with the Samaritans in opposition to the returned Jews. **Tobiah**, an Ammonite slave, was his secretary. There was an Arabian colony settled in Samaria. The **Ashdodites** were Philistines. **The walls of Jerusalem were made up**—bandaged, figure of healing wounds by means of surgical bandages. 8. **To hinder it**—literally, to make an error or wickedness of it; i.e., an excuse for aggressive warfare. Pretexts can be easily found by the evil disposition (James iv. 1). 9. **Made our prayer and set a watch**—Divine help sought, but no precaution neglected. **Because of them**—literally, over against them; opposite their encampment. 10-12. Exhaustion of long-continued, anxious toil; the pressing burden of the work; panic created by constant alarms. Fightings without and fears within often engender despair. **Ten Times**—definite for indefinite. Nothing answering to "they will be upon you." Meaning obscure. Seems to be **From all places they will advance against**

us—Samaritans from north, Ammonites from east, Arabians south, Philistines west. Jews who gave the information made common cause with their brethren. Nehemiah's courage. 13. **Lower places**—the parts of the wall at which least had been done. **Higher places**—the exposed, vulnerable points. He placed detachments of armed men, formed out of the families which had been working there. 14. The inspiration of one true heart in evil times. Moral forces essential to victory. **Looked and rose up**, means having inspected and settled these things. 16. Half worked and half were armed ready to repel attack. **Habergeons**—coats of mail or breastplates. **Rulers behind** to encourage and direct. Three lines—workers, armed men, officers. 17. Not to be taken literally; but the arms were at hand, within reach if required. Three kind of workmen—builders, hod or basket men, and shovel men. 18. He acted as commander-in-chief. 20. The battle-cry, "Our God shall fight for us." 22. Residents in outlying villages to lodge within the city, for guardianship by night and labour by day. They were able in turn to keep watch and guard. 23. Refers to Nehemiah's household and escort. **Not putting off our clothes save for washing**. Three words in the original; are very puzzling: "Man, his weapon, the waters." Every one went with his weapons for water. Expression stands for the strain and privations undergone in this time of alarm and danger.

SUGGESTIONS FOR LESSONS. 1. Prayer, precautions, and work amid the dangers and conflicts of life. 2. Attend to the defences of the spirit as well as its up-building. 3. The influence of a brave heart in temptation and adversity. 4. The Christian warfare and resources (Eph. vi. 10-18). 5. The victory of faith, wisdom, and energy.

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## TO THE SUN, AT THE AUTUMNAL EQUINOX.

BY RAY PALMER, D.D.

O SUN of Nature! Fount of life!  
 From whom full floods of splendour flow!  
 O'er the round world, with wonders rife,  
 All forms to thee their beauty owe;  
 Beneath thy glance all being woke  
 And joy the primal silence broke;  
 Without thee, earth, enwrapped in gloom,  
 Were dark and dismal as the tomb,  
 Thou gladdening Sun!

When, in thy course, thy full-orbed beams  
 Awhile recede from northern skies,  
 Falls the sere leaf, enchain'd the streams,  
 And earth all cold and barren lies;  
 The groves are hushed, their songsters fled;  
 Reign cold and storm and tempest dread,  
 And through stern winter's snows and sleet  
 The traveller plods with weary feet,  
 And longs for thee.



But when once more thy kindling ray  
Streams brighter with each waking morn,  
And higher mounts the path each day,  
No more all nature lies forlorn.  
Again, beneath the genial smile,  
She dons her gorgeous robes, the while  
She greets thee, as a maiden greets  
A sighed-for lover when she meets  
His warm embrace.

Old ocean, on whose heaving breast,  
Without thee, mist and darkness fell,  
Whose troubled waters found no rest,  
Again looks calmly up, and well  
Returns, with placid face, thy glance ;  
Or welcomes thy soft beams that dance  
Where silvery ripples shimmering lie,  
Like stars grown tremulous in the sky,  
Or scattered gems.

In the deep wilderness, the shade  
Where hides the fawn beneath the brake,  
Thy gleams each secret haunt invade,  
And at their touch the wild flowers wake ;  
The quivering leaves seem tipped with light,  
That, through each passage streaming bright,  
Bids all fair forms luxuriant grow :  
E'en there beneath thy quickening glow,  
Fresh beauty lives.

Insect and worm, and bird and beast,  
The teeming myriads of the sea,  
From monster shapes to atoms least,  
All that hath life is born of thee.  
Proud man himself, creation's head,  
Without the vital ray were dead ;  
His power, his genius, and his thought  
Were idle gifts, bestowed for nought,  
Thy smile withdrawn.

Ay, e'en the globe itself by thee  
Is steadied in its mighty sweep,  
And with its fellows yet shall be  
For ages taught its path to keep.  
Not day alone ; the night is thine,  
For by thy light yon planets shine,  
That from creation's dawn have shone,  
As set to guard thy central throne,  
Thou lord of light !

O wondrous orb! thy secrets strange,  
 In part to Science's searching eye  
 Revealed, hide yet beyond her range,  
 Howe'er she tempts the blazing sky,  
 Where fiery storms eternal rage,  
 Where flashing flames from age to age  
 Shoot upward from thy burning breast  
 Ten thousand leagues, nor ever rest,  
 Thon quenchless fire.

And yet, O Sun, not thine the power  
 That Nature owns through all her frame;  
 'Tis but to thee a glorious dower  
 That from the Power Eternal came;  
 The uncreated Light whose ray  
 Fills the wide universe with day!  
 'Twas He that lit thy fires, and still  
 Feeds and controls them as He will,  
 Of Him thou art.

An emblem, thou! I look on thee.  
 And in thy splendours I behold  
 His glory whose it is "*to be*,"  
 And all things in Himself enfold—  
 Suns, worlds and systems, forces, laws;  
 Of all that is the living cause.  
 In Him the one eternal mind,  
 The one eternal sun I find,  
 That shines for aye!

Thou Sun Divine! Thy radiance fills  
 The whole wide universe of things;  
 All being it pervades and thrills,  
 To all it life and gladness brings.  
 The burning seraph, near the throne,  
 Bathes in that flood with bliss unknown,  
 And countless ranks of spirits bright  
 Bask ever in the changeless light,  
 Supremely blest!

Where'er Thy beams unclouded fall,  
 There faultless love and goodness yield  
 All precious fruits; and graces all  
 Bloom like the lilies of the field.  
 E'en in man's darkling soul, forlorn  
 Without Thee, hope and joy are born;  
 And godlike strength and beauty blend  
 With godlike purpose, aim, and end;  
 All—all of Thee.

Ah! who the secrets deep and high  
 Hid in Thy being can explore?  
 Who, who could gaze—what mortal eye—  
 Were Thy full glory hid no more?  
 But Thou the fulness of Thy light  
 Dost kindly veil from mortal sight,  
 That so Thy softened rays may steal  
 Through golden clouds and Thee reveal,  
 Divinely fair.

Thou, Nature's Sun, whose undimmed fire  
 The worlds hath lit through cycles past,  
 Shalt with slow waste grow dim—expire,  
 And time shall see thee quenched at last;  
 But, O Eternal Sun! Thy flame,  
 Beyond all cycles still the same,  
 Shall o'er all being, at Thy will,  
 Pour its exhaustless splendours still,  
 To endless years!

*From the New York Independent.*

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### CURRENT LITERATURE.

NEW BOOKS ON THE EASTERN QUESTION.—*Stirring Times; or, Records of Jerusalem Consular Chronicles of 1853-1856.* By the late JAMES FINN, M.R.A.S. Edited and compiled by his WIDOW. (C. Kegan Paul and Co.) *Through Asiatic Turkey.* Bombay to the Bosphorus. By GRATTAN GEARY, Editor of "The Times of India." (Sampson Low, Marston, Searle, and Rivington.) A great controversy such as that which we understand by the general and somewhat vague, but yet sufficiently distinct, title of the "Eastern Question" is sure to be marked by a large crop of books professing to instruct the people in all the facts relative to the countries and the people about whom it happens at the time to be interested. It is curious how many scraps of historical or geographical information are picked up under such circumstances, and more amusing to those who have had some little previous knowledge on the subject to listen to the dogmatic tone adopted by some whose acquaintance with it is but of yesterday, and, if truth be told, is often as doubtful in its character as it is recent in its origin. It has been said that if a war does no other good, it at least sends many to study geography; but even this result, small as it is, is very materially qualified by the crudeness or absolute fallacy of the views derived from some of the self-appointed teachers of the people. What mischief has been done by Captain Burnaby's entertaining rattle it would not be easy to decide. He writes in agreeable style, he is able to relate with spirit the adventures he loves so well, he has unbounded confidence in himself and his opinions, and the consequence is there are numbers of people who think

him an equally infallible authority on Cockle's pills and the secret designs and insidious movements of the Czar and the Russian generals. Very different books are the two before us. The writers, no doubt, have their own opinions, but the value of both of them is that they are more careful to chronicle facts as they came under their own observation than to advance their own individual views. Mr. Finn was our consul at Jerusalem during the "stirring times" of the Crimean War, and, as might be expected, his journal is full of interest, and all the more instructive because it was written at a time when the tone of opinion was very different from that which has recently prevailed. Mr. Geary is an accomplished writer on the Indian press, and those who read his letters in "The Times" must have recognised that his familiarity with the East and an editorial, if not absolutely judicial, habit of mind gave him certain very valuable qualifications for treating the subject to which the two volumes before us are devoted. Of the works of both we may say in general that they should be read by every one who desires to have a correct idea of those rich but neglected countries with which the Anglo-Turkish Convention has brought us into such anxious relations, and for which we have contracted such heavy responsibilities. If public opinion is to be wisely guided as to our duty to Asia Minor, the first essential is full and accurate information, and this is what these two books supply.

Of the second we propose to speak more at length in our next issue. We confine ourselves at present to the very attractive volumes of the Jerusalem Consular Chronicles. The preface is written by Lady Strangford, who truly describes the records as a "faithful picture, drawn from day to day, of events that often seemed trifling enough at the time, and that were, indeed, only the affairs of daily life in such a country as Syria." It is this very realism which gives a charms to these chronicles. The reader feels that he is not having facts grouped together with a purpose, but that he has before him the experiences of an intelligent Englishman filling a place of great responsibility in times which were not only stormy but critical, and when his own position was, from the special circumstances of the struggle, one of the most difficult which any man could have to fill. We need not remind our readers that it was in a dispute about the "Holy Places" in Jerusalem that the Crimean War commenced, and as Mr. Finn was the official representative of this country in the city during the protracted negotiations which preceded the actual strife, as well as during the whole of the conflict, it is unnecessary to say that his narrative, which is graphic and telling in its simple and natural character, is full of life and movement. We get an interior view of Eastern life; we see the incapacity of the Government and the extent to which the character of the pasha of the hour affects the condition of a docile people; we learn much about the working of Russian intrigue, and perhaps also the suspicion of intrigue where there may really have been none, in consequence of the jealousy with which she is regarded and the habit of attributing everything that goes wrong to her influence. We had intended to give illustrative extracts, but the pressure on our space renders it impossible. Neither Mr. Finn nor Lady Strangford can be regarded as a witness prejudiced against Turkey. Indeed, the intense feeling against Russia naturally disposes in the opposite direction. Yet their testimony

to the misgovernment of the Porte and its pashas is as clear as that of the most decided partisan on the opposite side. "It cannot be denied" (says Lady Strangford) "that the book bears witness to the incapacity and feebleness of the Turkish government in many places and in many ways; yet abundant assurance may also be gathered from the pages of the solid wealth of goodness and vast capacity for improvement of nearly all the unofficial natives, and in many, or some at least, of its rulers, who are too often, alas! overlooked by the central government. How easily indeed these simple-minded people may be led!" This is really the whole contention of English Liberals. They do not revile the Turkish people after the manner of their opponents, whose habit is to involve the whole Russian nation in one sweeping condemnation. They charge the evils which desolate some of the fairest parts of the world upon the government. On the other hand, there is no charge they would deprecate more than one which should substitute the rule of Russia for that of the Porte. What the ultimate solution of the tangled problem, whose difficult conditions are so vividly presented to us in these interesting volumes, will be, who would be rash enough to predict? In the meantime it is most important that we should have a clear understanding of the whole case; and nothing could be a more efficient help to this than a book so rich in information, on whose accuracy we can place absolute reliance, as that before us. We recommend every book-society to place it, as well as that with which we have bracketed it, in its list.

*A New Testament Commentary for English Readers.* Edited by the BISHOP of GLOUCESTER and BRISTOL. Vol. I. (Cassell, Galpin, and Co.) Reserving a fuller examination of this admirable commentary for a future notice, when the book has approached further towards completion, we take this opportunity of recommending the book to any kindly layman who desires to make his minister an acceptable Christmas offering. In saying this, we do not intend to convey the impression that this is distinctively a minister's book, for one of its great merits is the popular form in which it presents the results of the ripest biblical scholarship. But it is a book so suggestive that a minister will find in it abundance of materials that will prove of infinite value in his work. The publishers have been extremely fortunate both in their editor and the contributors to whom the earlier portion of the work has been assigned. The Bishop of Gloucester and Bristol was taken away from his proper sphere of labour when he was interrupted in the prosecution of his biblical exegesis in order that he might preside over a diocese. We do not place him in the first rank of commentators, but if his commentaries on the Epistles are not equal to those of Professor Lightfoot, they have very high merits of their own. The introduction on the text of the New Testament, the English Versions, and the origin of the first three Gospels, shows a great amount of research, and is an admirable compendium of information on the several subjects. Dr. Plumptre is eminently qualified to undertake the Synoptic Gospels. His skill in grouping facts and looking at them in their several relations, his spiritual insight, his devout evangelic spirit, give him exceptional fitness for the service. Perhaps his tendency to build too much upon very slight hints, and to allow speculations to run

away with him, may cause him to give too much weight to mere conjecture, but even this serves to give a touch of originality to his comments and sustain the interest of his readers. The selection of Professor Watkins, to whom the Gospel of St. John has been assigned, seems to have been equally happy. The Professor is evidently a ripe scholar and clear thinker, and has executed an important work with ability and success. We can give the book our hearty commendation. It seems to us exactly fitted to fulfil the purpose which is avowed in its title. Those who are familiar with the writings of the Germans, such as Lange, Godet, Lücke, and others, may not find much that is new in it, though even they may find that this new mode of presenting points with which scholars were already familiar has its own attractiveness and value. These commentators are never servile copyists. They have studied other writers, but they give us an independent judgment. This first volume is certainly the best English work of its kind with which we are acquainted.

*Final Causes.* By PAUL JANET, Member of the Institute, Professor of the Faculté des Lettres of Paris. Translated from the French, by WILLIAM AFFLECK, B.D. (Edinburgh: T. and T. Clark.) The Messrs. Clark have laid the British public, and especially the philosophic portion of it, under great obligation by the translation of this remarkable work of one of the most notable *savants* of France. The name of M. Janet has been for many years conspicuous, especially among the profound thinkers on those questions which lie on the border-ground between metaphysics and theology. Perhaps, with the single exception of M. Caro, there is no writer who at the present wields a more powerful pen, and in this work even Mr. Janet is seen at his very best. We are able to speak of the work comparatively, as it forms one of a considerable number which have recently seen the light, and which have treated final causes both as inevitable, as impossible, and as doubtful. It has sometimes been said that the great function of the Frenchman is to clarify the obscure conceptions of other nations. This may be a somewhat flattering homage to our Gallic neighbours, but we may confidently affirm that the work of M. Janet is far superior in grasp, in subtlety, in method, in fairness of statement, and in clearness of exposition to those which, at the present time, are in some sort its competitors in the same field of inquiry. The seventh chapter in the first book on evolution is a marvel of patient philosophical reasoning; and while its admiration of Darwin is most ungrudging, the exposure of the essential flaws of his system is unsparing, and, as we think, unanswerable. Mr. Herbert Spencer, too, will find that all his skill will be needed to mend the holes which M. Janet has made in his logical net.

*The Englishman's Critical and Expository Bible Cyclopædia.* Compiled and written by Rev. A. R. FAUSSET, M.A. (Hodder and Stoughton.) This is a book in which considerable erudition is shown, and on which there must have been an immense amount of research and labour bestowed. The editor speaks of it as the fruit of the toil of seven years, and we can easily believe that it has occupied even a longer time than that. Whether it has a value proportionate to the great expenditure of

thought and time which has been given to it may be matter of doubt. Mr. Fausset is right in saying that "unity of tone and aim is better secured by unity of authorship;" but it is questionable whether the advantages sacrificed on the other side do not outweigh this gain. The range of subjects included in a cyclopædia of this kind is so wide and varied, that it would be a marvel if any one man was qualified to deal with them all. Mr. Fausset has undoubtedly given us "a storehouse of scriptural information in a most compact and sensible form;" but it would be absurd to compare his book with Smith's Bible Dictionary or Kitto's Cyclopædia. Independent of all other differences, it belongs avowedly to a particular school—Evangelical, Calvinistic, Protestant. Mr. Fausset holds fast by the theory of verbal inspiration, is a firm believer in the doctrine of predestination, anticipates the personal reign of Christ for a thousand years, regards Rome as antichrist, and supports his view by all kinds of ingenious or fantastic suggestions about that mystic number, "666," which so interests and perplexes the students of prophecy. It is a bold thing for a man, in these times, to publish a portly cyclopædia built on these lines, and we honour Mr. Fausset alike for his courage, and for the ability and learning with which he supports views which are unpopular, especially among those who attach any value to culture. The fact of his advocating these opinions is itself sufficient to discredit the book in the eyes of numbers. The wiser course, however, would be for them to examine what he has to say. Differing from his view, as above, we are of opinion that the book would have been all the better, even as the manifesto of a school, if it had been the joint production of several of its members. Even as it is, however, it is interesting and useful as an intelligent and learned exposition of the principles of a party which, at one time, might be regarded as the true representative of Evangelical Protestantism, and which still exercises considerable influence. No doubt some would attribute the decay of their influence to the extreme nature of some of these opinions here expressed; but even if this be true, the study of them, as set forth by one who understands, and is able to defend them, is itself of interest. It is more intolerance to treat a school which has still so much power as though it had nothing to say on its own behalf.

*Sermons, Addresses, and Charges, 1877, 1878.* By Rev. W. H. POPE, D.D. (Wesleyan Conference Office.) Dr. Pope is one of the most learned men and most able expositors of truth of whom the Wesleyan Conference can boast. Others surpass him in rhetorical power and in the power of producing popular effect; but as a philosophic thinker and a logical reasoner, we doubt whether he has an equal among his brethren. There is, above all, a deeply spiritual tone about all his utterances, which is one of their great charms. In the volume before us he is at his best, and, we may add, Wesleyan Methodism is at its best also. Dr. Pope is a loyal son of his Church, and his theology is conservative as well as Evangelical in its tone. But his discourses are always profound in thought and yet lucid in style, independent in their line of reasoning and illustration, and forceful in their earnestness, and full of a spiritual insight and tender feeling, and possessing many elements of a high style of eloquence.



*The Talmud.* By JOSEPH BARCLAY, LL.D. (John Murray.) This is a book with which it is very difficult to deal, except in an article which might bring out some of the more curious features in this compendium of one of the most remarkable products of Hebrew literature. All that we can say here is, that "in the selection of treatises translated from the Mishna, with explanations from the Gemara," we are provided with the means of thoroughly understanding the character of the Rabbinical teaching. The book will be invaluable to a biblical student who desires to find, in moderate compass, full and accurate information as to the influences by which the Jewish mind in our Lord's time was most powerfully affected. To understand the New Testament we ought to have an intelligent conception of the spirit of the age and of the people to whom the gospel was first preached, and this book will certainly be a material help towards the acquisition of such knowledge.

*The Brudenells of Brude.* By EMMA JANE WORBOISE. (James Clarke and Co.) Another addition to the already long list of stories which Miss Worboise has produced, and yet there is no diminution of freshness and interest. An author who is so prolific as Miss Worboise is sure to provoke the remark that she has written herself out, but we fail to see the justice of the criticism in the present instance. Miss Worboise continues to give us tales of considerable merit, with sufficient skill in the plot to enlist and maintain the attention of the reader, and always inculcating high moral and religious principle. We quite grant that it would be an advantage if the power of repression was more exercised, especially in the dialogues, many of which, we fancy, are skipped, in order that the reader may get on to some new phase in the story. But as much may be said of most novels, except they proceed from such artists as George Eliot. A defect of this kind is really no serious detraction from the value of the book. Miss Worboise seeks to combine amusement with education in right principle (not being ashamed even of Dissent), and she does it with considerable success. Perhaps the secret is that she paints from life, where it is possible to find continual freshness both in incident and character. In the book before us she strikes into an entirely new vein, and works it with considerable effect.

*Light and Shade.* By CHARLOTTE G. O'BRIEN. Two Vols. (C. Kegan Paul.) We do not know whether it is to the enterprise of the publishers that we are indebted for the abandonment of the old form and price in Mr. Kegan Paul's novels, but the change is certainly deserving of all praise, and we sincerely hope will prove successful. Instead of three novels at a guinea and a half, we have two elegant volumes at twelve shillings; and we only hope that the publisher will not suffer by the advantage which the purchaser obtains. We judge, from the name of the writer, the subject of the story, and the dedication to the memory of William Smith O'Brien, that this is the work of an Irish authoress, who here pleads the cause of her country. Alike for its interest as a story and for its lessons about Irish life, the book ought to be read. Englishmen will appreciate it all the more because, with all her love for Ireland, Miss O'Brien, in this tale of the Fenian conspiracy, never loses sight of the

motto she has taken from Henry Grattan, "The principles of right and wrong so intermix in centuries of human dealing as to become inseparable, like light and shade." Miss O'Brien understands the people and the circumstances of which she writes, has considerable artistic power, and has given us a very telling story.

*Through a Needle's Eye.* By HESBA STRETTON. Two Vols. (C. Kegan Paul.) Miss Stretton has here found a subject specially suited to her power, and she has achieved a decided success. The story is really an extended parable, based on the text from which the title is taken. We are not sure that we like the title. To use words which have a sacred association in such a manner as to suggest such sensational headings as "Coming through the Rye," or "Cometh up as a Flower," is, to say the least, not desirable. But this is almost the only exception we are disposed to take to a story which has so much of right principle and sound teaching, as well as of attractive incident. It a thrilling narrative of a battle gallantly and successfully fought by a noble-minded man, to shake himself free from the power of a sin to which in an evil hour he had yielded. At first it may seem strange, not to say incredible, that a man of such a type should have allowed himself to stoop to an act which had even the semblance of dishonour. The skill of the authoress is shown in the probability which she gives to a situation which appears thus unlikely. The suddenness with which the temptation presented itself, the special form which it assumed, the subtlety of the arguments which the hero could plead in favour of his acquiescing in a state of things which he had done nothing to bring about, and which could not be altered without apparent injury to all concerned, combine to remove any impression of unnaturalness or inconsistency. The courage with which the struggle was waged and the victory won are described with all Miss Stretton's characteristic power.

*The Expositor.* Vol. VIII. (Hodder and Stoughton.) "The Expositor" has already won so high a repute that it needs but few words of commendation from us for its eighth volume. Suffice it to say, it is fully equal both in the character of its contributors and in the value of its articles to the predecessors which have secured for "The Expositor" a destined and unique position among our religious periodicals. No minister of any church should be without it.

#### CHRISTMAS LITERATURE.

BAD times, stagnant trade, and reduced purchasing powers may have somewhat affected the supply of the costlier literature of the period; but there is still a rich and abundant provision of books both for our juvenile readers and for their elders. Seven large and portly volumes before us show how much intellectual activity, as well as religious earnestness, are employed in the work of our magazines. As we pass from one to the other, and dip into their contents, which is almost all that we are able to do, we are amazed alike at the fertility of resource and ingenuity displayed by the editors, and at the variety of contributors that they are able to enlist. *The Day of Rest* (Strahan and Co.) is, we believe, the youngest of these serials, but it need not fear competition with its older rivals. It might

have been thought that the ground was already overcrowded, but we suppose that its conductors have secured readers, as they have certainly deserved them, by the manner in which they have catered for their different tastes. There is a goodly list of contributors from most sections of the Church (although we note a strange absence of Independents), and the subjects are as varied and attractive as the writers are distinguished. It is impossible to notice individual contributions; but when we say that we have no less than four serial stories, one of them a Domestic Story of the Reformation, by John Saunders, it is evident that abundant provision has been made for those who enjoy lighter reading of a high character. Mr. Proctor gives a valuable series of papers on Astronomy for the Young. The Pulpit Addresses are from eminent men, and many of them are of a superior order. Some of the short biographies are admirably done. Not the least attractive features are the papers for the young and for the children.—The well-known and valued publications of Messrs. Daldy, Isbister, and Co. fully maintain their high reputation. In *Good Words* we are struck with the prominence given to scientific subjects. In no department is there greater room for the wise exercise of sanctified talent. It is a great misfortune that so many scientific writers either show hostility or a disregard to religious truth. Christian men who combine with high scientific attainment a true sense of the province which science occupies, and the proper work which it has to do, are rendering a service the value of which is not easily measured both to it and to revealed truth by showing that there is no necessary antagonism between them. The Editor of "Good Words" has been able to secure the assistance of men of undoubted ability in their several departments. Dr. Andrew Wilson and Mr. Norman Lockyer are men of acknowledged eminence in their own line, and their papers are instructive and useful. Professor Barrett has made the subject of the telephone his own, and his articles are extremely able and full of information. In "Macleod of Dare," which is the serial story of the volume, it may be a matter of doubt whether Mr. Black is at his best. He takes us to his old Highland scenery, and is perhaps somewhat too fond of indulging in descriptions which have already become too familiar to his readers. The tragic ending of the story will mar its popularity with a great many readers, and is in truth too painful and oppressive.—The *Sunday Magazine* continues to improve. Of Hesba Stretton's story we shall speak more fully at another time. Mrs. Gladstone's papers on "Nursing for Artisans and Cottagers," Sarah Tytler's "Sketches of Anne Askew and Lady Jane Grey," the biblical papers in general, and the series entitled, "Better-day Papers," all deserve special commendations. In both these magazines the illustrations are of a high order.—The Religious Tract Society, which was the first to enter this field, shows an amount of enterprise and energy which enables it successfully to hold its own. In the *Leisure Hour* we are particularly struck with the careful selection and able treatment of topics of current interest. Thus we have in the present volume papers on Cyprus, on Cleopatra's Needle, on the Manatee, and on the Telephone, giving that amount and kind of information on these different subjects which is most useful to the readers of such a publication. We pity the men who could not find enough to occupy the attention and interest the mind even on a dreary

day of November fog in the varied contents of this miscellany. But while providing for the idleness of a vacant, or the tedium of a dull hour, and thus fulfilling the profession of its title, the "Leisure Hour" also contains a considerable amount of solid reading. Take, *e.g.*, its series of papers on Utopias singularly appropriate at a time when the illusions of Socialism have affected even so sober-minded a people as the Germans. —The *Sunday at Home* is in every respect a suitable companion for the quiet hours of the Sunday afternoon or for periods of enforced absence from public worship. We are unwilling to make invidious comparisons, but we regard it as being at least as well adapted for its special purpose as any of its competitors. —Cassell's publications maintain a distinctive character of their own. They always maintain a high literary level, and combine the lighter and more solid elements in admirable proportion, both being of first-rate quality. *Cassell's Family Magazine* is beyond all others the magazine for the household, and some of its feature must recommend it to good matrons and to ladies in general. It has chit-chat about dress, hints as to cooking, and papers on various points of domestic economy—often suggestive and fresh, and always extremely sensible, as we are assured by those whose authority on such points is far better than our own. But it would be a mistake to get the impression that their magazine is largely occupied with themes of this kind, for its contents are very varied, and it is always readable. —The *Quiver* has more of a religious character. Its "Bible class" and "Scripture lessons for school at home," are useful helps for the instruction of the young. Canon Barry's "Parables from the Old Testament" are a valuable and instructive series. While strong in papers of this class, it has several stories of high religious tone and purpose. One of its distinctive features is the introduction of sacred music. Some of the first composers of the day—Sir George Elvey, Mr. Hopkins, Drs. Steggall and Macfarren—contribute original hymn-tunes. It will be seen that the editor spares no effort to meet the formidable competition to which any magazine of the kind is exposed, and yet he must sometimes find the task rather difficult. The difficulty for the reader is to make a choice where all are so excellent. —Magazines for children are as plentiful as ever. *Little Folks* (Cassell, Galpin, and Co.) interests by its stories, instructs by its little papers, charms with its music, and excites both curiosity and laughter by its puzzles. —*Peepshow* (Strahan and Co.) is a perfect reservoir of fact and fancy, anecdote and story, and admirably fulfils its profession of being a pleasant book for the young. —*Kind Words* (Sunday School Union) is a popular favourite that merits the success it has achieved. The volume for this year is fully equal to its predecessors, and that is saying much in its favour. —The *Child's Own Magazine* (Sunday School Union) is an excellent periodical for very young children. —*Sunday* (W. Wells Gardiner) describes itself. So far as we have been able to examine it, it seems to be a magazine adapted to juveniles, and calculated to interest them in early lessons of religious knowledge. —The *Mother's Friend* (Hodder and Stoughton) has reached the tenth year of its existence in the new and enlarged series. It has an important niche to fill, and fills it well. Mothers will find it an invaluable help in their efforts to interest the little ones, and attach them to Christ. —In the department

of Christmas and New Year's Cards we have a wonderful variety. They increase in number and improve in style year by year. They owe their popularity partly to a sentiment which we cannot but honour, and partly to that growing love of art amongst all classes, which is one of the happiest signs of an improved culture among the people. M. Rothé sends us a very choice selection, exhibiting considerable beauty in design, finish in execution, and appropriateness of motto and poetical extract. It is not easy to see how a higher degree of excellence could be attained. Messrs. Unwin have imported a considerable number of German cards, which are at once excellent and cheap. Messrs. De La Rue and Co, while competing well with other publishers in cards, distance all their rivals in their rich variety of pocket-book, diaries, and red-letter calendars. They are of different sizes, and carefully adapted to the wants of all classes. He must be fastidious who will not find amongst them that which both pleases his taste and meets his requirements. They are indeed so attractive that they may well tempt those who have not cultivated those methodical habits which the use of a memorandum-book fosters, at once to obtain so helpful a companion. — There are so many writers now who employ themselves in catering for the wants of the young, that we have a perfect *embarras de richesses* in books of this character. Messrs. J. F. Shaw and Co. sends us *The Gabled Farm*; or, *Young Workers for the King*. By C. S. *The Young Armour-Bearer*; or, *Chosen to be a Soldier*. *Pinafore Days: the Adventures of Fred and Dolly* by Wood and Wave. By Ismay Thorn. — The Sunday School Union sends us *Sunshine through the Clouds*. By Frances J. Tylcoat. *Monksbury College*. By Sarah Doudney. *The Young Rebels: A Story of the Battle of Lexington*. By Ascot R. Hope. *Archie Dun's Stories, as told by Himself*. — Messrs. Hodder and Stoughton send us *Gabriella*; or, *the Spirit of Song*, *The White Rose of Deerham*, and *The Gate and the Glory beyond It*. — The Religious Tract Society sends us *The Jersey Boys*, *Alfred Arnold's Choice*, and *The Boys of Highfield*. — From the Wesleyan Conference Office we have received *The History of the Teacup*, *The Cliftons and their Play-hours*, *The Unwelcome Bay*, and *The Bear's Den*.

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### CONGREGATIONAL CHURCH RECORD.

THE year 1879 is to witness the "new departure" of which we have heard so often in connection with the home missionary operations of Congregational churches. In this, as in a great many other cases, it will probably be found that theoretical difficulties which have looked very formidable in prospect, and have been seriously magnified in discussion, disappear as soon as practical work begins. *Solvetur ambulando* is very frequently the most effective reply which can be given to the ingenious suggestions of possible evil which are sure to be started in relation to every new project. We find it hard to understand how those who know nothing of the spirit of Independency which lives in our churches and county unions can ever have had any serious alarm about the peril of centralisation. The real

danger, it has always appeared to us, lies in the difficulty of infusing that broader spirit which would take a more comprehensive view of the real work of Congregationalism, and secure such a co-operation of the churches as would enable it to be done effectively. An exaggerated idea of Independence, leading to selfish isolation, is by far the graver and more serious peril with which we are threatened. If the new methods which are to be adopted have the effect of impressing both individuals and churches with the obligation to "bear one another's burdens, and so fulfil the law of Christ," they will have a most needful and salutary influence. National work cannot be done thoroughly without national organisation, and it may be hoped that the very endeavour to secure that will call forth a national spirit which will lift up the effort of our churches for home evangelisation to a level never reached before, and which was never likely to be attained so long as the view was confined to the wants of a single locality, whether a town or a county. Every precaution has been taken to guard against any encroachment upon the independence either of churches or associations, and if the vigilance of these bodies does not suffice to make those safeguards effective, there must have been a very extraordinary emasculation of the robust vigour characteristic of English Independents of which we certainly have not been able to discover any symptoms.

The times are not favourable to the commencement of a new enterprise. If her Majesty's government are not alive to the severe pressure which the commercial classes are bearing, and the terrible suffering which is being endured by artisans, they, and the Turcophiles by whom they are applauded, are about the only people in the country who are not so. The pecuniary difficulties of the times are pretty well understood in the committee-room of every benevolent institution. Our Home Mission and Church Aid Society cannot hope to be the exception to a rule which is universal. Its financial prospects for the year cannot at present be foreshadowed with any degree of certainty, inasmuch as they are dependent upon the action of the individual counties. It would be extremely unwise, however, to anticipate an immediate increase of any magnitude in the present depressed condition of all our great industries. The first year of a new organisation must necessarily be tentative in its character, and the administration should be marked by a wise caution. No doubt it would be very desirable to enter upon aggressive efforts at once; and if the prosperity of 1872 was enjoyed to-day, a bold policy might have been the wisest. But it is impossible to ignore the fact that the counties from which, under ordinary conditions, a large amount of contribution to the general fund might be expected, will be sorely pressed to keep up their own evangelistic work. It will not be prudent, therefore, to calculate upon the council being in a position to effect very extensive changes. But while not unduly sanguine, we must not be despondent. There are so many churches to whom the idea of their obligation in relation to home service is so complete a novelty, that if they begin to realise it at all, the addition to the funds may be very considerable. The church at Highbury Chapel, Bristol, has, we hear, undertaken to give double the amount previously raised by the entire Association to which it belongs. This is a sample of what may be done in many cases; if not on so large a scale, at

all events to an extent which will surprise all who gauge the power of the churches by the rate of their past contributions to the county unions.

That in times of deep poverty the riches of Christian liberality may abound was very strikingly manifested in a recent occurrence at Blackburn. That town is one of the last in the kingdom to which we should have looked for a signal exhibition of munificent generosity at the present time. It has not only suffered from the general prostration of the cotton trade, but it has had special difficulties of its own. The effects of a strike such as that of last spring remain long after work has been resumed, even if there is abundance of work, but just now the rallying power is so extremely small that but little can have been done to repair the serious losses of that disastrous time. Still further, the failure of the great Indian house of Hough, Balfour, and Co. had been specially felt in the Blackburn district, whose looms were very largely employed on the goods which that firm sent to the Indian market. There was very little encouragement to make any special effort in the midst of a trading crisis which was little short of a panic. But this year is the centenary of Blackburn Independency, and with a noble resolution, the Chapel Street Church—the parent church of the town—determined to commemorate it by an effort to reduce the debt on their handsome new church, one of the finest ecclesiastical edifices of the town or district. Among the means employed were of course collections in the chapel. Dr. Mellor was the preacher, and at the close of the day it was announced to an excited congregation, who could not repress their feelings of joy and gratitude at the result, that the amount collected was no less than £730. It would have been a large sum to raise under any conditions, but the whole circumstances of the time make it a memorable example of Christian zeal and self-devotion.

There is activity among the Congregationalists of South London. On the 12th ult. the foundation-stone of a large new lecture-hall and classrooms (calculated to cost about £3,500), in connection with the church at Streatham Hill (Rev. J. P. Gledstone, pastor) was laid by James Spicer, Esq. At the luncheon after the laying of the stone the noble sum of £815 was added to the £1,600 previously subscribed, so that the spirited promoters of the undertaking expect to open the building free from debt. Rev. G. B. Ryley and friends in Peckham and the neighbourhood are breaking up new ground in a rapidly growing new district at Champion Hill. The foundation-stone of a school-chapel was laid by Samuel Figgis, Esq., on December 14. The handsome new lecture-hall at Lavender Hill is now completed, and will shortly be opened.

The lengthy and somewhat tangled discussion which has arisen relative to the action taken by the London Congregational Union, involving the non-insertion of Mr. Picton's name in the Year Book, is calculated to convey a very mistaken impression as to the facts of the case. The occurrence is unfortunate, but if there be blame, it certainly does not lie at the door either of the London Union or of the Congregational Union of England and Wales. No candid man who knows the committee of either of these

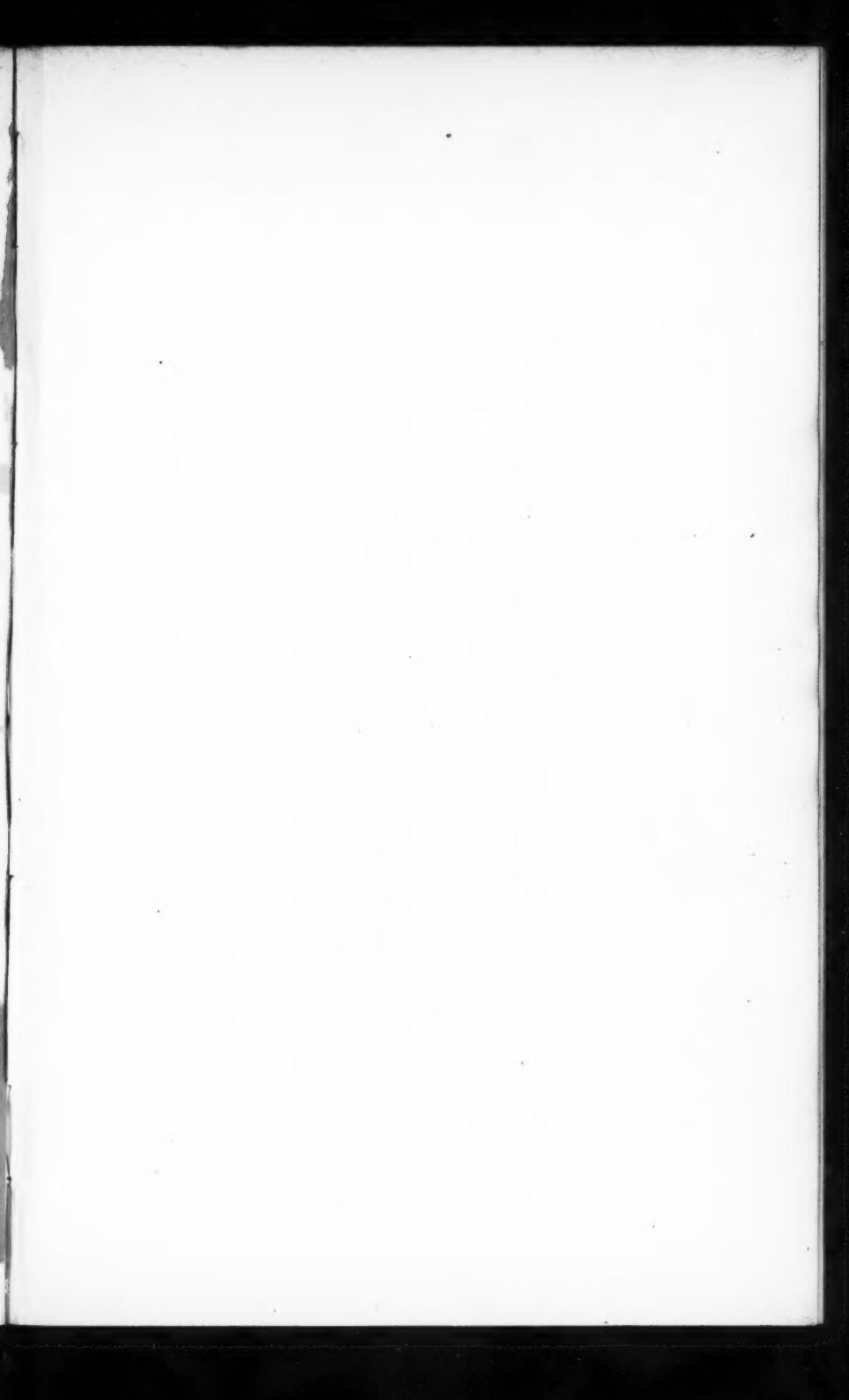


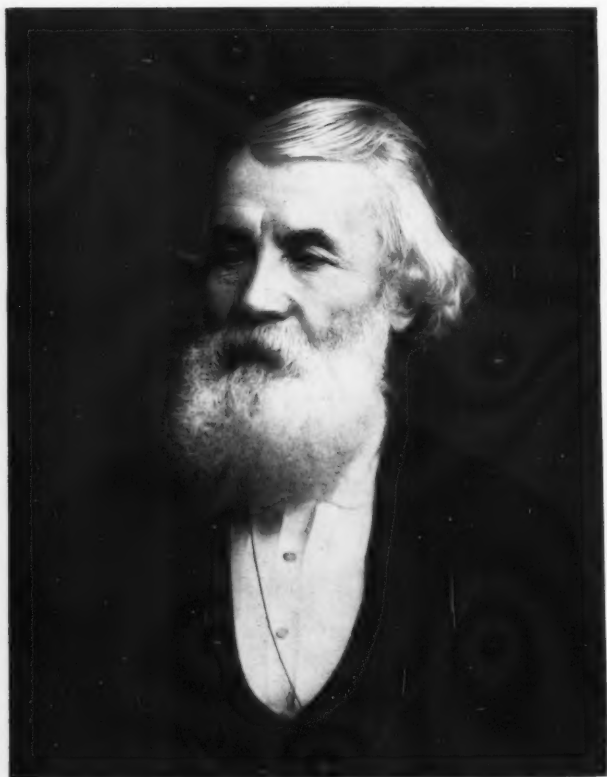
bodies could suspect that it would have recourse to a mere technical formality in order to get rid of a name its real objection to which rested entirely on theological grounds. It is always safe to distrust appearances, however suspicious they may look, which seem to convict men whom we know to be deficient neither in honesty, nor courtesy, nor common sense, of an absolute want of all three. Nothing short of the most decisive evidence, therefore, would induce us to believe in the truth of the allegations made against either of the committees in question. They include a considerable number of intelligent Christian men, and until it is proved to the contrary, we have no right to assume that they have violated the first dictates of prudence and the first principles of Christian manliness and honour, as they would assuredly have done had they created a pretext for getting rid of Mr. Picton's name from the ministerial list. As it was impossible to mask such a design, the folly of such a procedure is as manifest as its meanness; so manifest, indeed, that the possibility of such an imputation being cast upon their action would have led them to adopt a policy of "masterly inactivity" had that been practicable. No doubt there are numbers to whom the appearance of Mr. Picton's name in the Year Book list would be an offence, but those who feel most strongly on this point would be the first to insist that it ought not to be excluded on a charge of heterodoxy until that issue had been openly raised and fairly argued. Better, we say—and they would certainly agree with us—far that a hundred doubtful names should remain on the roll than that one should be excluded by strategy dishonourable to Christian men.

But the facts themselves distinctly negative the suspicions which have been all too freely suggested. The name of Mr. Wilks remains on the list, but Mr. Picton's does not. If theological reasons dictated the exclusion of the one they must have been equally fatal to the other. There is, indeed, a marked distinction between the two, but it is not theological, for the doctrinal position is as objectionable as that of the other. But Mr. Wilks is a member of the London Congregational Board, and Mr. Picton is not. The regulation which the committee had laid down gave the former a place on their list, and they returned his name despite his theology. The same regulation excluded Mr. Picton, and they refused to set it aside in his favour because of his theology. The demand made by some of his friends practically meant that special consideration should be shown to Mr. Picton because of his alleged heresy, and the committee naturally declined to accede to it. They knew from the first how their resolution might be interpreted, but they felt that the law must be maintained, and, in spite of the severe criticism to which they have been exposed, they still adhere to their decision. They could, in truth, do nothing else. Mr. Picton's claim to be returned on the ground of his being a well-known Independent minister, though he refused to comply with the conditions laid down by the committee, was absolutely inadmissible. A rule must be applied without favour, or there will be endless trouble, and in the case of the Year Book these had already arisen. The necessity for this stringency may be regarded as one of the disadvantages of "organised Independency;" but, at all events, every man that so pleases may be an Independent, and even an Independent minister, without being "organised." The one thing that is impossible is, that he can have the

freedom from all law which is the privilege of isolation and enjoy the advantages of organisation. The Union, which publishes a Year Book, has a perfect right to lay down its own conditions for admission into its ministerial list, provided it does not interfere with some antecedent right of individuals. If it professed to keep and publish a complete register of *all* Congregational ministers, any one who could prove himself a Congregational minister would doubtless have just reason for complaint if his name was omitted. But that is precisely what it does not attempt. All that it undertakes is to publish the names furnished by the local Unions, and those Unions compile their lists on terms laid down by themselves. Whether the London Union has been wise in the conditions it has prescribed may be matter for controversy, but assuredly it would have established a most dangerous precedent if it had recognised the right of any man to be independent of all conditions and to claim a place in its list simply because he is a minister of a Congregational church. The difficulty, in fact, has no actual relation to theology, but Mr. Picton's theological peculiarities have secured him an amount of advocacy which otherwise he would not have obtained, and that from men who are the most opposed to his views. Their argument has been that if he ought to be dealt with on theological grounds (and some of the minority have contended that he ought), no notice should be taken of any irregularity in his position. But this uncertain mode of acting would be intolerable in a great public body. The operation of law must be uniform or it becomes capricious and tyrannical. But whether the law be wise and the mode of its application consistent or not are questions to be discussed on their own merits, without the imputation of motives on either side. There has been a good deal of chivalry shown to Mr. Picton by those who, disclaiming all sympathy with his doctrines, have been properly anxious that he should be treated not only justly but generously. It seems to us that now a little consideration might well be shown to the committee of the London Union and its secretary, who have endeavoured honestly to discharge a difficult duty under circumstances of some embarrassment.

The Congregational Lecture for this year is to be delivered in the autumn. It is expected that the course will commence on October 21. The subject is, "Church Systems in the Nineteenth Century;" the lecturer, Rev. J. G. Rogers. The Rev. J. Baldwin Brown is the lecturer for 1880. As the year 1881 is the jubilee of the Congregational Union, the committee propose, in addition to other modes of commemoration, that ten lectures shall be delivered by different lecturers, and that these shall take the place of the ordinary lecture of the year.





Lock & Whitfield, Photo.

Unwin Brothers, London.

Yours very truly,  
Alexander Hannay

# The Congregationalist.

FEBRUARY, 1879.

REV. A. HANNAY.

THE well-known and invaluable Secretary of the Congregational Union was born at Kirkcudbright, February 27, 1822. He had the benefit of that careful training which our Scottish brethren enjoy, having studied at the Glasgow University under Professors Ramsay, Fleming, Buchanan, and others; and at the Glasgow Theological College, when Drs. Wardlaw, Lindsay Alexander, A. T. Gowan, and Alexander Thompson were professors. He was ordained to the ministry at Dundee in 1846, and his first pastorate extended over sixteen years. In 1862 he accepted an invitation to the Church at City Road chapel, where he continued pastor till 1866, when he undertook the secretariat of the Colonial Missionary Society, first as substitute for, and then as successor to, the late Rev. J. L. Poore, associating with the office a pastorate at Thoroton Heath, Croydon. But his high administrative powers, combined with a rare skill in the exposition and defence of his policy, singled him out as the fitting man for the secretariat of the Union when vacated by the death of the late Dr. George Smith, and in that office he was elected in 1870. How skilfully he discharges his duties, and what untiring efforts he has rendered to the Cause by his untiring efforts on behalf of the new Home Mission and Church Alliance, is known to all our readers.



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*CONGREGATIONAL SYMPOSIUM.*

TO WHAT EXTENT HAVE SPECIAL MISSION OR REVIVAL SERVICES BEEN A BLESSING TO THE CHURCH?

## I.

"SPECIAL mission or revival services" are, I suppose, different in some important respects from the ordinary services of the Church, and are intended either to deepen the religious life of the Church itself, or to reach and impress those who are negligent of religious duty—exceptional services, breaking through the ordinary ecclesiastical routine, extending over a few days, a few weeks, or a few months, and then giving place to ordinary meetings and ordinary methods. They may be meetings for prayer only, or they may be meetings in which preaching holds a conspicuous place. They may be conducted by the regular minister of the Church in connection with which they are held, or by strangers. They may be organized by a group of Churches in a particular town or district. They may be arranged for and sustained quite apart from all Church organization.

The question, therefore, amounts to this,—To what extent have the Churches been blessed by departing occasionally from their fixed and regular ecclesiastical methods—by holding meetings for prayer more frequently than was ordinarily possible or desirable; by making exceptional efforts to instruct and impress and convert the irreligious—efforts which could not, for many reasons, be continued for more than a few weeks or a few months; by the preaching of men whose personal qualities and rare powers awakened exceptional interest in religious duty, and perhaps produced an exceptional excitement of religious emotion?

The question is a very broad one, too broad, as it stands, to be discussed in this Symposium. It covers the whole history of Christendom, from apostolic times to our own. It requires an investigation of the permanent value of the work of St. Bernard, and St. Francis, and a host of mediæval preachers. It brings into judgment the preaching of Savonarola. It suggests inquiries about the Lollards and early Protestant reformers, about Whitefield and Wesley, Jonathan

Edwards and Nettleton. To discuss it properly we might have to begin with the special mission and revival services of John the Baptist, whose preaching was accompanied with many of the circumstances most characteristic of later "missions" and "revivals"—great popular excitement, much of which was unreal, large numbers of converts, many of whom fell away. We should have to consider whether the Church at Jerusalem received a blessing, and the "extent" of the blessing, from the special prayer-meetings held for ten days in the "upper room," and from the work of the apostles, who "daily in the temple and from house to house ceased not to teach and preach Jesus Christ."

The question is a complicated one. There have been "missions" and "missions," "revivals" and "revivals." If I were asked whether ordinary religious services have been a blessing to the Churches, I should have to distinguish between different kinds of services. I was present for two or three hours at an ordinary service in the monastery of St. Katharine at Mount Sinai; I have also been present at an ordinary service at Dr. Allon's. I should have to give very different answers if I were asked "to what extent" the one service or the other was likely to be "a blessing to the Churches." Ordinary services conducted by the "moderates" of Scotland in the last century, ordinary services conducted by Dr. Chalmers and Dr. Guthrie in this century, had very different effects on the moral and spiritual life of Scotland. I may think that the revival services of George Whitefield were a great blessing to the Churches of England and America, while I may be doubtful, and more than doubtful, about the revival services conducted by "Bill Sikes, the converted burglar." The present editor of THE CONGREGATIONALIST preached for a fortnight, in the summer of 1876, in the villages of Berkshire. I have no doubt that his "mission" was "a blessing to the Churches;" but I do not know what to say about the effect produced by a "mission" conducted by the "weeping preacher" or the "converted prize-fighter." These may also have done a good work if they are good men—I know nothing of them—but the way in which they describe themselves does not make me very hopeful about them.

The historical method of discussing the question leads one too far, opens inquiries too complicated and too vast. Those who follow me may see their way to some short and easy historical summary; but I am not equal to it.

The subject, if not the question, may be dealt with more satisfactorily in another way.

The history of the Church shows very clearly that, from time to time, preachers have appeared with an exceptional power of awakening irreligious men to the consciousness of their guilt and danger, and with an exceptional power of securing submission to the authority of God, and trust in His infinite love revealed through Christ. For the ordinary work of the pastorate—the instruction week by week of those who are already trying to live a Christian life—these men have no exceptional qualifications. It seems to be the most obvious dictate of practical wisdom to use them for the work they can do best—to let them preach for a few weeks together to those on whom ordinary pastors have made no impression—and then to leave the Churches, with their standing methods and machinery, to educate and discipline the converts. And there are times when ordinary pastors are conscious of an unusually vivid apprehension of those aspects of the Christian revelation which affect most powerfully the conscience, the heart, and the will of those who are in revolt against Christ. We move, with the moving years, through successive cycles of truth. A year ago a minister was under the mastery of one set of spiritual forces, to-day he is under the power of a very different set. Then he was haunted by the vision of the transcendent beauty and nobleness of the life possible to those who love Christ; now this same man has “great heaviness and continual sorrow of heart,” and he could wish that he himself were “accursed from Christ,” for his brethren, his kinsmen according to the flesh, whose sins are unforgiven, the lost sheep not yet brought back to the flock and the fold. When he is agitated by this agony of earnestness for the salvation of the unsaved, it seems reasonable that he should take special means to get the unsaved to come and listen to him; and while the agony lasts—it cannot, in its intensity, last for very long—it seems reasonable that he should endeavour to use his exceptional power in exceptional ways.

Or, to take a case of a different kind. If a Church is troubled that its own life is sinking, is there any good reason why it should not do what an individual Christian would do in similar circumstances? If an individual makes the discovery that his religious force is disappearing, I suppose that he secures an unusual amount of time for prayer and religious thought, and places himself in the way of receiving fresh impulses to religious earnestness. A Church making a similar discovery does wisely to hold special meetings for prayer—in other words, it holds “revival” services proper, not “mission” services—and the results can hardly be otherwise than satisfactory.

“But how about the reaction?” This is what people fear. But we set apart a day every week for special religious services; and it may sometimes happen that the services on the Sunday are so artificial in their excitement, that there is a “reaction” on Monday. That is the fault of the services: no one would say that it is the fault of the Sunday. Of course it is impossible that the exceptional intensity of emotion usually created by special services should continue; there is no reason to be alarmed when the intensity begins to be relaxed; if there is a permanent accession of power the “revival” has done its work.

“But do not the converts brought into the Church by a mission drift away?” Some of them. And converts brought into the Church by ordinary methods, and in ordinary times, also drift away. Whether the proportion is larger or smaller in the one case than in the other depends on many circumstances. It is now nearly four years since Mr. Moody was in Birmingham. His services here covered the last two weeks of January, 1875. At the close of the services, 120 persons who professed to be either “inquirers” or “converts” came to me with “tickets,” wishing to be connected with Carr’s Lane congregation or to enter the Church. Within a few days later there were 14 more, making altogether 134 to be accounted for.

Of these, 6 were Church members, 7 could not be found, 8 were transferred to lists of other congregations, 2 left town at once—in all 23, leaving 111 to be accounted for. Of these, 35 were seen by myself or visitors, who were not

received into the Church, the remaining 76 entered the Church—60 of them in April, 1875. Of the 76 no less than 40 had no previous connection with Carr's Lane Church. Of the 35 not received, about one-third remain with us in the schools or the congregation. Of the 76 received, 50 are at present in the Church, one died a member, 11 have been transferred to other Churches, 14 have been "read off" the roll.

Of the 14 who have been "read off," I can give no clear account. Some of them, I have reason to believe, have removed from Birmingham, and joined other religious communities: not knowing our Church customs, they did not apply for transfers or letters of recommendation. Some—as it soon appeared—ought not to have been admitted to Church membership at all. Some who began well have fallen away, and by their neglect of worship have shown their religious indifference. Of these last, a few who were profane and vicious persons before have gone back to their old vices.

I received these persons into membership very rapidly—as rapidly as I could—more rapidly than I should have received them in ordinary times. It was my conviction that as so many of them were ignorant of our Church customs, they would suppose that I distrusted them if I delayed their reception. The risk was great, but on the whole I am inclined to think that, with a congregation as large as that of Carr's Lane, in which there was danger lest the new comers would soon be lost, I did wisely. There were many who came to us a little later without "tickets," and Mr. Coombs, the secretary of the Church, on whose accuracy and knowledge I can implicitly rely, gives me the following statement. "I think that 150 additions to Carr's Lane may be considered as the result of Mr. Moody's mission, and that 120 maintain their profession—100 still with us. Half of the 150 were strangers to Carr's Lane." It should be understood that of the 20 per cent. who do not "maintain their profession" there are some of whom we have simply lost sight through the removal to other congregations or other towns without giving us notice. We do not know that they are all doing badly; they have simply disappeared; some must have died.

Further, the "revival" gave a permanent impulse to all our work; raised, I think, the general temperature of our Church life, brought into Christian work those who were not at work before; and inspired those that were with more earnestness. Our ordinary work has been more successful since Mr. Moody's visit than it was before.

From my friend Mr. Callaway, the minister of Highbury Chapel, in Birmingham, I have received similar testimony. The results of Mr. Moody's "mission" were permanent and healthy with him as they were with us.

R. W. DALE.

## II.

CHRISTIANITY itself is a "special mission." It is the one great mission from heaven to earth. The preparation for it was long and painful. The way had been paved for it by repeated "revivals." Of the prophets, the greater number were revival preachers, and the bulk of the prophecies is revival literature. When Christianity came it proved to be for the world as well as for the chosen people. It was the "glory of Israel," but none the less was it the "light to lighten the Gentiles." The history of the Church is the alternating history of decay and of revival. Every missionary has his errand to the godly, or to the ungodly, or to both. He is an ambassador empowered and commissioned by the eternal King to recall to its allegiance a treacherous Church, and to preach peace to a distracted world. He is sent from the steps of the throne to carry on the fluctuating but never-ceasing work of strengthening and extending the kingdom. But between those great historical movements in the religious life of the world which may be very properly called "revivals," and the revival and mission work which is the object of every minister of the gospel, we have, breaking out from time to time amongst the Churches, an accession of devout zeal. It appears and dies down, sometimes over a whole country, sometimes over a district, while frequently it is limited to the confines of a single Church.

None will deny that the Head of the Church adopts methods of almost endless variety in the accomplishment of his great

purpose, but this must not blind us to the fact that Christian people have at times adopted methods not Divine at all. To say that "there are diversities of operations" is not to say of any particular operation that it is by the one Divine Spirit. "Many false prophets are gone out into the world." There is too great a readiness to sanction any religious movement if it displays considerable energy, on the ground that we must not seek to limit the Spirit of God as to the methods of His working. To put an extreme case: good Roman Catholics who shrank from the terrors of the Inquisition, justified it on this ground, while they wondered at it. And every odd fancy may be extenuated, if not vindicated, in the same way. To quote the precept, "Forbid him not though he followeth not with us," is to adopt the language of charity and of wisdom; but it may be out of place, and its effects may be to arrest the exercise of that Christian reason by which every method of usefulness should be tested. We must be sure that the man or the method to which we apply it is indeed casting out devils, and doing good works in Christ's name. Now it would be almost impossible for the writer of the paper preceding this to err from any lack of charity, and it would be ungracious to suggest that perhaps he has too much of it. Certainly I have no such criticism to offer, especially as his views are expressed tentatively and not dogmatically. But a few considerations in a tone not quite so much in sympathy with modern revival efforts may help us to a just conclusion. A professional revivalist is undoubtedly in one of the most dangerous positions that can be occupied by any Christian man. The advertising, the negotiating, the fuss of the committee-room, constituting the very atmosphere in which he breathes, do not seem to comport with the fresh fervour that should characterize the minister who avowedly comes direct from the "Holy Mount." The unmeasured adulation of which he is the object can only be counteracted by an almost saintliness of character; and how frequently it is *not* counteracted is too evident. We do not want a revivalist to come in sackcloth and ashes, or in a state of emaciation—though a little tendency in these directions might prove a powerful protest against modern luxury—nor can it be denied that if he *did* come "neither eating nor drinking," some would say,



"he hath a devil," just as an opposite charge is made on different grounds, as of old. The servants will be treated as was the master, and, whether they "pipe" or "mourn," will meet reproach and opposition. But we have certainly not observed that revivalists—of whom the two most illustrious of recent examples cannot be taken as average specimens—are exempt from the temptations that in these comfortable days are incident to their position. But apart from the absence of these marks of the prophetic or apostolic "burden," the day by day excitement; the necessity for a fervent manner, whatever may be the temper of the soul; the expectations of a nervous assembly, and the desire to tabulate extensive results, are all adverse influences which place a man in peculiar peril. It is impossible to live in a perpetual spasm. Many robust spiritual constitutions have been lost in the attempt, and many have wisely reverted to a healthier action before it has been too late.

It is, I am afraid, true that while the good effects of planned and premeditated revival services mostly come to the surface, their ill effects cannot be made thus apparent. The advocates of revival services must have all the advantage of this state of the case. But we are seeking for truth and for wise modes of action, not for anything like controversial victory. May it not then be suggested as a strong presumption, though incapable of proof by the quotation of specific instances, that many minds are repelled from the gospel of Christ whenever a false standard of Christian attainment is set up, and that therefore you have not at all stated the case when you have shown that such and such a number have been brought into living relationship to Jesus Christ as the result of revival ministrations. And again, in the long run—and not very long—any aberration from sound doctrine will tell against spiritual and moral health. The revivalists are seldom careful in their interpretation of scripture and its application. They need not be theologians, but neither need they be sentimentalists. An examination of Mr. Sankey's hymns is distressing. The sentiments are as thin as the melodies to which they are set. Those hymns have done a vast amount of good, I rejoice to acknowledge, but the good is far from being unmixed, and I much fear the seeds of a sentimental and



effeminate faith is being widely sown, which will bear fruit in an enfeebled condition of the Christian Church. I find one consolation in the fact that the young people who use these hymns pay but scant attention to the meaning. If "peace," "heaven," "Jesus," are recurring terms, the composition, without further investigation, receives the imprimatur of popular sanction. It would, I think, be quite unjust to charge any of the youthful irreverence of the present day upon revival services, but I do not hesitate to express my conviction that the familiar manner in which the human name of our blessed Lord is employed is anything but calculated to exalt our children's ideas of Him who is God manifest in the flesh.

One good feature of the modern revivalism is that it appears to originate no new "order" or "sect." But nevertheless I am afraid it makes our Churches dissatisfied with those permanent "means of grace"—I can find no expression better than this good old one—which Christ has appointed, and through which His victories have been won. We live in the dispensation of the Holy Spirit. No second day of Pentecost can ever be needed, for the influence given on that day will never cease, and suffers no diminution. The Holy Spirit does not come and go. While therefore we welcome teachers of exceptional power who appear from time to time, and whose Divine errand need not be questioned, we are not to forget that they bring no gift new in character, that every God-given means of spiritual advancement was there before they came, and will be there when they have gone away. In so far as they have quickened the conscience that it may be more open to the unchanging grace of these abiding powers they have done good; in so far as they have led to the dependence upon human agency and artificial excitement, which are but "of the earth, earthy," they have wrought injury. There is no new Word, no new ordinances, no new Spirit. The sense of *waiting* for some external impulse to arouse the drowsy faculties is, I believe, much encouraged by the expectations that too often gather around mission and revival services. The "revival" which is thus postponed, and which consequently very often does not come at all, would visit the stagnant heart at once did it realize that there is nothing whatever to be waited for on God's part, neither

revelation nor instrumentality. "We may wait till the revival wave passes over us" is a sentiment that acts as a powerful incentive to apathetic contentment, and is often a deadly temptation.

When a revival is spontaneous, and is wrought by quiet, earnest prayer; when it is not whipped up and the earnestness is not simulated, it is impossible but that many happy results should follow. But in those instances of genuine spiritual fruit which are recited by Mr. Dale, it must be remembered that the neophytes at once came under the guidance of a well-balanced and powerful mind, and they connected themselves with an intelligent Church, whose steady Christian life regulated and furthered the work of the revivalist. In such conditions lapses will not be frequent; but such conditions do not always exist, and as in the great monastic revivals the reaction was rapid and fearful, so in the cases of numerous Churches that we could point out, the ebbing of the wave has left a barrenness which long years of patient labour will hardly repair.

When I see that the methods in question excite a restless disposition, so that the influence of many earnest and faithful ministers is seriously damaged; that our young people are taught to run about in religious dissipation, and to depend for their progress in the Divine life upon occasional impulse rather than upon the cultivation of steady habit; that a forward, self-asserting disposition is fostered which is far removed from Christian humility; that intolerance is generated and ignorance exalted, and that ephemeral excitement is made the test of success, I regard the taste for such services as a phenomenon which demands the most careful management of the Christian Church. "In quietness and confidence shall be our strength." We should be on our guard against the designed violation of this principle. The infinite calm of the Lord Jesus was associated with—was it not the result of?—infinite love and infinite earnestness. The profoundly steady reason of the Apostle Paul was one great qualification for his apostleship to the Gentiles. I venture to believe that those sections of the Church that have placed the least degree of reliance on mission services have done the most enduring work, and have the most accurately harmonized

with the spirit of the New Testament. The strength of Congregationalism has greatly consisted in this, that it has not turned the eye of hope too often and too wistfully in the direction of mission and revival services. Long may it continue so!

THOMAS GREEN.

### III.

THE only difference that I can discover between Mr. Dale and Mr. Green is that the latter writes, to use his own words, "in a tone not quite so much in sympathy with modern revival efforts" as does the former. Mr. Green believes that "when a revival is spontaneous, and is wrought by quiet, earnest prayer, it is impossible but that many happy results should follow." And Mr. Dale would condemn as strongly as Mr. Green anything bearing the name of a revival which should be "whipped up," and whose "earnestness" should be "simulated." There are some "special missions" which both would approve, and some which both would condemn—the approval or condemnation depending in each case on the character of the preacher and preaching, and on the circumstances which have occasioned a resort to special agency. Mr. Green, however, remarks on a danger which he thinks incident to revival services to which Mr. Dale does not advert. There is "a strong presumption (he says) that many minds are repelled from the gospel of Christ whenever a false standard of Christian attainment is set up." But if my friend refers to the "higher life" theory, which made a considerable noise in the world a few years ago, it is a sufficient reply that the setting up of this "false standard" was exceptional, and is by no means characteristic of revival movements. "Many minds are repelled from the gospel," it should be remembered, by the gospel itself. The doctrine of the cross is an offence to them, and the offence becomes all the greater when the doctrine is preached with the urgency, possibly the onesidedness, of a revival ministry.

There is one consideration of greater weight than, I think, Mr. Dale attaches to it, and that is, the reaction which follows the excitement of revival services. There is no doubt that this reaction has often done greater harm than

the revival did good—that the tide has receded below the point from which it rose, and that the “revived” Church has been permanently injured rather than benefited. If it be only the “intensity of emotion” that becomes relaxed, no harm ensues; and “if there is a permanent accession of power,” it may be admitted that “the revival has done its work.” But then the danger is extreme that continuous special mission-preaching, and its accessories, shall produce an excitement out of all proportion to the intelligence of the people, and to the real awakening of their consciences; and that consequently the subsidence of the excitement shall leave Christians less spiritual, and the unconverted more hardened, than before. It would be unfair, indeed, to draw from this the inference that special mission agency should under no circumstances be employed. But it certainly does suggest the necessity of the extremest care in the use of such agency, and a most intelligent vigilance both during the period of the mission and after.

Turning to the question, “To what extent have special mission or revival services been a blessing to the Churches?” it seems to me that it can be answered only after a very large and careful induction of facts. Any answer founded on impressions—which impressions are for the most part produced by a few instances and are coloured by the mind which receives them—can have only the weight which we may attach to the character of the man who offers it. Mr. Dale’s *facts* relative to the fruits of Mr. Moody’s labours in Birmingham are very satisfactory. But even if similar testimony could be borne with reference to Edinburgh, London, and other places—and I am not in a position to say whether it can or not—an inference in favour of a general resort to special mission or revival services would not be legitimate. For Mr. Moody is a man *sui generis*, as much as was Wesley or Whitefield, though his *genus* is very different from theirs. Nor can appeal be made, *with reference to the particular point in discussion*, to the revivals which followed the labours of these honoured men. The kingdom of God has advanced in the world, we know, not by a gradual and continuous growth, or not merely—perhaps not chiefly—by such growth. Continuous growth is, indeed, our ideal of advancement—rapid, if you will, but quiet, un-

interrupted, and "without observation." Give us a gentle southern spring, opening the fruitful bosom of the earth with a power which nothing can resist, and a pure, bright light shining more and more unto the perfect day, rather than an Arctic spring which suddenly breaks up the "hide-bound frost," and carries down the long pent-up contents of great river channels in terrific confusion. But it is not given to us to choose. Great spiritual revolutions have often been effected in very brief spaces of time; an amount of progress equal to that of centuries has sometimes been condensed within the space of a few years. These revolutions and this progress should probably be credited to long periods of previous labour and preparation, many generations going before having sown the seed which one generation reaps. But to our eye the effect is sudden, and the change rapid. I do not forget our Lord's figure of the grain of mustard seed growing into a mighty tree. But I remember likewise how He said, "I saw Satan as lightning fall from heaven." It is not certainly by such progress as we now witness that the kingdoms of this world are to become the kingdom of Christ. Such periods as the days of the apostles, and such periods as the days of the Reformers in the sixteenth century, breaking up and overturning, as by an omnipotent arm, inveterate and wide-spread forms of evil, must come upon the world, and when they come the spiritual birth of nations in a day will be not a poetic or prophetic dream, but a fact wrought by the Spirit of God. This hope and expectation helps to strengthen our faith and sustain our patience, while we cry, "How long, O Lord, how long?"

But the practical question before us amounts to this. Given a Church and pastor who are working faithfully to win the world around them to Christ, but who are not satisfied with the progress made, may they with advantage resort to the aid of a special mission? Now it seems to me that no general answer can be given to this question. A wise answer would sometimes be Yes and sometimes No. But there are false confidences of which we must beware, and principles which, I think, cannot be challenged. First of all, it is not by skilful and nicely-adjusted artificial devices that a genuine revival of religion can be effected. If ministers would only

do this or do that, would only adopt this plan or that plan, which, it is alleged, has been successful elsewhere, you hear people saying, we should see wonderful things. I have no faith in prescriptions of this sort. The mechanical imitation of what other people have done will produce no life. The devil is not to be cheated by our little schemings. The prey is not thus to be taken from the mighty. Man's soul is not to be won in this way. Secondly, I venture to say that we must not depend on the aid of special agents, because they may have been blessed elsewhere. These men carry no charm with them, and if they are right-minded they will repudiate the notion that they can do anything which other faithful servants of the Lord cannot do. Send them to an unprepared community where there has been no breaking of the fallow ground, where ministers and people have not given themselves to prayer, and they will find themselves at once shorn of their strength: the heavens will yield no rain and the earth no increase. I do not question but that pastors and Churches may with advantage sometimes seek external assistance. But I should much prefer that that assistance was rendered by friends and neighbours, whose aid, without show or novelty, would be more salutary, if less exciting. In no circumstances, however, should Churches resort to the miserable and offensive puffery which certain "Christian workers" have copied from the practices of the theatre and of advertising tradesmen, and which they justify on the ground that by no other means can certain classes of society be drawn to hear the gospel. At one time I should have deemed a caveat of this nature unnecessary. But symptoms of a tendency towards a low and worse than vulgar practice have appeared. They spring, I imagine, from the intense desire, the unwholesome resolve, to have a crowd, come what will. All I say is, BEWARE!

The editorial authority which has prescribed my limits prevents my saying many things which it would be needful to say were I expected to give a full view of my opinions on the subject of revivals. All I can hope is that my little share in this Symposium will, with the papers of my predecessors, help to stimulate, if not to direct, thought on this most important subject.

JOHN KENNEDY.

## IV.

At this point I may be allowed to interpose a few suggestions as to the future course of this most important discussion. The difference between the three writers who have taken part in it is evidently one of degree rather than of principle. Neither of them denies the possibility of times of exceptional quickening and growth, which we call revivals, in the religious life of Churches; and yet, on the other hand, no one has undertaken to justify what may be designated as the machinery of revivalism. As Dr. Kennedy has pointed out in the third paper, we must all look for progress more rapid than that which is realized under ordinary conditions of Church life, before the full triumph of the gospel can be secured. But recognizing all that, and feeling how much ground is held in common by those whose views are most divergent on the subject, there are two or three questions which I venture to suggest might be very usefully considered by those who are to follow.

1. To what extent do revival services tend to give the emotional side of religion an undue advantage and proportionately to lower the ethical? Various circumstances have combined to invest this question with unusual significance. One of the most common accusations against Evangelical teaching by its enemies is that it is often lacking in the lessons of practical godliness; that there is a disposition in many Evangelicals to undervalue high-toned morality, in comparison with what they regard as more purely religious qualities; and that as the result there is often a want of breadth in the whole conception of Christian duty, and consequently a lack of robustness in principle and character? Do revivals help to foster the idea of what Dr. Hook used to call "justification by the feelings," and if they have this tendency, are there any counteractives by which it might be neutralized?

2. If it be admitted, as we suppose it will generally be, that times of revival may be hoped for and welcomed, and if every pastor would gladly hail the first signs of their approach, the question still remains whether it be right and wise to adopt any special methods in the hope of creating a spiritual excitement which may result in this kind of awaken-



ing? And if it be, what are the methods which may be legitimately employed?

3. It is very desirable to have some accurate idea of the effects of a frequent recourse to these exceptional methods. There are, I believe, places where the visits of preachers supposed to have special gifts for mission services have been frequent. It would be very interesting to ascertain how far the general influence upon the spiritual condition of the districts and of the Churches in them has been healthful.

4. It is sometimes alleged that general unrest among the members of the Church is the frequent effect of a revival, and that those who have been specially interested in the work connected with them are thereby unfitted for other service in the Church, and not unfrequently become disturbers, perhaps the leaders in separatist movements. To what extent is this true? If true at all, does the blame rest on the Churches and their pastors or on these individuals? If there be some who love excitement for its own sake, are there not others whose zeal is real and earnest, and ought there not to be some plan for utilizing it, so that it may contribute to the general good?

5. There is one other question on which it is desirable to get whatever light be possible. Have the more intelligent artisans, especially those who may have been sceptically disposed, been reached by revivals? Is there any reason to apprehend that they have repelled any of them from the Churches, instead of attracting them?

THE EDITOR.

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## THE BISHOP OF OXFORD.

### II.

THE bishop's view of the Church and Dissent is that of the decided High Churchman. It is necessarily exclusive, but he does his utmost to redeem it from the reproach of bigotry.

It is our belief (says the bishop) that our Lord in His infinite wisdom founded one society and kingdom upon earth, and that the condition of things in which Christians are known, not as Christians, but as disciples of some sectarian master or of a pontifical autocrat—nay, as followers even of Paul or Apollos—is in direct contradiction to His will.



We do not deny that we and our forefathers are partly to blame for existing schisms; we do not accuse of dishonesty those who take a different view of the nature of the Lord's kingdom; we desire to acknowledge any fruits of the Spirit which it has pleased God to grant to His children through ministrations not our own. But we cannot, without doing violence to the fundamental idea of the Church as Holy Scripture presents it to us, encourage the notion that every man who has a mind to call himself a shepherd of Christ's flock is thereby entitled to the pastor's honour, or qualified to do the pastor's work.

There is no mistaking all this. With all his charity and anxiety to deal fairly with Dissenters, Dr. Mackarness cannot compromise the exclusive rights of the Catholic Church, of which he is a bishop, by recognizing Dissenting ministers as pastors in Christ's Church. He puts the opposite theory in an extreme form in which no Dissenting Church would recognize its own principle, but it is scarcely open to doubt that he acknowledges the ministry only of those who are in the true succession. There is a tendency in minds of his type to present views opposed to their own not only in their most pronounced form, but in one so exaggerated as to become little better than a burlesque. Thus, in still further expounding the grounds of difference, he says: "There are those whose ideal Christendom consists of rival congregations—the more numerous the better—provoking one another to good works, not to love, by the fierce competition of emulous dislike." We must confess our ignorance. With the remarkable people thus described it has not been our misfortune to come into contact. We know those—we are of the number—whose "ideal Christendom consists" of friendly Churches working out their own conceptions of Church principles with perfect freedom, and manifesting a true unity in the midst of the diversity of theory and system which prevails. No doubt "emulous dislike" may, owing to the infirmity of the flesh, crop up even among such Christian societies intent on cultivating a real brotherhood. But to regard it as a controlling motive, whose influence is fostered rather than resisted, is both to caricature the theory and to misunderstand those by whom it is held. Dr. Mackarness, in fact, gives such a portraiture of Dissenting principles as the artist in "Vanity Fair" does of the eminent celebrities whose peculiarities he manages to reproduce with such effect that we fancy we see the man, whereas we are looking only at

his deformities, which have been exaggerated for the sake of artistic effect.

When, however, we have stripped these representations of all this colouring, there is a theory of the Church of Christ held by Congregationalists and others altogether opposed to that of which the Bishop of Oxford is the most liberal-minded and at the same time resolute and consistent supporter on the episcopal bench. His view appears to him of such importance that he never fails to assert and reduce it to practice wherever occasion demands. Far be it from us to reproach him for this. He is conscientious, and he is fearless of consequences when he is obeying the law which his conscience has laid down. The man who does this deserves the respect of true men of every party; and if the bishop bears hardly upon us by his fidelity to principles which make our Churches "aliens from the commonwealth of Israel," we can easily bear that, in the conviction that truth can never be injured by the honest testimony of a true man. But then the value which the bishop attaches to his own ideal ought to help him to appreciate the stress which Dissenters lay on the opposite view. We cannot consent to be regarded as outside the pale of the Church because we do not acknowledge his conditions of Catholicity, and comply with them. We believe in a Catholic Church even as he, but our test of Catholicity is loyalty to Christ. When we find men or communities who acknowledge Christ as the Head, who trust Him as Saviour, obey Him as King, and worship Him as God, we recognize them as of the true Catholic Church. To us this is a precious, a vital principle, and we have a right as citizens to object to the sanction of the law being given to the opposite. Whether established or unestablished, we know that the Church which believes in the mystic grace of the threefold ministry would deny the validity of our ministerial call, and the value of our sacraments. The conflict between us is one of ecclesiastical principle, which is not to be ended by any change in the relations of Church and State. What we resist is the authority which the State gives to a principle which we believe to be opposed to the fundamental principle of Christianity. The equality we seek is of systems, not of men. Between men there would be differences, even if we were all members of

one Church. What we ask is that to other differences there be not added one created by the preference which the State gives to a particular set of religious opinions. Disestablishment would leave all questions of social rank and station untouched. It would simply deprive one view of the prestige which the State gives it by proclaiming it the principle of the National Church, and relieve another from the stigma which now rests upon it by its being branded as Nonconformity or Dissent.

His lordship's tone on the subject of Disestablishment changed very materially after his elevation to the Episcopal Bench. In his second charge (1875), from which we have just quoted, he shows little of his usual fairness, and, in fact, descends well-nigh to the level of a lecturer of the Church Defence Association.

The assailants of the Church seem of late to have grown weary of the grotesque part of friendly champions which for a time they attempted to play. Their later utterances have all the candour we could desire. They have come to disclaim the notion of considering, in any future process of Disestablishment, what treatment the interests of the Church require. They do not conceal their intention to do her all the harm within their power. She is not to be dealt with as other religious communities are; even her private benefactions, her equitable rights, are to be set aside. The precedents of the Irish Act are denounced as mischievous. The one object of the policy of the future is to make the Church feeble and poor. No questions are to be permitted as to the justice, the honesty, or the liberality of the measure: will it cripple the resources of the Church enough? This is the only test of soundness to be applied. We are puzzled at this language. Clearly this is not liberal doctrine; it makes no mention of reform; it has a sound of intolerance which in that quarter at least we were not prepared to hear. We are conscious of an uneasy feeling that its authors, if they are logicians, cannot stop short of persecution; and we remember that their spiritual kinsmen of the seventeenth century worked that logic out.—*Charge of 1875, pp. 7, 8.*

It makes one almost despair of the maintenance of the common rules of fairness in any of our controversies when a man of the character and status and, above all, of the general spirit of the Bishop of Oxford, can give this extraordinary misrepresentation of the aims of his opponents. Had these sentences occurred in the heated address of a partisan with more zeal than candour, and been spoken under the excitement of a public discussion, they could have been understood. But a bishop discoursing to his own clergy might have been

expected to take a more judicial view. What are we to expect of young curates in the first fervour of their zeal, when their bishop sets them an example of a vehemence so extreme that it prevents him from doing any justice to the case of those against whom he is arguing? The policy is bad, for the curate who should reproduce in discussion with any representative of the Liberation Society the bishop's account of its designs, would very speedily find his argument torn to pieces. We wish to preserve respect for Dr. Mackarness, but it is really very difficult to treat such wild utterances as though they could be seriously meant. Panic, we know, unnerves some men, but this cannot be the case with the bishop, for he disclaims all fear of the Liberation Society.

Where is the foe malignant enough to entertain the wish, and at the same time armed with power to destroy? (and answers) I admit that the Nonconformist element of hostility is not of sufficient importance to justify me in bringing the subject before you. The managers of this interest have overdone their part.

Unbelief is the foe he dreads, but its advances have surely not been so rapid as to disturb the balance of his judgment. What unbelief may intend, if it ever gets the power, we have no means of saying, but the whole tenour of the passage we have cited shows that it is with the "Nonconformist element of hostility" that his lordship was dealing. Interpreting his words with this reference, we are prepared to traverse every count in the indictment.

It is weak to talk of the supporters of Disestablishment as having once attempted to pose as champions of the Anglican Church. We have desired to be champions of justice, and we believe that a policy of righteousness, as between different Churches, will ultimately contribute to the benefit of all. We conscientiously believe further that the Church of England herself is so seriously injured in her most vital interests by the circumstances of her present position that she would gain more in spiritual force than she would lose in temporal advantage by Disestablishment. The opinion is so far from being eccentric or extraordinary that it could easily be justified by passages from the speeches and writings of some of the ablest and wisest defenders of the Establishment. But it is one thing to hold such an opinion and another to assert that

it is the determining influence in a particular line of conduct. The advocates of the Liberation Society have never concealed their real purpose, which is the redress of a political wrong. That wrong, like the quality of mercy, has a twofold effect, though of the opposite character. It is twice cursed: it curseth him that does, and him that suffers it. To end it will be a gain to both, and as those injured by it have no desire for retaliation, they may rejoice in the thought that in effecting their own emancipation, they are doing real good to those whose past ascendancy has been their "humiliation." In contending for the abolition of privilege they were, of course, influenced largely by the unjust bearing of that privilege upon themselves, but that is not inconsistent with their contention that the privilege was too dearly purchased, and that if those who were deprived of it should think themselves aggrieved for the moment, they would soon learn that they were more than compensated by the spiritual freedom which they secured. There has never been a change of ground. We are not enemies of the Episcopal Church because we insist that no man's position in the State shall be prejudiced, either for good or for bad, by his religious opinions, that no Church shall be allowed to usurp the title of the National Church when, in fact, it does not include more than half the nation, and that if there be national property it shall be appropriated to uses by which all citizens may benefit.

Yet this is what the bishop talks about as though it were persecution, and has the grace—he being the prelate of a Church which was established by the Act of Uniformity, that drove the Nonconformist ministers into exile and poverty—to point to our "spiritual kinsmen of the seventeenth century" as persecutors. Dr. Mackarness ought to know better, or if he does not, he is incompetent to the discussion of the question he has started. There may be differences of opinion as to what the "equitable rights" of the Anglican Church are, and what portion of property ought to be reserved to her in case of Disendowment; but there is not a leader of the Liberation movement who would not concede to her the utmost which equity could ask, and few, if any, who would not interpret every doubtful point in the most generous spirit. The idea which the bishop thinks is predominant, of seeking to

"cripple the resources of the Church," is one which we undertake fearlessly to assert has never found favour among them. We go further, and say that the various Church parties would find far more generous critics among the ardent Dissenters who are identified with this movement than among their own friends in the Establishment. The bishop's own position is better understood, and his motives and aims more candidly judged, by those against whom these scathing censures are directed than by numbers of those who met with him in his diocesan synod. We are not enemies. We are able to perceive that our particular type of Church life and worship does not meet the tastes or convictions of all, and we are not disposed to regard those who are working out a different idea with aversion or hostility. "Let both grow together till the harvest," and the fruits will then show which has been most in harmony with the Master's will. The fire will prove every Church's work of what sort it is, and it will be seen where the builder has used gold, silver, precious stones, and where wood, hay, stubble. Till then it is the course of wisdom for all of us to do our own work earnestly with both hands, without envy and without uncharitableness.

Despite this severe judgment upon Dissenters, the bishop is by no means enamoured of a state of things which appear to us to be one of the natural, if not inevitable results of the relation of the Church to the State. He is like many besides who would fain have the dignity or honour which the law can confer, but begin to fret and complain as soon as they feel the pressure of its control. In his last charge (1878) he complains of the contentions which are abroad in the Church; and so ardent are his feelings on this point that he has subsequently bracketed the "E. C. U." with the Church Association, as alike deserving condemnation as disturbers of the peace of the Church. As he was once a member of the "E. C. U." himself, he has come in for not a little censure from the Ritualist party, whose organs do not spare even their own friends on the Bench if they speak or act so as to incur their displeasure. In his charge the bishop says:—

Questions about the law courts are now in every Churchman's mouth; legal opinions taken almost without regard to their cost. If there is fresh trouble in the Church, fresh laws must be enacted by Parliament. If an

incumbent is admonished by his bishop, there is a prompt retreat behind some legal entrenchment which will keep the episcopal assailant at bay. Nor is the mania for legality at all peculiar to the clergy; parishioners freely threaten their pastors with lawsuits; the whole standard by which good and evil are judged has been changed, until it has come to pass that non-compliance with the latest legal interpretation of a rubric is by many persons regarded as more sinful than general neglect of duty—nay, worse than immorality of life.

This is a melancholy picture, but all too faithful. We heartily sympathize with the feeling that this state of things inspires in the bishop's mind; but the complaint is scarcely reasonable, and certainly not consistent with his censures of the friends of Disestablishment. The evils he deplores are surely just the results which might be expected from the establishment of a Church by law. The privileges assigned to a great national institution are necessarily very considerable, and no class of men is willing to be deprived of them unjustly. The appeals to the law which thus arise are extremely displeasing to spiritual men, but they are only illustrations of the principle that they who take the sword must perish by the sword. Let the law once interfere to determine a nation's belief, or regulate its form of worship, and it is certain that questions which ought to be handled by those whose personal beliefs and sympathies would cause them to treat them with reverent tenderness, will be carried into the courts and discussed there with a hardness and suzerance that cannot fail to offend devout feeling.

The bishop is perfectly right in his belief that these legal controversies will accomplish no good, and it is not amazing that he should regard the associations by which they are carried on with anything but favour. Whether the struggle will rend the Church asunder may be doubtful, for both parties show a marvellous power of endurance, but it would certainly be idle to expect that Parliament will compose the strife. Very suggestively the bishop says:—

As the evil grew, legislation was invoked, in the hope of diminishing at least their cost and abating their length—i.e., of the ecclesiastical suits—a faint hope which some of us were never sanguine enough to share, and which the most sanguine have now ceased to entertain.

It is eminently characteristic of Dr. Mackarness that, while thus mourning over the litigious spirit which is creating so much trouble within the Church, and occasioning such scandal



among those outside, he has the manliness to fix the blame upon one with whose ecclesiastical opinions he must have very decided sympathy. He traces the commencement of these legal struggles to the late Bishop of Exeter. His sketch of that distinguished prelate, and of the influence of his peculiar temper and disposition, is very instructive.

I shall not mention in any other terms but those of loyal respect the eminent prelate who for nearly forty years ruled the great diocese of Exeter. He was indeed a man of extraordinary gifts and character. Fearless, almost defiant, of popular criticism, at a time when criticism was apt to proceed from libels to stones and brickbats; nobly reliant on his spiritual authority, and on the claims to attention which his own powers and attainments gave him, in the face of haughty political opponents; ready to choose and welcome young Churchmen of zeal or ability, whenever he heard of them; so exquisite a master of language, that his small felicities of expression were noted and treasured by the chance visitor, yet so powerful an orator that adversaries seldom cared to encounter him a second time in public debate; retentive in memory, skilful in argument, prompt and energetic in action, until his strength became labour and sorrow in his extreme old age—Henry, Bishop of Exeter, held, and deserved to hold, a foremost place among the illustrious Englishmen of his time. But the nature of these gifts was such as to make him more conversant with legal methods and principles than most men of his profession. The decisive sentence of a court satisfied his instinctive demand for authority; the conflict of arguments, out of which that sentence grew, had charms for him which a less subtle intellect would have been incapable of feeling; and there was something congenial to his intrepid temper in the consciousness of maintaining or establishing a disputed right. The existence of these qualities and dispositions may partly explain the long series of legal proceedings of various kinds which marked his episcopate.

A bishop who takes so uncompromising an attitude, and boldly says what he believes, with as little care for the prejudice of his friends as for the criticisms of his foes, has a power which belongs neither to the blind partisan nor the mere time-server. Dr. Mackarness does not always please Ritualists or even High Churchmen, but he is certainly a man who may well awaken a very reasonable anxiety and alarm among Erastians and Evangelicals, and indeed among all who dread the ascendancy of sacerdotalism in the Establishment. With many elements of popularity—a manly bearing, a clear and telling style, a marked predominance of common sense in his judgments of men and things, a contempt for mere shams and pretences, and an indifference to outward show, combined with an un-



finching devotion to principle and a high-minded courage which mark him a true Englishman as well as a sincere Christian—he makes all tell in favour of those Church principles which he loves. Under his presidency, the Oxford Diocesan Conferences are very lively gatherings. There is considerable freedom of discussion, but the influence of the bishop, while employed to repress extremes, is generally in favour of the clerical view. When it is necessary, however, he can give his clergy wholesome counsels in harmony with the opinion of the intelligent laity. The Burials question is a notable example of this. “The great majority of the laity appear now to think that if it were made lawful for Nonconformists to celebrate the rites of burial in churchyards after their own fashion, no one would be greatly injured by the permission or by the use that would be made of it. I must confess,” adds his lordship, “I am of the same opinion.” This judicial common sense makes the bishop one of the most effective administrators in his order. He has a right to say that the conference of the diocese has already made its mark among kindred assemblies, and it is mainly due to his tact.

Cuddesdon College, over which Dr. Mackarness has thrown his aegis, to the intense annoyance of a considerable number of influential laymen, who have presented a memorial on the subject to his lordship, has recently occasioned him a great deal of trouble. We cannot assuredly have any love for Cuddesdon, which is a notorious High Church seminary of a somewhat advanced type. But unless it can be shown to have violated the law, the attack on the bishop is very unreasonable. It is natural that those who fancy that the Establishment is the bulwark of Protestantism, should be irritated almost to frenzy by the history of the institution. But the bishop has to be guided not by their notions of what such a college ought to be and their indignation at what it is, but by the law, and unless he has shown indifference to it, the chafing and fuming against him comes to very little. The kind of feeling which has been aroused may be judged from the angry tone of “The Times,” whose proprietor is one of the magnates of the diocese. The bishop has spoken with as much authority as the leading journal assumes, and Jupiter does not like the sound of a rival thunderer. Besides,

the Liberal politics of the bishop must make him specially offensive to the lord of Bearwood, in his new-begotten love for Lord Beaconsfield. He is a political bishop on the wrong side. Had he joined the noble eight who are ready to add to our other troubles the crime of a wicked and unjust, and the burden of a costly, war, he might have been judged more favourably. As it is, he is assailed with a fierceness seldom exhibited to a bishop. We are not surprised at the feeling. The Bishop of Oxford, with his wisdom, his moderation, his skill in choosing positions that prove impregnable, at least to the attacks of foes within the Church, is doing far more mischief to Anglican Protestantism than Mr. Mackonochie. Possibly he is doing more harm also to the Establishment, for he certainly is not the kind of prelate its ardent admirers want. But the question returns, is he not strictly within the law, and, in fact, does he not represent the ideal prelate of the Anglican Church as indicated by its formularies, as much as any bishop of the day? Of course he is very distasteful to Evangelicals of the old school, but he would be a very bold man who, looking at the history of 1662, would venture to say that it was an Evangelical Church which was established by the Act of Uniformity.

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## THE ORGAN IN DIVINE SERVICE.

### I.

THE enormous multiplication of organs during the last thirty years has caused a demand for organists far greater than the possible supply. Men still living can remember the time when organs were very seldom found outside the Church of England. The Methodists, Independents, and Baptists rarely had them, and by the Presbyterians they were stoutly opposed. But since these bodies began to introduce organs, the adoption of them has been steady and unchecked. Even the Presbyterians are giving way, and if we read the future by the past, we can hardly doubt that in a few years unaccompanied singing will be very seldom heard.

It is far easier to make an organ than an organist. The instrument is ready in a few months; the player is the slow

result of years. The organ, moreover, is an instrument which allows boundless scope for indiscretion ; its very capabilities are its weakness in the hands of an injudicious or ignorant player. Those organists are fortunate who have sat for a year or two by the side of a wise and masterful player, and formed their taste upon his model. But unfortunately only a small proportion of the rank and file of our organists have been trained. This is their misfortune, and not their fault. They begin in youth to play in public, and thenceforward they have only the rarest chances of hearing the work of men better than themselves. An organist listens to a service as seldom as a preacher to a sermon. The consequence is that the path of improvement is difficult. Players of natural taste and enthusiasm, penetrated with the higher purpose of their art, work their way to excellence, but the majority remain at a dead level of incompetence—early faults are stereotyped, and the service is played with lifeless monotony.

It is interesting to remind ourselves how recent is the general erection of organs in churches. Drs. Arnold and Callcott, in the preface to their edition of the Psalms, dated 1791, speak of "country parochial choirs . . . where generally no other bass than a violoncello or a bassoon is used." Up to quite recent times also, the dearth of players was met by the use of "barrel-organs" and "dumb organists" in churches. It is only thirty years since church barrel-organs began to go out of use. At that time there would have been found in the Church of England, all the country over, a considerable majority of barrel-organs over those played by the hands and feet. A barrel generally held eight tunes ; four barrels were the utmost that were made. The duties of the "organist" under those circumstances were manifestly simple—they were confined to turning the handle. A "dumb organist" was a barrel placed outside the organ case, above the key-board. The barrel was covered with frets, which pressed down the black and white keys as the barrel went round, and thus played a tune. This contrivance was generally removable, so that the fingers of a living player could take its place. Organs fitted up in this way may still be seen in country churches. The multiplication of pianoforte players has made these expedients no longer necessary. In the most remote

places there is generally some one to be found who can play—after a fashion at least. Whether the change has always been for the better may however be doubted. Barrel-organs did not play wrong notes; they kept to tunes which the congregation knew; and when they played the tune over it was always possible to recognize it.

The work of the modern organist divides itself into two parts—playing voluntaries, and accompanying the voices of the choir and congregation. As regards the voluntaries, the vulgar notion is that the opening one should be as soft, and the closing one as loud, as possible. Some organists have such an unvarying habit of making a deafening noise as the congregation retire that it is necessary to make for the door with all speed after the benediction, lest one should get caught in the storm. Such a habit is in the worst taste. The only possible excuse for the voluntaries is that they assist the service. That what is technically called “pure music” (*i.e.*, music without words) may minister to the religious feeling is a fact to which the experience of most people bears witness. The organist should rise to the spiritual importance of his duty, and seek to make his voluntaries harmonize with the spirit of the worshippers. It is quite true that as a general rule that spirit will be more jubilant at the close than at the beginning of the service, but one often finds the solemn and subdued tone of a sermon dissipated by a flippant and incongruous concluding voluntary. No doubt the majority of organists choose their pieces beforehand without reference to the sermon, but it is highly desirable that all should have two or three pieces in different styles ready for use.

In the opening voluntary it is a good deal the custom for the organist to extemporise, and when this can be well done it is perhaps best. The voluntary has to cease with the entry of the minister, and to a player who appreciates form and design, it is distressing on the one hand to stop before the end of a piece, or on the other hand, to have to tack on a postscript to some one else's conclusion, in order to fill up time. Extemporising is, however, a most difficult art, and one hardly dares to recommend ordinary players to attempt it in public. The extemporising that is commonly heard is of a most melancholy kind. Timeless and halting, the music waits for the ideas of

the player, who when he can think of no more chords, draws a solo stop, and holds on a single note while he attempts to move the harmony underneath. The whole is diversified with endless "swell pumping;" and a convenient way of resolving a discord that defies the player's theory is to shut the swell and let some concord emerge from the silence. It is only the most fluent extemporisers who are able to keep up a metronomic speed, to give a distinct form and movement to their thoughts, or to impart cohesion to their ideas by thematic treatment. We cannot, therefore, venture to recommend organists to extemporise unless they feel that they have a talent, natural or acquired, for the art. The majority will do well to be satisfied with the well-considered thoughts of other musicians, and the awkwardness of expansion and contraction must be got over as well as may be.

The organist who has a *répertoire* of pieces may often minister to the service by the happy choice of a voluntary that chimes in with the occasion: The Dead March on occasion of some sudden national calamity; "In native worth" before a wedding; "How lovely are the messengers!" before the first service conducted by a new minister in his church. Pieces like these catch the passing mood of the congregation, and deepen the impression. On the other hand, Ebdon's *Nunc Dimittis*, which I once heard as a concluding voluntary, "Lord, now lettest thou thy servant depart in peace," as the people were going out, was rather mock-heroic. It was almost as ill placed as the anthem, "Blest are the departed," which is said to have been sung on one occasion at York Minster in a special service for the *cattle plague*.

Interludes between lines and verses are now generally given up. The interlude between every line is not heard out of Lutheran churches, but in England the interlude before the last verse has not wholly gone out of fashion. Regarding the hymn as carrying the sacred thoughts and aspirations of the congregation, it is a most disturbing thing to interpose a break just at the place where the feeling of the poet generally reaches its most intense point. Some hymns there are where a pause between certain verses might profitably be introduced, but this custom disregards the words, and parts with a ruth-

less hand the sense of the poet. Besides this, it is a difficult thing to play an interlude in sympathy with both the tune and hymn. As with other efforts at extemporising, the organist will less easily satisfy himself in this as his musical feeling ripens. It would be a difficult task for the minister to stand up before the last verse, and in a couple of sentences catch and sustain the emotion of the congregation; and to a conscientious organist, alive to the higher aspect of his work, it is hardly less difficult to produce an appropriate interlude.

But though interludes are indefensible, postludes might be more generally introduced, especially after the hymn before the sermon. At the close of every hymn a few chords may add to the triumph or the subdued pathos of the words; but the hymn before the sermon may be followed by a longer postlude while the bustle of the congregation is subsiding. I have a friend, a painstaking organist, who has composed a series of postludes to the tunes commonly used in his church. They are all thematic, and treat a part of the melody with new harmony or rhythm, or take up a few notes of it, and imitate by sequence and modulation. His manuscript book of postludes lies before him, and he opens it at the tune he is about to play. The postludes are short, seldom more than eight measures, and their effect is very pleasing.

In playing to voices, whether of the choir or the congregation, the function of the organ becomes subordinate and complementary. The artistic as well as the devotional interest centres in the voices and the words they are singing. The place of the organ is to encourage and support, to help the intonation of the singers, and to aid in the musical expression of the words. In vocal music every one feels the importance of the words being heard. When these are inaudible, the music sinks into a mumble, and loses its elocutional force and meaning. The tendency of organ tone is to obscure the words. It is inarticulate—does not shape itself into vowels or consonants. The louder it becomes, the less able are we to distinguish the words, for the tone rises like a mist upon a landscape, and blots out everything. There can be no doubt that devotionally, artistically, and musically, a loud, overbearing accompaniment is wrong.

It may be thought unnecessary that I should further insist

upon the subordination of the organ when it unites with voices. But the prevailing habit of loud playing makes it necessary to reiterate what has been already said. M. Gevaert, the Principal of the Brussels Conservatoire, a musician who has an European reputation, says, in his "*Traité Général d'Instrumentation*":—

In the association of voices and instruments, the voice forms the principal element, the instrument the subordinate one. By the addition of words to musical sounds, the voice addresses itself not merely to the feelings, but to the intelligence. This rare privilege gives it the pre-eminence over every other musical instrument. In the midst of the largest orchestra let one voice make itself heard, and immediately it attracts general attention, the instruments are relegated to a secondary place, and the whole takes the name of vocal music. . . . Naturally a chorus requires a fuller accompaniment than a solo; a strong and deep-toned man's voice will battle more easily with the noise of the orchestra than a weak and delicate soprano. . . . If the principal interest be concentrated at the moment on the poetry, a too heavy accompaniment will have the inevitable effect of weakening the energy of the declamation, and of rendering the words unintelligible. The dramatic effect sometimes necessitates the voice being altogether without accompaniment. A third consideration of great importance, above all in a fully-developed work, is the want of variety and repose for the ear. Now this condition can only be fulfilled by cleverly graduating the strength of the accompaniment in the various parts of the work. . . . As we have already said, the orchestral accompaniment may be more developed as the vocal mass is increased, although voices have no absolute need of the aid of instruments, as is proved by the almost certain good effect of unaccompanied choruses.

These remarks were of course not written with an especial reference to psalmody, but they gather into a few words the general principles of accompaniment, and the spirit which should animate it.

The registering of an organ in accompanying the congregation must always depend on the size and quality of the instrument and its stops, and of the building it is in. No general directions can be of use. It is, however, most important that every organist should take an opportunity of hearing himself as others hear him. Very few do this, and very few have any idea how their playing sounds in the body of the church, for an organist cannot judge of the effect of his own instrument while he is playing. The best way of proving one's playing is to engage a competent friend to play a service, write down the stops he is to use in the several verses of



one or two of the hymns, and station one's self in the middle of the church. Those who have no friend on whom they can rely for a service, may generally find some one who can play a tune over with various combinations while the building is empty, and a good deal may be learned from this.

When we plead for soft accompaniments, and complain of the organ extinguishing the voices, we are met by practical difficulties. "If I soften down the tone," an organist says, "the congregation always get slow, and through getting slow they get flat. It is almost impossible to recover the time or the pitch, and the singing becomes heavy and wearisome. I am obliged to play loud to keep them going." This is true, but it is only partially true. I hope to show that there are better remedies for flattening and dragging than loud playing.

When the singing is chiefly done by a choir, it is easy to play a real accompaniment. A choir is, or ought to be, independent of the organ, not easily put out or surprised. In such a case the congregation are not taken into account, the musical whimpering in which they indulge exerting no influence on the style or speed of the music. But when a vast congregation takes the singing into its own hands the case is altered. A choir moves with the precision of a regiment, a congregation with the straggling waywardness of a crowd. The organ in this case must necessarily exert itself to secure steadiness of time and pitch. In what way should it do so?

The two most prominent faults of congregational singing are dragging and flattening; but I believe that both are encouraged by careless organ-playing. The *vis inertia* of a large congregation is certainly great. Some people habitually let their voices drag behind the others. But the organist has an opportunity in the playing-over to infect even the sluggish spirit of a congregation with precision and rhythm. Let him study the rhythmical form of the various metres, and see where pauses between the lines are proper and where they are improper, and let him play over the tune in strict time. The rank and file of organists are wretched timists. It is very rarely that one hears a tune played over in anything that can be called time. Sometimes nearly every note has a different length. Organists who doubt this statement should take a



clockwork metronome to the instrument, and let it tick beside them as they play over a tune. It will cause some revelations. The fact is, that the sustained tones of the organ are rather an inducement to laggard players, and it is only those who are also pianists who retain their feeling for rhythm at the organ-stool. Organists who wish to reform themselves in this matter, whether in their voluntaries or accompaniments, should practise with the metronome, and in performance should count the pulses of the music to themselves. The effect of an exactly timed playing-over upon the congregation is magical. It affords them a pattern, and they catch at once the march and flow of the music. In cases where the congregation is incorrigible, staccato playing is the only remedy, but it is a very ugly one. I have heard organists who habitually play staccato; anything more distressing, or more contrary to the genius of the instrument, cannot be imagined. It should be remembered also that there are various degrees of staccato. The first is to raise the right hand, keeping the left hand and foot down; the second, to raise both hands with the foot still down; the third, to raise hands and foot. The last should very seldom be used; for all ordinary cases the second is sufficient.

Whatever speed an organist determines to adopt for a tune, let him begin with it and adhere to it. We often hear the organ and choir start a hymn at a quick pace, but give way entirely to the congregation at about the second line. It is here that the tug of war comes. If the speed can be kept up to the end of the first verse there will be no difficulty afterwards.

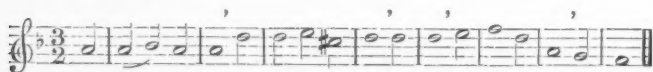
Flattening, as we have already noticed, is largely caused by dragging. The other causes of flattening are various. It arises from the physical laziness of the singers, from defective ears, and very often from contralto voices singing soprano, or tenors using their lower register on the high notes. Untrained boy's voices, which are harsh, and sing above C or D with effort, are also fruitful causes of flattening. In a half-empty church, on a dull, damp morning, a congregation is more prone to flatten than when the building is full and the air bright and warm. The cause of this is entirely physical. The people want the stimulus of numbers;

they are relaxed and depressed by the weather. Excitement and bodily comfort give them a vigour which passes into their voices, and keeps their vocal organs tense and strong. In one class of tunes, moreover, a congregation will flatten more than in another. Diatonic melodies, creeping up and down the scale, cause flattening more than those with bold intervals. The ordinary remedy for flattening, when it does happen, is to put on more piercing stops, such as reeds and those of four-foot tone. I have seldom, however, heard an organist succeed in raising a congregation that had fallen. Flattening is much better prevented than cured, and it can be prevented by attention to the points I have indicated.

The best way to start a congregation or choir is to touch the treble note half a beat, or less, in advance, putting down the rest of the fingers and the foot simultaneously an instant later. This is a clearer guide than putting down the pedal first. Some players keep down the pedal between the verses, but the best do not. Care should be taken at the close of the hymn not to shut off the tone too suddenly.

That the organist should study the hymns before coming to church is highly important. It is impossible to give due expression to the words on the impulse of the moment. One of the most careful accompanists I know receives a list of the hymns from his minister by post every Friday morning, in time for his own study before the choir practice. The resources of the organ should be brought to bear upon the intelligent expression of the words. I do not mean that there should be a rumbling on the pedals when we come to the words "Shake like Lebanon," or a shake on the flute when the vocal performances of the "fowls of the air" are mentioned in the Benedicite. Such word-painting is undignified and commonplace. But the sense of the words should be thrown out by the accompaniment. The best accompanist I ever heard was my late friend Mr. Alfred Stone, of Bristol. He had no uniform speed for hymns, and varied the time, even in verses of the same hymn, in sympathy with the words. Mr. Stone paid great attention to phrasing in his choirs, and lifted his hands, or at least his right hand, at the elocutional pauses. We may best illustrate what phrasing is by showing what it is not. Here is the melody of a tune which I heard

not long since sung slowly and heavily, the breathing being taken as marked :—



Yes gracious Sa, viour we will come, O- bey, thee love, thee and, be blest.

How such a rendering violates sense and feeling is clear to all, and it is equally true that attention to the laws of speech makes music live with emotional expression. For example, take the last line of a hymn by Faber :—

Father of Jesus, love's reward,  
What rapture will it be,  
Prostrate before Thy throne to lie  
And gaze—and gaze on Thee.

The monotonous player goes straight on; the expressive player will lift his hands from the key-board (not his foot from the pedals), and his choir, to the manner born, will make a break and take breath before the final words "and gaze on Thee." So also in another hymn, every verse of which ends "Father—hallowed be Thy name," there is similar scope for expression. Hymns are full of such passages for those who have interest and intelligence to find them. To follow Mr. Stone's reading of a hymn was to awake to the power of music in aiding and deepening religious thought. The last time I sat by his side in his organ-loft we had the hymn, "Children of the heavenly King." At the second verse he played softly on the swell the words—

We are travelling home to God,  
In the way the fathers trod;  
They are happy now—

Then, dropping his hands on to the great organ, he went on loudly—

And we  
Soon their happiness shall see.

His choir, accustomed to such changes, answered at once to his lead, and sang out joyously. The effect of all this was never jerky, and it was intensely devotional. Both choir and congregation liked it because it threw the words into promi-

nence; and as it diminished the tendency to slur, and drag, and hold on the ends of the lines to a wearisome length, it gave elasticity and force to the psalmody. J. S. CURWEN.

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### *IS A LIBERAL PARTY WORTH PRESERVING?*

MR. FORSTER'S recent address to his Bradford constituents raised a much more serious question, and one having much wider bearing than the personal differences between himself and the Bradford Hundreds. The interest which the controversy has excited from the first was itself a sufficient proof that the issue involved was much more serious than appeared on the surface, and it is now clear that the point really under discussion is that which we have set forth in the title of this paper. It is in the wider aspect alone that we think it necessary to consider it. So far as the personal difficulty is concerned, that must be left to the Bradford electors to settle for themselves, and the less that outsiders interfere with gratuitous suggestions, the more probable it is that the parties will find some mode of adjusting their differences and securing the undivided vote of the borough in opposition to the pseudo-Imperialism which is at present the curse of the nation. Mr. Forster, despite an apparent desire to conciliate, has placed a fresh obstacle in the way by the position which he took up as party to organization. He set up a very exalted claim of personal independence, and yet if he was to appeal to the electors on personal grounds, there are numbers of electors who most certainly would not vote for him. If they support him, it will be solely in the interest of the Liberal party, among whose nominal chiefs he holds a conspicuous position; but how can they be expected to pay this allegiance to their party if the very man on whose behalf this demand is made himself scorns all obligation to party rule?

The mode in which Mr. Forster deals with the question has, at all events, the merit of boldness—not a very great one in this case, considering that he was sure of the applause of the important section of politicians who pride themselves upon being practical men, of the class of “superior persons”

in general, and of those journals which are ambitious of a reputation for a judicial spirit, or which are desirous to retain a certain credit for Liberalism while they are really doing the work of its enemies. As Mr. Forster has shown himself sensitive to the opinion of these classes, and to theirs only, it did not require much courage to express views which were certain to elicit their applause, and which were not at all likely to affect his tenure of the seat. Courage, however, is a virtue in which he has never been deficient; and it is always satisfactory to deal with a man who lets you understand exactly what he means. About the meaning of the following statements there can be no mistake. In reply to the question, Why not submit to the obnoxious rule, since it was certain that he would be adopted as the candidate under it, he says—

Well, for two reasons, either of which seems sufficient—I should no longer have considered myself member for the borough, nor even the choice of its Liberal electors; I should have considered myself, and they would have considered me, the delegate of the Committee of Three Hundred. I should have felt that they had the same right to dismiss me from the representation of the borough as the owner of a pocket borough considered he had, and used to exercise, of dismissing his nominees. I do not think this is a position in which the member for Bradford or any member ought to be placed.

There could not well be a more decided assertion of a candidate's personal right. It is Mr. Forster's old declaration that nobody should be allowed to come between him and the electors. By them a great trust had been committed to his hands, and to them alone was he responsible for its discharge. A more taking way of presenting the case could not easily be found. And yet, after all, it is one of those plausible platitudes which sound so well, but in which there is a ring of hollowness that the practical ear at once detects. No one would think of disputing such specious generalities, but it is only necessary to take them to pieces in order to see that they have no real bearing upon the case. The picture which they conjure up of an arbitrary set of men—three hundred, or the majority of three hundred—deciding of their own sweet will who should be the Liberal candidates for Bradford may be very effective as a bit of *ad captandum* rhetoric, but a very little examination would suffice to show that it is unlike

anything which is, or which can be, in existence, either in Bradford or any other borough which has adopted the Birmingham plan. The three hundred must be representative of several thousands—in fact, of the great mass of the Liberal party—or they are a set of empty pretenders. What is more, they must in their decision bear in mind the opinions of those by whom they have been chosen, or their candidate will not command a majority at the poll.

To compare a body of this kind to the patron of a nomination borough was no doubt a very effective piece of strategy, if the intention was to damage the Liberal organization *per fas aut nefas*, but as a serious argument it is simply contemptible—and, in truth, it was an insult both to the association and to the audience. It would be just as reasonable to say that the nomination of a Grand Vizier by the Sultan is the same thing as the acceptance by the Queen of the Prime Minister to whom the voice of Parliament has distinctly pointed. Between the irresponsible procedure of an autocrat and the decision of a representative assembly whose existence depends upon its sympathy with its constituents, there is no analogy at all, and the suggestion was unworthy of Mr. Forster. He takes more tenable ground when he objects that the Liberal association does not completely represent the Liberal party, but only a section of it. If it be true that beyond its lines there is a large number, without whose aid the return of two or even of one Liberal is impossible, that is a very unfortunate condition of things; but the conclusion that we should derive from it is, that an honest attempt be made to include them in the organization, not that the very idea of organization should be flouted, and the election be reduced to a contest between the nominees of a compact Tory body and a number of independent Liberals following Mr. Forster's example, and making a direct appeal to the constituency without consulting any committee.

No one doubts the right of a candidate to pursue this course, or questions the probability of its being attended with success, in cases where the majority of the Liberal party is not overwhelming, and yet where one Tory can have not a chance of success, unless his friends are able to effect an alliance with the Liberal outsiders. But what of the party? Under such a

system every man fights for his own hand, and party government becomes impossible. That is the point which it is necessary to face. Let it be understood that Liberal organizations of any kind (for Mr. Forster's argument applied quite as much to any other scheme as to that of Birmingham) are a nuisance, except as they are content to play the humble part of "hewers of wood and drawers of water" to those distinguished gentlemen who deign to solicit the favour of the constituency, and there is not likely to be any lack of aspirants to senatorial honours who, whatever they do, will effectually destroy the chances of Liberal success by rendering Liberal unity impossible.

There are those, however, to whom there is nothing alarming in such a prospect. They believe in Liberal principles, but not in the necessity of any organization for the purpose of carrying them out. There are some sincere friends of progress who heartily support all the measures included in the programme even of advanced politicians, and whose judgment is not influenced by any *arrière pensée*, who take this ground. They tell us that whenever any great principle has taken such hold of the minds of the people that the time for its embodiment in legislation has come, it will gather a party round itself which will be strong and united until its work is done, and then will dissolve again into its original atoms. There is, at least, a show of evidence in favour of this view, but we cannot think it is more than a superficial appearance. There were no signs of a powerful Liberal party shortly before the passing of the first Reform Bill. Indeed, nothing is more striking in all the memoirs of the leaders of the day which have been published than the suddenness with which the uprising of the popular sentiment surprised even the most sagacious politicians on both sides. But it would be unfair to the men who had been contending for liberty during the long reign of Tory darkness, to suppose that their efforts did not materially contribute to the great success achieved. The Whigs supplied, at all events, the leaders around whom the popular forces rallied, and without whom their triumph would have been more doubtful.

The Free Trade agitation assuredly led to the repeal of the Corn Laws. The Whig chiefs, indeed, did little to encourage

the movement, and the Anti-Corn-Law League practically became the Liberal party, and by means of its splendid organization, its careful instruction of the people in the principles of political economy, its appeals to the electoral body as opportunities presented themselves, and the discussions it forced on in Parliament, ultimately won the victory. The final result was hastened by the Irish famine; but can any one believe that such a cause could have produced the effect but for the prepared state of the public mind, owing to the process of education which had been carried on by Messrs. Cobden and Bright and their coadjutors; that is, to the efforts employed by an organization which was, in truth, the Liberal party of the day.

The same remarks apply to the disestablishment of the Irish Church. It may be said that Mr. Gladstone's great popularity itself created the forces by which the measure was carried, and, no doubt, it materially increased their number. The party had found a leader worthy of it, and it rallied to his standard with the enthusiasm which the man and his cause alike inspired. But it would be rash to argue from this that the success would have been obtained even though there had been no Liberal party to which Mr. Gladstone could have appealed, and he had taken a purely independent position when he unfurled the flag of religious equality for Ireland.

It sounds very liberal to object to party government; but the practical result of this lofty superiority to the practical, and this pursuit of an ideal, impossible under our existing conditions, is the supremacy of Toryism. Toryism always has a party created to its hand. Every vested interest, every political abuse, every invidious privilege, contributes recruits to the host which is bent on maintaining that all things are right in this best of all possible worlds, which has given them so goodly a heritage. The array of the forces which Toryism has at command is so formidable, the passions to which it appeals so powerful, the influences it has to employ so varied, that if nothing be opposed to it except a number of atoms which have no cohesion, it must exercise undisputed sway.

After five years' experience of Tory *régime*, we must all feel that even if we could be assured that whenever the country is ripe for a great reform, there would be force suffi-



cient to carry it, it would be no slight cost if, during the intervening periods of calm, we had to endure the evils of Tory maladministration. Five years ago there were not a few disposed to say that it mattered little by whom the reins of government were held. Who would undertake to repeat such an assertion to-day? We have had an opportunity of seeing Toryism in its true colours—Toryism with an overwhelming majority, and therefore insolent, extravagant, aggressive, blatant—the Toryism of the Imperialist and the Jingo—the Toryism which makes even a moderate man like Mr. Clare Read arrogant and reactionary; and we must be slow to learn if the lesson has been lost on us. It is a serious matter that our finances are in a state of embarrassment such as has not been known in our generation, that our taxes have been increased, although the enormous demands of our expenditure are not yet met, and that with an enormous revenue we have twenty-five millions of unfunded debt. It is a grave matter that in a time of commercial prostration the policy of the Government has kept the trading world in a state of perpetual unrest, which prevents that restoration of confidence without which there can be no return of prosperous times. But even these things are not so serious as to the injury to British honour by the diplomacy of Berlin, or the damage to the character of British statesmanship by the equivocations in our Parliament. A wasted surplus and an enhanced taxation; commercial depression and disaster at home, and a cowardly and unrighteous war abroad; a national reputation tarnished by secret treaties; the prerogative of the sovereign stretched to an extreme point, and the constitutional rights of Parliament menaced; a reign of rowdyism in our public meetings, and the wild clamour of Chauvinism everywhere, are some of the fruits of a Tory government. In view of these we cannot regard with unconcern the prospect of that rule being extended over those periods of quiet which intervene between our great reforms.

We hold, then, that there must be a Liberal party; and in order to that, there must be organization. The work of political education needs to be done; the humble duties of the registration courts have to be attended to; habits of association and co-operation need to be cultivated in readiness for action

when the actual struggle comes. To suppose that all these tasks can be systematically neglected, and that when the battle has to be fought a multitude of voters will be ready to our call, is simply to expect impossibilities. As impossible is it to keep up associations for the purpose of doing this obscure toil if their promoters are to be deprived of all share in the selection of the candidates on behalf of whom they are to work; or if the benefit of their arduous labour is to be thrown away through the miserable rivalries of personal ambition, or the self-assertion of an individual who is able to baffle their counsels by appealing to "outside Liberals," who neither plough nor sow, but expect that the firstfruits of the harvest shall belong to them.

Whether the Birmingham plan is the best that could be devised for the consolidation of Liberal strength is a point that we do not care to discuss here. All that we contend for is that organization there must be, and the representative scheme which Birmingham has used so successfully is the only feasible plan which has yet been suggested, while the objections which have been taken to it are equally applicable to any method that could be devised. There is certainly a *prima facie* argument in favour of a scheme based upon a principle of fair representation. No doubt, if it was once fully developed, there would be greater difficulties in the ways of those eccentric Liberals who are always doubtful on every critical division, who are the plague of the "whips" in Parliament and the difficulty of constituencies outside, who, in short, have a special pleasure in playing the well-known but not very noble game of hunting with the hounds while yet running with the hare. The Liberals of the clubs, the quasi-philosophers who talk and write as though the first duty of Liberalism was to make the voice of the minority supreme, all political dilettantists, and in general, all who remain in the party of progress, that they may the better hinder its advance, dislike the method. But no honest Liberal, even though he may differ from his associates on some important point, would have any reason to fear the action of the Hundreds. The secret feeling of a good many who look on the Birmingham movement with suspicion is, as Mr. Thomas Hughes's criticism of it plainly indicates, a fear that the dis-

establishment of the English Church will be included in the programme of Liberalism. But this cannot be unless the majority of the party desire it; and if that be so, any attempt to prevent that fact from having its proper weight must ultimately prove futile. We venture to suggest to those who oppose what has very improperly been christened as the "caucus" on this ground, that their policy is a very shortsighted one. Their best hope of inducing the majority to act with consideration is to throw themselves heartily into the counsels of the party, and to exercise their legitimate influence there. The leaders of the Liberation Society have no desire to precipitate action, or to secure their object by a kind of political *coup d'état*, such as prematurely making Disestablishment what is called a test question. They have the sagacity to perceive that, were it possible for them to snatch a victory before there was a decided preponderance of opinion in favour of their principles, they would defeat their own ends. They are strong enough to know how to wait, and certainly have no wish to hinder the triumph of Liberalism in other directions until their own immediate question is settled, and they would not be slow to listen, or unwilling to show proper deference, to the arguments urged in favour of candidates who are not in harmony with their views. It is the opposition of those holding other opinions to plans of union, their preference for an isolated position, their bitter attacks on the men who are doing the work of the party, which constitutes the real difficulty. Let the outside Liberals take their place in the ranks, and there can be no question of their having, at least, as much influence as they are entitled to claim. The probability is that they would have more. On the other hand, their antagonism will not prevent those who feel that the full strength of Liberalism can never be utilized for the good of the country until there is what Mr. Crosskey calls "an organization of the people themselves for the purposes of self-government" from working out their own idea. We do not believe it will ever lead to a serious division in the party, for the objectors are not strong enough to make a formidable schism. All true Liberals ought to be warned by the intense bitterness with which "The Times" and all politicians of its type regard the development of this plan of association. It is the tacit confession that the disunion of the

friends of progress is the only hope of Toryism. In fact, it may be taken as a safe rule that what "The Times" opposes, while in its present mood, is essential to the victory of true Liberalism. There are, so far as we can see, three modes of working on behalf of Liberalism. The first is to dispense with all organization, and trust to occasional spurts of enthusiasm. The second is to perpetuate the old plan of leaving the affairs of the party in the hands of a small coterie of self-elected leaders—that is, of having a veritable caucus. The third is to have a council of representatives who shall carry out the expressed wishes of the people. Our puzzle is to understand how any sound Liberal can hesitate in the choice between them.

"FIDELIS."

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### SUNDAY AFTERNOON READINGS.

SUNDAY, FEBRUARY 2.

"The great cloud of witnesses."—HEB. xii. 1.

It is not easy to part from the belief, which I am afraid that it is no longer possible to entertain, that the splendid eloquence of the 11th chapter of the Hebrews, to which these verses really belong, is the flashing forth of the same genius which gave the 8th chapter of the Epistle to the Romans and the 15th chapter of the First Epistle to the Corinthians to the world. These three chapters stand out, like the 40th and 60th of Isaiah, as among the grandest passages, in point of imaginative power, of glowing diction, and of profound and far-reaching insight into Divine things, which are to be found in the higher literature of our race. Isaiah in his 53rd chapter touches a yet more profound and pathetic keynote; but that chapter has a unique place in literature. There is a common glory both of form and of thought in these chapters which I have noted, and amongst them the 11th of the Hebrews does not certainly stand lowest in the scale. There is no passage which could be less spared from the revelation of the word of God.

It is a grand vindication of the unity of the Divine method in all ages of the world, the one mind and will which rules

through all the dispensations ; the identity of the conditions of the higher life in all countries and ages, and the essential concord of man's most sacred beliefs, endeavours, and hopes. It links the earliest to the latest generations ; it binds patriarchs and prophets, saints and martyrs, kings and captains, throughout all the ages in one golden band of aspiration and effort ; it reveals the essential oneness of humanity and of the religion of humanity ; and it makes the kingdom of heaven, which Christ came visibly to found and to rule, the golden fruitage of that germ of promise which was planted in the heart's core of the exiles of Eden, and which the Lord who planted it has nursed and developed through all the travelling ages of human history. Far from abolishing any order of things in the past, the gospel but confirmed, enlarged, and consecrated the order of things which had been from the beginning—the rule of a Father in his home ; of which the first promise disclosed the secret, for it made God the sharer in the sorrow, the conflict, and the burden of the world. Far from putting slight on the earlier stages of the processes of development—the slow, tentative efforts by which man under the guidance of the higher Hand, felt his way to the full use of his manly powers, and the full occupation, as the child of culture and civilization, of the stage of his theatre of life—the gospel irradiates with its own heavenly lustre every step of the pathway by which man had journeyed on his heavenward pilgrimage ; and it dwells most lovingly on the earlier stages, as the mature and experienced man recalls fondly the trembling steps and the vague but vital efforts of the child. Christ establishes the Divine sanction of every dispensation, and teaches men to search for the Father's hand, and to listen for the Father's voice, in every stage of human history.

“Our Father, which art in heaven,” was in one sense a revelation, an unveiling of the name of the God who was “the unknown God” to the great mass of men to whom the name would be proclaimed. But in another sense it was but the expression of the oldest and most familiar religious truth. Men had not known Him as the Father, men had not called on Him as the Father ; but a dim sense of His fatherly relation to the race has never been quite wanting in religious systems, and in human consciences and hearts ; and the cry,

"Show us the Father," utters the deepest longing and aspiration of the world. The children had forgotten the name of the Father, but the nature of the child was in them still, giving birth to ideas, efforts, and hopes, which the standing and privilege of a son at home alone could satisfy; and making the cry, "Father, father!" which the Spirit of Christ, the Spirit of adoption, stirs in human hearts, the gladdest word that can be uttered even to the ear of heaven.

The child is father of the man, and the childhood of patriarchal and legal dispensations is the parent, on the earthly side, of Christendom, and of all that will grow out of the development of the Divine kingdom through eternity.

The saints on earth and all the dead  
But one communion make.

This seems to be among the most conspicuous lessons of this truly wonderful chapter. The greatest names known to the men to whom, and for whom, the author of the Epistle to the Hebrews was writing, the grand heroic forms of the past—Enoch, Noah, Abraham, Jacob, Moses, Gideon, Samuel, David, Isaiah—belong so profoundly, this writer instructs us, to the generation that was struggling, suffering, and witnessing for God in apostolic days, and to the generation which is struggling, suffering, and witnessing still, that even in heaven they wear the expectant aspect, and maintain the expectant attitude. They await the full manifestation and fruition of their glory till we, and those who are to tread in our steps, shall have joined them, till the last soldiers of the elect host are gathered triumphant on high. "These all having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us shall not be made perfect."

Full of beautiful suggestions is this oneness of plan which runs through all the dispensations; this oneness of life which abides in all the generations of those who have borne the standards and fought the battles of the Lord. It should make us very calm and confident amid the shifting sands of human speculations, and the tremors and terrors which, in these days of revolution, distract and afflict the Church, to measure the range and scope of the purpose which bears "us and our

fortunes " on its broad stream of benediction, and will land us where "the great of old" are awaiting us on the eternal shore. If we are men of faith we are treading in the footsteps of the faith of Abraham, and are the heirs of all which this mighty spiritual movement and procession of the noblest of our race, whose heroic achievements this chapter records, will lay up as the harvest of earth's toil and pain in the storehouses of eternity.

SUNDAY, FEBRUARY 9.

"Take therefore no thought for the morrow."—MATT. vi. 34.

No thought; that is, distracting thought—thought that draws the soul two ways, and strains and rends the life. In other words, the Saviour charges us not to take upon ourselves that part of the burden of life which belongs to God. The means are with us; that is our part of the burden; but the results are absolutely with God. Leave them with Him calmly, and get rid at once of the worst half of your load.

There is a vast difference, you will understand, between "careful" and "careworn." Careful we are bound to be; careworn we are bound not to be, seeing that "he careth for us." A careful man, a prudent man, considers steadily what ends in life are worth seeking, and by what means those ends may most naturally be won. He wastes no energy in unprofitable efforts; he gathers up all his force and keeps it well in hand, that he may expend it on the object which he has judged, after giving his best thought to it, to be worthy of the expenditure. But he does not distract himself about the effort, as though that end were his life. A man soon gets careworn if he has his heart set on results concerning which he cannot say with serene confidence, "The Lord's will be done."

It is well that we should remind ourselves how absolutely powerless we are as to results. We may lay the wisest plan, we may choose the most worthy ends, they are as far beyond the reach of our will as the stars. A thousand contingencies lie between us and them, which are all in God's hand, and which utterly defy our control. Read James iii. 13-17. I



don't think that James meant to say, Write D.V. before or after all your announcements of purpose ; I do think that he meant to say, Never be without the thought, If God will, in your heart of hearts. Lay your plans, form your schemes, have your dreams, if you will, but never forget that you are as absolutely powerless to realize them as you are to bring forth the morrow's dawn from the eastern chambers, or to call back the light of life to the eye which is already glazing in death. Is this putting it too strongly ? Read Luke xii. 16-21. You know as little about to-morrow as the man who heard the summons of that dread apparitor. God knows whether you will have a to-morrow, and whether you will attain your end ; you know absolutely nothing, except that it is in the hand of God.

What then ? Is life a lottery ? Shall we fold our hands like the Turk and await our fate ? God forbid. Life is nothing like a lottery ; and it is something else than a scheme or an end. The chief thing in life is surely the living. You are living while you are striving for the end which you may never attain. You are living the while. Every stroke on the anvil of fortune braces a muscle or rounds a limb ; every strain stretches a nerve of power to a keener tension, makes the organ play more freely, and lays up new experience within. That is God's end ; the real end of life is to live. Use every ounce of force, and double it by use. Fill every cranny of your sphere, and widen it by the pressure. Gain strength, wisdom, patience, courage, hope. This is to grow rich. Cast the burden of your ends in life on Him who has absolutely the control of them ; leave it calmly to be as He wills. Work, work, work, and endure. You will already have won the prize. Live manfully by living godly day by day, and be sure that your true end is won. "Seek ye first the kingdom of God and his righteousness ; and all these things shall be added unto you."

And how wholly blessed a thing it is that these ends are not with you, but with God. There is not a man living, who, if he were his own providence, would not make rapid and utter shipwreck of his life. Look back and recall how it has been with you in the past. What has answered best for you ? The things which your own weak heart sought madly and rejoiced



in; or the things from which your heart shrank at the time, which were ordained for you, perhaps painfully forced upon you, by the Lord. Who cannot look back and testify with the Psalmist, "It is good for me that I have been afflicted; I have found perhaps the richest blessings in a way which I knew not, which I should never have chosen, but to which, all unconscious, I was guided by a higher hand." The cross is the forerunner of the crown; and no man would cross himself through life for the sake of discipline; at any rate, he would select his cross like the ascetics, and lose half the effect of the chastening. Happy for us that our cross is chosen for us and laid on us by the hand of the Lord!

Have no burden on your hearts, then, about your ends in life, the results of your choosings and strivings. Choose those ends nobly, thoughtfully, and pursue them earnestly, resolutely, as though the result hung on your will. But refuse to be burdened about them. If you find them, well! a higher Hand assures them. If the cross is laid upon you, still well! Nay, better; a Father's wise and loving discipline is busy about your life. I am not writing lightly of this. This is the constant element, the unchanging certainty, amid all the vicissitudes and uncertainties of our lot. I say life is the reverse of a lottery, though you are powerless as regards your self-chosen prize. The great prize, the one true prize, is always within reach of your hand. A godly development, the unfolding of all your goodly powers, the enrichment of your being—these are always within your reach; and the rest is in a Hand that swerves not one hairbreadth from the path that loving and infinite Wisdom has marked out for it. God so loved you as to give His only begotten Son that you should not perish, but have everlasting life. Leave the future absolutely in His hand; rest in His love. The only end worth seeking in life is won.

#### SUNDAY, FEBRUARY 16.

"If the Lord be God, follow him."—1 KINGS xviii. 21.

It is profoundly important to have a clear firm mind about those things which it is greatly worth our while to seek in life; the "one thing needful," on which hang the destinies of

eternity. "How long halt ye between two opinions?" If Baal be god, serve him; if the devil be god, serve him; if the Lord be God, serve Him, and begin the service now. Look the matter fairly in the face. God says plainly by the lips of His prophet, If Baal be God, serve him. Every man is bound to take the best service he can find, and the best wage. Which is the best? It is the question of questions for you, for me, for us all. Look fairly at the world. See what sin can do for its votaries; consider the path of the evil-doer, and follow it out in thought to the end; then judge for yourselves if Baal can do better for you than God. Find, if you can, any hoary sinner who exults in his service, as the true freedom, dignity, and joy of man. Find one, if you can, who has grown grey in the world's service, who has drained the cup of pleasure, as they call it, to the dregs, who has not a look in his face which says to every man who has an eye to see it, Beware! Find an old and thorough votary of pleasure, of Mammon, of self-seeking and self-indulgence in any form, who is not palpably a wreck. All that makes the glory of the manhood in him has gone utterly to ruin; the expression of the beast, be it ape, wolf, fox, or pig, has become supreme.

I am often struck with the way in which the likeness of the beast comes out, in the men who have lived lives worthy of the beast into whose moral likeness they grow. But ask them about their service; try to get at their hearts; and then judge which is the true man's service for yourselves. Here is one who had kept the bag of the little company of the disciples, and had helped himself freely from their store. In him the demon of avarice was supreme. He had served that spirit faithfully, he had scrupled at nothing that would increase his possessions. He had weighed the blood of the holy and just One against thirty pieces of silver, and it had been, to his eye, but a feather in the scale. He was a man thorough in his service, if ever a man was, and if it had any grand prize to offer he was the man to win it. The last glimpse which we get of him is through these terrible words: "Then Judas, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed innocent blood. And they said, What is that to us? see thou to that. And

he cast down the pieces of silver in the temple and departed and went and hanged himself." There were two other tolerably successful cheats and liars in their times, who ought to have got some good out of it, if any great prize in life were to be won that way, and the last glimpse which we have of them is here: "Ananias hearing these words"—of Peter unveiling and rebuking his sin—"fell down and gave up the ghost . . . And the young men arose, wound him up, and carried him out and buried him."

And there was one of another order who gave this account of his life: "The Holy Ghost witnesseth that in every city bonds and afflictions abide me; but none of these things move me; neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify of the gospel of the grace of God." And this is no private or partial experience with either of these classes. There are myriads of suicides who would bear the same testimony as Judas; and myriads of faithful men of God in every age who would set their seal to the testimony of Saint Paul. Ask of those who know. Seek testimony from those who have tried. Ask any experienced sinner to look you in the face and tell you that it is a noble, a glorious service, full of joy, full of inspiration, full of hope. He dares not. The lie would be emblazoned by a fiery finger on his brow; the words would die in his choking throat. "I have sinned, I have perverted that which is right, and it profited me not," would be the testimony of his stammering lips. "The end of these things is death, and I am dying already. O God! there are moments when I seem to feel even on earth the tortures of the lost." Young man, young girl, be wise! Make the reckoning, and make it at once! Escape from this tyrannous yoke that binds you, though it were to cost you the loss of all things; for "what shall it profit a man if he gain the whole world and lose his own soul?" or "what shall a man give in exchange for his soul?" Every hour that you delay you are wasting treasure that can never be replaced, spending strength that can never be repaired. What makes the sharpest pain, the keenest sorrow of a Christian's life? The habits he contracted, the lusts he pampered, the sins he nursed by indulgence, when he was struggling

against the conviction that there was but one thing that was in any deep sense needful to his spirit, even the love and the purifying life of Christ Jesus his Lord. "Oh! timely happy, timely wise," are they who choose the better part in the young glow and prime of their powers; who give the first flush of their young passion and aspiration to Him who will purify them, and teach them not to grovel, but to soar; who will lift them at once to the level where all that corrupts, degrades, and destroys a man shall be beneath them, and where their young prime shall ripen steadily, without spot or stain, into the glorious and perfect manhood of the skies. If the Lord be God, serve and follow him—now.

## SUNDAY, FEBRUARY 26.

"Out of weakness were made strong."—Heb. xi. 34.

It is the true epitaph of the most heroic lives. No man rises to his full strength and stature, unfolds the godlike proportions of his nature, touches the truest human dignity, tastes the purest human joy, or reaches towards the highest human perfection, who has not in some shape or form heard, in the critical passages of his history, the word of the Master, "My grace is sufficient for thee, for my strength is made perfect in weakness." The Incarnation means that man is only fully man by the strength and through the life of God.

Can anything describe more perfectly the inner truth of the life of the Jewish people? "Out of weakness made strong" is the brief summary of their history. What Abraham's little company in his tents at Mamre was to the surrounding kingdoms, with all their organized apparatus of government and of war, Israel was through ages to the great despotisms by which it was surrounded, and in the midst of which it was to bear witness for God. In mere mass and force these Jews were of as slight account as the Arabs of Mohammed, but within the bounds of their world everything went down before them: Egypt, Palestine, Syria—nothing could withstand their shock. And it was distinctly a spiritual force which possessed them, as Balaam saw with his keen prophetic eye. The shout of their heavenly King was among them; the nation as well as its leaders was in a measure inspired. The

East was filled with a great dread of them, as when the breath of the simoom is on the shuddering air. For ages they held their little mountain home against the force of the world's most splendid empires. Again and again a handful of them chased a thousand; again and again the waves of invasion dashed against the mountains which were round about Jerusalem, broke into foam, and recoiled. Weakest among nations, they were inspired to do a work for mankind which outweighs the legacy of the most powerful, splendid, and cultivated peoples, until at length, out of the womb of that little, struggling, despised community, the King of men was born into His world. "Out of weakness made strong" is the true legend of Jewish history.

The same principle is developed in a still more striking form in the life and influence of the Christian Church.

"Ye see your calling, brethren . . . how God hath chosen the weak things of the world to confound the things which are mighty." The triumph of the Church was simply the triumph of the weak things when married to the strength of God. The greatest of problems was solved when a few, ignorant, unlearned men "turned the world upside down," that is, right side up, and began the radical restoration of human society. The wisdom of the wise, the strength of the mighty, had wrought in pagan society for the few alone; society at large withered in the dry cold light of the philosophic schools. The weak ones of the world, inspired by the strength of God, laid hold on the class which was rotting in vice and wretchedness and made them the instructors, mentors, and saviours of society. That the gospel had singular power to lay hold on the workman and the slave was its glory. Out of weakness it was made strong to do it. It took the commonest clay and shaped it to the divinest uses; and many a poor, weak, ignorant nature, which but for the gospel would never have risen above the dead level of a selfish sensual life, it took and inspired, and made a living spring of regenerating influence on mankind. For the weakness, you will understand, which Heaven seeks to raise and to strengthen, is neither baseness nor foolishness. It is the simplicity, humility, docility, out of which the Lord knows how to make His heroes, priests, and kings. The weak things which God makes strong are after all the things with which His heart has

fullest fellowship; that which is most purely, simply human is always at once most dependent on and most receptive of the Divine.

Nor is this sentence, "out of weakness made strong," far from describing the deepest and most spiritual experience of the disciple; the man who consciously is not sufficient to himself, and who seeks to complete and perfect his life in God.

And what lies at the root of discipleship? The cry of the heart, Lord, I am foolish and bewildered, a child lost in the night—guide me: Lord, I am weak, helpless, oppressed, overborne by foes—deliver me: Lord, I am full of dread, dread of myself, of the world, of life, of death, of Thee—inspire me. My nature is imperfect in itself, widowed, orphaned, without Thee to fill and satisfy it—fill me with Thy fulness, kindle me with Thy life. Draw me, that I may follow Thee; love me, that I may love Thee; quicken me, that I may live to Thee; then shall I begin to master the true man's experience—the child of God in the Divine home, training for the Divine service and the Divine joy; then shall I know what Christ means by life. And then there enters into a man a strength which flows from a celestial fountain, and which fills him with triumphant joy and hope. "I can do all things," his spirit cries, "through Christ which strengtheneth me." Strength for toil, strength for battle, strength for patience, passes into him. The weak, trembling, halting mortal becomes strong, while his faith is strong, with the immortal strength of God. Often he forsakes his strength and, like the shorn Samson, his enemies bind him and make him their sport; but let him lift his eyes to the hills, and the strength flows back into every vein and nerve, the withes are burst, the limbs are free, and he sings his pæan over his discomfited and vanishing foes. And there are passages in a Christian's experience in which a Divine Hand leads him down into the depths of prostration and despair. For what? That he may writhe there in intolerable anguish, or moan in hopeless despondency? Nay, but that, emptied of himself, of self-confidence, which is self-delusion, he may renew his strength at the everlasting fountain, may mount up on wings as an eagle, may run thenceforth without weariness, and walk without faintness, until, like Gideon's men, faint yet pursuing, he grasps the glorious prize.

Yes, and the moment of the most utter and hopeless weakness is before us—weakness utter and hopeless, indeed, if the life which is brought to light by the gospel is a dream, and the immortality is a lie—when the outer man shall visibly break up and perish. Do you believe that there is an inner man, which, as “the outer man decayeth,” is renewed day by day? I have watched by many a deathbed, and I have seen it. I have seen the glassy eye lit by a light which was kindled from no earthly fountain. I have heard the pallid, trembling lips murmuring thanksgivings which were tuned already to the music that peals around the throne of the triumphant Saviour on high. I have seen a vitality shining out of worn and wasted lineaments which seemed caught from the form which was transfigured on the mount before the disciples; I have seen the weary, sobbing, gasping mortal out of weakness made strong with everlasting strength in death.

J. BALDWIN BROWN.

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### THE “QUARTERLY” ON “POLITICAL DISSENT.”

It is curious sometimes to observe the wasteful expenditure of strength on the part of those who ought to be wise enough to know how to husband their resources. Here is “The Quarterly,” which is supposed to be one of the magnates of the literary world, actually concerning itself with the feeble efforts of Dissenters to secure religious equality, and so conferring upon them an importance which, on its own showing, they cannot possibly possess. In the current number it devotes an entire article to “Aggressive Nonconformity,” which is the new name it has adopted for “Political Dissent.” It argues against, it caricatures, it denounces the insolent intruder in such a way as to create the impression that it has some vitality and force. If it were one of the most powerful factors in the ecclesiastical or political world, the animus against it could not have been more bitter, nor the force employed against it more formidable. If, after all, the attack is useless and unsuccessful, the reason is to be sought in want of power, not of will. Yet we are told, “As a religious organization it is played out, but it remains as the ‘Rump’ of the



Liberal party, and the satellite of Mr. Gladstone." If the Government will only appeal to the constituencies, it will be seen whether the Liberal party is a "Rump," and whether the "satellites of Mr. Gladstone" are so feeble and insignificant as this contemptuous sneer would suggest. But the writer throws a doubt over his own statement by the vehemence with which he assails a party which, if his account were true, might safely be left to perish of its own weakness. It may be dying, but if it be, the reviewer has attacked it with a violence which indicates that he is either carried away by his passionate hatred, or that he has a secret suspicion that there is more life than he is willing to admit. Certainly, if Disestablishment be so utterly hopeless, it is a pity, for the sake of the Anglican Church itself, that so much of bitter uncharitableness should have been displayed in its behalf. In the prospect of the utter collapse of the hostility, it would surely have been more politic, as well as more Christian, to smooth the way to future unity. But there is no trace of such a desire in the article. On the contrary, it is as savage in temper as Principal Tulloch's recent paper in the "Contemporary," or the even fiercer and coarser diatribe in "Blackwood." It differs from these two philippics only in the lack both of argument and pointed invective. The bark is loud but the bite is harmless.

One of the principal points on which the reviewer insists is the "unfairness and violence of Dissenting attacks upon the Church." It would seem as though the correspondence between Canon Curteis and Mr. Rogers (from which he quotes without naming it) had awakened the desire to substantiate the charge which the Canon made at the Congress, but subsequently dropped. Therefore, the writer has taken the trouble of going through the various tracts, pamphlets, and leaflets of the Liberation Society in the hope of finding something in them which would warrant an impeachment of its fairness or charity. The results are not very alarming. It would be strange if in such a mass of publications there were not expressions to which a fastidious taste might object, and which all who desire that our controversies should be conducted with moderation, and with a careful avoidance of everything calculated needlessly to exasperate

opponents, would either omit or modify. But the charges are against a system, and not against individuals, except so far as arguments drawn from the injurious influence of the system upon bishops and clergy may be regarded as personal criticisms. We undertake to say, however, that there is not one of these passages to which a parallel of at least equal strength may not be found in the writings of Churchmen themselves. The reviewer has indeed anticipated this observation in a remark of singular *naïveté*: "Men who have held seats in the House of Commons do not blush to make assertions that can only find a parallel in the *obscure and anonymous abuse of 'The Church Times.'*" Now "The Church Times" is a representative journal, and the party it represents is one of the most active and aggressive in the Anglican Church. When it criticises Dissent we do not find that there is any unwillingness to accept its services, however "obscure" its writers may be. As to its abuse being "anonymous," it is just as much so as the article in "The Quarterly Review," and no more. Dissenters are surely not to be severely censured even if they sometimes sink to the level of a paper which is conducted by Churchmen, and possibly even by clergymen. But "The Church Times" does not stand alone. There are other journals which are quite as outspoken when there is something in the conduct of a bishop, or the operation of the system which presses severely on themselves.

But it is just as absurd to expect that there will not be some strong statements made in an exciting controversy, as it is to make the Liberation Society accountable for every expression that may be found in its numerous publications. It endorses the opinions advocated, but it would be extremely foolish if it undertook so to edit every tract that the individuality of the different writers would be altogether effaced. One of the reviewer's extracts is from a tract by William Cobbett, but the republication is not to make the Society responsible for Cobbett's phraseology, or even for his opinions. If it is considered wise to reproduce the statement of a man so eminent and influential in his day, as important testimony relative to the practical working of the Establishment, is the Liberation Society to be made responsible for the statements and even for the very expressions of the witness?

Let us try this by the help of an actual example. Lord Teignmouth, an eminent Churchman, gives, in his "Reminiscences," the history of the parish in which his Yorkshire estate lies, for about thirty years. First it had an incumbent who "on Sundays walked up the aisle of his church to his vestry, whistling and tapping his boot-tops with his whip as he went along; and when in special good-humour whispering, as he passed, to the ladies in the Squire's pew that he would give them a short sermon," and who at the communion "might be seen standing at the Lord's table whistling audibly whilst he drew the cork from the bottle containing the sacramental wine; while the few communicants were chiefly old people, who attended solely to receive a share of the alms. One man remaining in his seat, being asked why he did not go up with the rest, replied that he would not do so for so small a sum as two shillings." This worthy — whose zeal for Toryism was so great that he substituted "bright blue, the usual Conservative colour," in the cover of his MS. when Lord Teignmouth was present, "turning his book to all parts of the church ere he began his sermon"—died in 1847, and then the parish received from Admiral Feversham, one of the patrons, a new rector, of whom the admiral wished to rid his own parish. "An intolerable annoyance" he had been there, and "an intolerable annoyance" he continued during the years he held his new cure. At his death the parish got a better rector; but, unfortunately, his health compelled him to reside in the South, and for years the parish was, to use his lordship's trenchant expression, "victimized" by curates. We forbear from quoting further in proof of "the eccentricity of these 'waifs and strays' of our Church." What we ask is, Were the Liberation Society to publish this extraordinary narrative in a tract, would it be chargeable with want of charity? Assuredly not. It would only quote the evidence of a sincere Churchman, whose zeal is so little diminished by what he himself has seen, that he gives a scene in a Nonconformist chapel "as a set-off against some of the equally exceptional unseemly exhibitions which it has been my fate to portray." He forgets that in the one case he has been telling of a succession of evils from which an unhappy parish suffered, and suffered in consequence of a bad system; whereas in the other he has recorded an isolated outburst of

passion on the part of one or two individuals. No doubt he could find, too, many a "set-off" in the history of Dissenting Churches; but even if it could be shown that the evils are inherent in the system, Dissenting Churches are "private" institutions. It is a very different matter when we are dealing with the National Establishment. Everything that indicates weakness and failure, so far as that weakness can be traced to the connection with the State, may fairly be adduced, and without affording just ground of complaint.

This observation really covers most of the passages condemned. We do not pretend to approve the phraseology in every case, and we have no doubt many of the allegations must be offensive to Churchmen. But Lord Teignmouth's statement, when examined closely, is more calculated to damage the Establishment than the whole string of the reviewer's quotations. Had they been even worse than they are, they are only incidents of controversy, which it is difficult wholly to avoid. It is impossible to effect any great reform with rose-water. We desire to have even more than justice and courtesy. We would preserve dignity and moderation; but withal there must be plain speaking, and it is not surprising if occasionally it is rougher than may be desirable.

As, however, moderation is such an admirable quality in this controversy, we may expect a reviewer who has undertaken to expose the faults of Dissenters to illustrate by example the virtue whose absence he rebukes in us. The merits of Dissenting systems are not relevant to the present controversy, and if our censor really deprecated the bitterness of strife, he ought to have abstained from the needless introduction of elements which were calculated to provoke it. Happily, Congregationalists and Baptists can afford to laugh at the blind violence with which he attacks them on the ground of certain figures in our "Year Book" whose true significance he does not comprehend. We are not going to set up any claim to perfection on behalf of our Churches; nor have we any desire to evade the criticism of intelligent and independent men, even though they be unfriendly observers. We are quite as conscious of faults as they can be, and certainly more desirous to amend them. Our position, however, is not the despicable one which it would be if the de-

scription given by the reviewer were even approximately true.

But passing from representations of our condition in which the wish must be father to the thought, we cull the following choice piece of controversial rhetoric.

The supposed necessity for an aggressive policy, which many of the younger Nonconformist ministers think essential to success, has generated a style of preaching against which a few ministers of exceptional moral courage in vain utter their mournful protests, so that in scores of chapels abuse of the Church or of the Premier is the main topic of the sermon. The old race of Dissenting ministers—men of undoubted learning, unaffected piety, and courteous manners, of whom the late Dr. Pye Smith may be cited as a typical instance—is rapidly becoming extinct, though we rejoice to add that a few, whose names it would be invidious to mention, still remain to save religious Nonconformity from a complete collapse.

The man who could indite a wholesale calumny like this against a body of men of whom he evidently knows little or nothing, has but scanty right to sit in judgment on the Liberation Society and its writers. There is not one of his statements which we are not prepared to meet with an emphatic denial. It is extremely kind of him to allow that there remain a few able and good men in the Nonconformist ministry; but had he known that body better, he would have been compelled, unless he had taken leave of candour altogether, to confess that at no time was there in it so much of true scholarship and cultured spirit, combined with earnest devotion to Christian work. As to the scores of pulpits in which "abuse of the Church and the Premier is the *main* topic," we defy any of our accusers to name them. We are thankful that our ministers have not hesitated to be preachers of righteousness in a time of prevalent cynicism, when in many quarters it is thought sufficient answer to an argument that it rests on moral grounds. But we deny that their pulpits are mainly, or even frequently, occupied with such themes. This kind of random assertion may be suitable to the platform of the Church Defence Association, but it is unworthy of a calm argument in a great Quarterly Review. Dissenting ministers have other subjects for their preaching than the abuses of the Establishment, or the diplomatic shuffling of the Government. It is possible to attend the ministry even of earnest advocates

of Disestablishment for years, and never to hear a solitary discourse against the Church, and we know not a single man who is in the habit of making the Establishment and its injustice even a frequent theme of his preaching. The exciting events of the last few months, and their bearing on the moral position of this country, may have caused a more frequent delivery of what are called political sermons; but the circumstance is exceptional, and, such as it is, affords no warrant for the extravagant statement of the reviewer.

If we were disposed to retaliate we might find some ground for consolation in the thought that there is no Congregational minister who is likely to emulate the performance of the Manchester clergyman who recently preached on the merits of three great statesmen—Joseph, Mordecai, and Beaconsfield, giving Benjamin the pre-eminence. It is something, too, if they do ever a little to redeem religion itself from the reproach cast upon it in a paragraph like this from one of the “society” journals. Perhaps the reviewer would say that these clergymen only express their conscientious convictions. Granted; but why not make the same allowance for Dissenting ministers? Ministers of the gospel are more in their place as messengers of peace than as apologists for war.

Lord Beaconsfield has been for months past the idol of the Establishmentarian party in the Church, because he is the most magnificent specimen of personal success visible in the present day. That Church is now with a vengeance militant upon earth. The bishops are true Jingoës almost to a man. The path to the prelacy, or any of the minor dignities of the Establishment, has been for some while lurid with the light of battle. Like Sidonia, your aspirant cleric worships the lord of hosts. That success is not the one thing needful for salvation is, with the latter-day divine, a heresy as damnable as was that of Pelagius. Even the tolerant Master of Balliol draws the line at failure. From the pulpit of the Temple church the same doctrine is enforced with great eloquence and piety once a week; and Dr. Vaughan vies with Mr. Jowett in insisting on the moral glories of the political triumphs of the Prime Minister.

A still worse offence is committed by this apostle of moderation in his shameless attempt to identify the Liberation Society with communism. Want of space forbids us to give more than one illustration.

We do not for one moment intend to imply that Mr. Dale and Mr. Rogers are not as loyal subjects as the staunchest of Churchmen, but the unqualified denunciation of all privilege is landing not a few of their allies into the most democratic republicanism.

This is a delightful sentence, especially as coming from a teacher of charity. The reviewer knows perfectly well that neither of the gentlemen referred to has engaged in this wholesale denunciation of privilege. All that they have done is to contend that for the State to confer such privileges on the basis of religious opinion is to violate liberty of conscience. It may be a cunning device to try and represent this as an objection to all political distinctions, but it is one that cannot impose on any but those who wish to be deceived.

Churchmen ought to be able to appreciate this plea for religious equality, since even the most liberal of them speak of the disestablishment of their own Church as its humiliation. Thus the Bishop of Oxford, after describing the designs of the Liberation Society, says: "It might indeed have reassured us to consider that the majority of the people of England are not very likely to adopt a policy which simply aims at the humiliation, *per fas et nefas*, of their own religion." Now in what does this "humiliation" consist? Simply in the reduction of the Anglican Church from a position of ascendancy to one of equality. That and nothing more. But if that be humiliation, what must the present condition of the Nonconformist Churches be? There is no desire on the part of any one to degrade the Anglican Church to that position of inferiority to which its supremacy necessarily relegates all other communities. The one object contemplated by the Liberation Society is to abolish all political distinctions on the ground of religious opinion, and to place the Episcopal Church on the same level as all others. If the bishop resents the suggestion of such a change as an offence, can he not understand what the feeling of Dissenters must be? Is it not possible for them to try and free themselves from the grievance without being open to an attack so unfair and so ungenerous as that of the reviewer?

We can only say, in conclusion, that the efforts to put down "aggressive Nonconformity" by bullying of this kind will be utterly futile. It is struggling for a great principle, and will not retire from the conflict till that principle be embodied in legislation. With great good taste and superabundant charity, the reviewer points out some circumstances which doom its ministers to inferiority.



So long as a substantial proportion of Dissenting ministers are men of inferior education and of intolerably dependent position, so long will their dead weight help to drag down their colleagues in the social scale. So long as the English Episcopate consists of men of the highest Christian culture, and is maintained, whether by ancient endowment or modern munificence, in a position of high independence, so long will their exalted condition, which is open to all the clergy, contribute, directly and indirectly, to raise their social standing.

Be it so. After all, the life of a Church, like that of a man, consists not in the abundance of things that it possesseth, and the life is more than meat. But if the clergy have all these advantages, why demand that the State should raise them still higher, and make the inequality, which we are told must exist in all circumstances, still more glaring? We have no desire to take from the Church a solitary endowment to which it can be shown that she has an equitable claim. We would rather see her power for spiritual usefulness increased than diminished. But we contend that injury is done to truth by her association with the State, and we shall not cease to point out in what that injury consists, and to demand, not only for the sake of removing the wrong done to ourselves, but for the good of Christian Churches as a whole, the establishment of perfect religious equality.

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### TALKS WITH CHILDREN.

#### WHAT GOD CANNOT DO.

Is there anything God cannot do? "Is anything too hard for the Lord?" No, nothing is too hard. "With God," our Lord Jesus tells us, "all things are possible." Yet the Bible tells us of something which God cannot do. It is "*impossible for God to lie*" (Hebrews vi. 18). And St. Paul teaches us that the reason why we may be sure without doubt or fear that all who believe the gospel and trust our Saviour shall have eternal life is this:—

"GOD, THAT CANNOT LIE, PROMISED" (Titus i. 2).

1. Let me try to explain how this is—that God can do all

things, and yet it is impossible for Him to lie. It is because there are two different sorts of impossibility. Suppose some rich people who have no child of their own think they should like to buy a child and bring it up as their own. They see a beautiful little boy with large bright eyes and curling hair, whose mother is very poor, and they say, "We will give you a purse full of gold for that child. Will you sell it?" The poor mother would be glad indeed of the gold, but she looks quite frightened and angry, and says, "Sell my child! No, indeed, I cannot do that!" Why *cannot* she sell her child? Because she loves him too well to part with him for gold or anything else.

A boy who was fond of apples one day saw a tree loaded with rich, ripe, rosy fruit, and felt sorely tempted to shake some down and eat them. Somebody asked him afterwards, "Why didn't you steal a few? Nobody was near to see you." "Yes," said the boy, "*I should have seen myself.*" And God would have seen him. And so, much as he longed for the fruit, he *could not* take it.

Now do you see why God *cannot* lie? He could say what is false, or break His word, if He pleased. But He *cannot please*. "A God of truth and without iniquity, just and right is he." "God is not a man, that he should lie" (Deut. xxxii. 4; Num. xxiii. 19). Nothing is too hard for His power to perform; for He "worketh all things after the counsel of his own will." But He cannot do anything that would be wrong or unwise, or say anything false, because He is perfectly holy, wise, and good. How you ought to hate the very thought of telling a lie! It is *what God cannot do*.

11. Sometimes a kind and wise father says to his son when he asks him to promise something, "I cannot promise; you must wait and see." Perhaps the father does not quite know what he will do, or what will be best, or he wishes to keep it a secret. But if his children all come to him, earnestly joining in one request, and he says, "Well, children, I will do as you wish," they all cry out joyfully, "Promise, father, promise!" "Yes," he says, "I promise." Then how cheerful and merry they are! They feel safe, because their father always keeps his promise. And yet, you know, even the wisest and best

earthly father might make a mistake. Sickness or accident might disable him from keeping his promise. Important business he had not foreseen might take up all his time ; and he might even forget his promise. But God never forgets ; never mistakes ; always knows what is best, and foresees all that is going to happen. So if He has promised, we may be sure that He will never break His word.

His very word of grace is strong  
As that which built the skies ;  
The voice that rolls the stars along  
Speaks all the promises.

God might, if He had pleased, have said to us, "I cannot tell you what I am going to do for you ; you must wait and see. You are ignorant, and cannot understand my reasons for what I do. You are sinful, and do not deserve that I should promise you anything. Be content, and trust all to me." And then it would have been our duty to rest content, and to say (as good old Eli said to Samuel), "It is the Lord ; let him do what seemeth him good."

Well, there are some things about which God deals thus with His children. For example, He has not promised how many years you shall live, or whether to-morrow, or next week, or next month shall bring you joy or sorrow, health or sickness. When your birthday comes your friends wish you "Many happy returns of the day ;" but they cannot say that God has promised you shall have many, or that they shall be happy. No ; these are among the things of which God says, "Wait, my children, and trust me." But all those things which are really most needful for us, and about which it is good for us to be quite certain that we shall have them, God has PROMISED. Why ? Because He wishes to teach us to trust Him. He wishes us to be full of joy and hope, like those children who say, "Father has promised ! father has promised !"

St. Paul tells us that the gospel was promised by God beforehand — "by his prophets in the holy scriptures" (Rom. i. 2). The great promise of God from the most ancient times was, that He would send a Saviour. That promise was fulfilled when the Lord Jesus came to redeem

us. And now, "This is the promise that he hath promised us, even eternal life" (1 John ii. 25).

Suppose next Sunday afternoon you try to find *six texts* about God's promises.

E. R. CONDER.

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## ECCLESIASTICAL AFFAIRS OF THE MONTH.

### A RITUALIST CONTROVERSY.

THE controversy between the two Canons Ryle and Hole on the familiar theme, "Is there a conspiracy to Romanise the Church of England?" does not throw much light on the subject nor help us to a definite answer to a question about which, in truth, there could be no difficulty if the terms were defined. Everything turns on that word "Romanise," and until there is agreement as to the sense in which it is to be received there may be endless argumentation without any approach to agreement. If to introduce or revive all kinds of anti-Protestant doctrines and practices in the Anglican Church, to regard the Reformation as a great blunder, if not a great sin, to restore the mass with such pomp and circumstance as the law will tolerate, and to strain to the uttermost any liberty which the law gives in order to bring back mediæval usages, be Romanism, then there can be little doubt of the existence of a conspiracy to Romanise the Church of England. The Confraternity of the Blessed Sacrament, the Society of the Holy Cross, to some extent the E. C. U. itself, have this object, and do not attempt to conceal it. But it is denied that this is Romanism, and undoubtedly there are some distinctive features of modern Romanism which are wanting in it. Not only is the infallibility of the Pope denied, but his authority as head of the Church is not acknowledged, and on this opposition to some of the tenets of Ultramontaniam the Ritualists base their denial of the charge. It is not worth while bandying words on such a point, for this mere logomachy may serve only to blind men to the real facts. Whatever be the verdict given on the special issue raised, Canon Ryle is unquestionably right in the warning he has given as to the process which is going on to so wide an extent and with such very grave results. The Protestant principles of the Anglican

Church, such as they are, are being undermined. Those who are engaged in the work would say that their design is to make it more Catholic. It will certainly make it more sacerdotal and more sacramental; and in the eyes of the great majority of English people that is to make it more Romish. After all, it is a very slight consolation to them to be told that even while accepting so much that dishonours the noblest traditions and holiest names of their Church the Anglican Catholics are as much opposed to the authority of the Pope as the most advanced Puritan. Perhaps, on the whole, they would be more satisfied if the Ritualists could submit to his Holiness, since in that case they might more easily reconcile themselves to the "Latin obedience," and relieve the English Church of their presence. As it is, they talk of their opposition to Rome, and are indignant at such charges as Canon Ryle has brought against them, while all the time they are leavening the country with doctrines and principles which are the very essence of Romanism.

But while we hold Canon Ryle to be substantially, though it may be not technically right—that is, that the idea which his words convey to the popular understanding is unquestionably correct—we fail to see the wisdom of such statements, unless they are to lead to some decided action. The conclusion which many would draw from a comparison of the worthy Canon's deeds with his words is either that he is not very anxious about the results of the conspiracy he so strongly denounces, or that it would not be a very serious matter in his eyes if the Church were Romanised. This conspiracy is not a thing of recent date. Its leaven has been working in the Church for nearly half a century, and each successive decade has witnessed an extension of its influence. The revival of Church life and activity, which is so marked a feature of the times, is mainly due to the untiring zeal of the party in the midst of which this conspiracy has arisen, and one of the results of this change which has come over the spirit of the Church is a decay of Evangelicalism, manifest to all unless it be the members of the old Evangelical school, and, we should think, apparent even to them. It cannot be said, therefore, that the conspiracy is contemptible from lack of spirit and force. Indeed, if it were so, it would not have

deserved the notice which Mr. Ryle has bestowed upon it. But if it be really formidable, how is it that no decisive measures are taken to stamp it out? How is it that this earnest Protestant champion is ready to defend the Establishment under which this conspiracy finds a shelter, and from which, in truth, it derives the prestige and position which constitutes its menace? Or how is that the Canon can, when the occasion offers, exhibit himself to the Church and the world in league with the abettors of this very conspiracy—if in truth they are not its main promoters—for the defence of their common interests in opposition to those who, whatever be their faults, are sturdy Protestants? We have not forgotten the "Croydon Congress," when Canon Carter, surely one of the most pronounced of these Romanisers, and Canon Ryle were linked together in vindication of the same Church. What is the world to think of all this? Or what hope is there of the maintenance of Protestant interests if its stoutest champions satisfy themselves with uttering these occasional protests against its secret enemies, while at other times they give them the benefit of their countenance and support?

The feeling which this mode of action excites in the minds of Ritualists has found strong, not to say violent, expression in a leader of "The Church Times." We need hardly disown all sympathy with the aims of that outspoken journal, and we like its temper as little as its opinions. The article of which we speak, entitled "Querk, Gammon, and Snap," is an offence not merely against Christian courtesy, but against common propriety. Unfortunately, its writers seem to mistake impudence for courage, violence for strength, and brutality for frankness, and we have a very egregious example here.

Constitutional text writers say that the sovereign of these realms is a *persona mixta*; but the most mixed person we are acquainted with is Canon Ryle. The rev. gentleman is, in truth, quite a psychological phenomenon. When Mr. Samuel Warren found it necessary for the purposes of his once famous novel, "Ten Thousand a Year," to create an attorney who should combine the greatest plausibility with the sharpest and most disreputable practices of the class of pettifoggers, it seems to have struck him that the task was impossible, and so he adopted the expedient of associating in one firm three lawyers of the varied types he wanted. But Mr. Ryle can exhibit in his own person the most apparently incompatible qualities. When he speaks at a Church Congress or other neutral gathering, he comes out as the Rev. Oily Gammon to perfection. So

taking is his general candour, his *bonhomie*, his considerateness for those who differ from him, and his air of plain, blunt English honesty, that you might think you were listening to Archdeacon Denison. But when he gets amongst his own people, the editor of the "Rock" himself could hardly make a more painful exhibition of fervent uncharity, bigotry, narrow-mindedness, and all the other faults which belong to a vicious polemic. So remarkable are the contrasts which may be found amongst his addresses, that no German critic who was without means of collateral information, would allow that they could have proceeded from the same mouth.

We can only wish for Canon Ryle's own sake that he may draw the right lesson from this very rough and unmannerly assault. It would have been as pointless as it is rude if he had not allowed his zeal for the Establishment sometimes to blind him to the dangers of Protestantism and the peril of association with its enemies. He does not get much better treatment from his brother Canon, who has the good feeling to say—

The condemnatory form of procedure by which he (Canon Ryle) commits me "to the public" may seem to him conclusive and sublime, but it does not frighten me. The venerable old dodge is worn out, and scares me no more than the growl of an ancient and toothless terrier alarms a full-grown fox.

The reply is dignified and does not lack point—

I feel much flattered by Canon Hole's comparison of myself to an "ancient and toothless terrier," and of himself to a "full-grown fox!" My old age I cannot help. Whether I am "toothless" I leave the public to judge. But I accept the Canon's comparisons, and if he is satisfied, so am I. I had much rather be a "dog" than a "fox."

To the outside world the extraordinary thing is that on other occasions the dog and the fox are found on terms of such wondrous amity.

#### THE BISHOP OF GLOUCESTER ON WAR.

THE Bishop of Gloucester seems determined that his apology (unfortunately in our last number it was misprinted "apostacy") for the episcopal vote on the war shall not be forgotten. The vote was bad, but the inability to comprehend the strength of the feeling which it has awakened in numbers of Christian minds is still worse. It was unfortunate that the vote of Christian bishops should have been given in favour of

a war from which, even if it could have been proved to be necessary, all chivalrous spirits would have been expected to shrink because of the unequal conditions on which the combat was waged ; but it is more unfortunate that this episcopal advocacy should be continued now that every plea of necessity has been swept away by the course of events. There could have been no formidable danger to our Indian empire from the petulance or sulkiness, or even from the avowed hostility of a prince whose resources have proved so unequal even to the defence of his own dominions. Russia cannot have had any very subtle designs of employing him as an instrument for endangering our position, seeing that she has at once left him to the fate which his resistance to our wishes has provoked. Yet the bishop still writes as though the cry of "danger to India" was a serious one, and was a sufficient justification for a wanton aggression upon a prince who had not the power, even if he had the will (of which, as yet, there is not any evidence), to do us injury. Of all the pleas on behalf of a war which is to be condemned alike on the grounds of righteousness, of policy, and of chivalry, whose victories bring no glory, and whose mode of dealing with the unhappy people, whose only sin was that they defended their country and their home, shock every feeling of humanity, most offensive is that which introduces the sacred name of religion. Sir Henry Havelock was one of the first to err in this respect, but he is an Indian officer, and some excuse may be made for a momentary outburst of sentiment which has never been repeated. Bishop Ellicott's suggestion, that the war was necessary in order to preserve for India the blessing of our Christian teaching, was more deliberate ; and after an interval for reflection, which ought to have been helped by the fuller knowledge since obtained of the facts, he still adheres to his original opinion. We deeply regret it for the bishop's own sake, but still more for the sake of the religion of which he is a distinguished minister. Writing to the Liverpool Peace Society, he says :—

The differences between us are, I fear, too fundamental to make argument profitable, or, perhaps, even possible. War I believe to be an element in the Divine government of this present world, and, under certain circumstances, to be just and justifiable. Such circumstances I conscientiously believe to be present in this particular case. Regarding England as hav-



ing become the trustee of India and of Indian interests, spiritual and material, I believe this war to be a trust war, necessitated by a due consideration for the best interests of that country as well as our own, and undertaken under motives of distinct ethical validity. To you, probably, all such opinions appear to be utterly untenable. Be it so. We must, I fear, agree to differ.

This is very fine, and his lordship may suppose it will end all controversy. But in our judgment—and we know it is shared by multitudes—it is nothing short of a calamity that a Christian prelate should be found taking such a position, especially when that defence of the war is not accompanied by a solitary word in condemnation of the equivocal diplomacy—to use no stronger term—by which it was preceded. We know of distinguished Churchmen who regard the episcopal action as a singular misfortune for the Establishment. For ourselves, we could welcome this fresh evidence of the injurious influence which their relation to the State exercises upon the clergy, and especially upon the higher dignitaries of the Church, were it not that religion itself suffers from the fact, that in the pulpits of the national Church there is hardly a voice raised against a national sin.

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### OUR SUNDAY-SCHOOLS.

#### BRIEF NOTES ON THE INTERNATIONAL SERIES OF LESSONS FOR 1879.

FEBRUARY 2.

*The Reading of the Law.—Nehemiah viii.*

THE repairing of the walls and fortifications of Jerusalem being finished, and the people settled in their several cities and villages, according to their tribes or father's houses, on the approach of the seventh month, Tishri—October—the sacred month, B.C. 443, they assembled together in Jerusalem. The first day of the seventh month was the first day of the civil year, and was ushered in with the sound of the silver trumpets (Lev. xxiii. 23-25; Num. xxix. 1-6). **The street** was the open place or square. **The water-gate** seems to have been, according to the discoveries of Captain Warren, one on the southern side of the temple leading from the inner to the outer enclosure, and to the great cisterns which have been found to the south of the Haram. **Ezra the scribe, priest** (Ezra vii. 6), a ready scribe. 1. King's remembrancer, and 2. a wise expositor. **Bring the book of the Law of Moses.** This was commanded to be done at the Feast of Tabernacles of the year of release, i.e., every seventh year. In this new beginning it was wise to seek knowledge of God's will. **The Torah of Moses**, which we translate **the Law**, is always attributed to him as author both in the

Old Testament and by Christ and His apostles. Evidently it had not been lost during the captivity. 2. **All that could hear with understanding**—having discernment in hearing. The educated younger portion of the new community are included. 3. **From morning until midday**, literally, "from the light until half the day." And those that could understand—the intelligent. **Attentive ears to the book** pictures the earnestness of their interest in the reading; they had ears for no other sounds. 4. **A pulpit of wood**—a tribune or lofty platform, and capacious enough for several readers. 5. **Stood up**—as servants, to hear the commands of the Lord. 6. **Ezra blessed the Lord**—invoked the blessing of Jehovah, the great God (Chron. xxix. 10–13). The people answered Amen, Amen, lifting up their hands, and they bowed their heads and stooped down to Jehovah, the faces to the ground. Prayer and the reading of the Word of God should be conjoined. 8. **Read distinctly, gave the sense, caused to understand the reading**—probably translation into the Chaldaic dialect of unfamiliar Hebrew words; and then the interpretation and exposition of the sacred text. 9, 10. **Nehemiah the Tirshatha**. The empire was divided into provinces which were subdivided into districts administered by *pechoth* or governors. The Tirshatha was probably the viceroy or supreme governor of a province, having both civil and military authority. The title may be the equivalent of "dread sovereign." In Esther viii. 9, the provincial rulers are styled "lieutenants, deputies, and rulers or princes." Probably the lieutenant was the Tirshatha. **The joy of the Lord is your strength**. The characteristic of the Old Testament services was joyous gladness. The high priest forbidden to wear the signs of mourning. He who stands nearest to God is to be a creator of joy in other hearts. **Strength** means here a fortress or fortified place. It suggests the defensive moral influence of joyous religion. 13. **To understand the words of the law**. To understand, here is to study more closely both the text and meaning than was possible in a mixed, popular assembly. 14. **Dwell in booths in the feast of the seventh month—the Feast of Tabernacles** (Lev. xxiii. 34–43). 15. **And that they should publish and proclaim in all their cities, and in Jerusalem, saying**. Two sentences are here run into one. The former verse should end with *their cities* (Lev. xxiii. 4). Verse 15 should begin, **Therefore, in Jerusalem they made proclamation, i.e., on the second day of the month; and all was ready upon the fifteenth**. **Pine branches**—literally, branches of the tree of fatness. The word occurs three times, and is translated differently in each: 1 Kings vi. 23; Isaiah xli. 19; and here. Isaiah distinguishes it from the pine and fir, as here it is distinguished from the olive. It was most likely the narrow-leaved oleaster, from which was extracted Jeremiah's famous balm of Gilead. **Palm branches**—Tamar, the date-palm. **Branches of thick trees**—those of interlacing, tangled branches. (Compare Lev. xxiii. 40). 16. **The street of the gate of Ephraim**. Four hundred cubits from the corner gate. It had an open square near it. It was between the broad wall and the old gate. The main northern road to the Ephraimite territory led through it. It was not rebuilt by Nehemiah. 17. **For since the days of Jeshua**—not to be taken literally, as though under David and the kings, the Feast of Tabernacles had not been observed; but as an exclamation of pleasure. **Surely! since the days of Jeshua, the son of Nun, had not done in this manner** the children of Israel (1 Kings viii. 2–65; 2 Chron. vii. 9). 18. **A solemn assembly according unto the manner**. "The last day, the great day of the feast." It was one of special festivity; a day of restraint because work was specially prohibited, and because it *shut up* or *closed* the whole of the engagements of the holy week. The manner is the prescribed ordinance.

SUGGESTIONS FOR LESSONS.—1. The necessity and value of a Divine revelation  
2. Our duty in relation to it. 3. Everything in life to be sanctified by the

word of God and prayer. 4. The joyous gladness of revealed godliness and covenanted mercy. 5. The Man of sorrows anointed with the oil of gladness above His fellows. 6. Depression of mind and sadness of heart render efficiency and victorious ongoing impossible. 7. The connection between religious festivity and the care of the poor (James i. 27). 8. The heavenly antitype of the earthly Feast of Tabernacles (Rev. vii. 9-17).

## FEBRUARY 9.

*Nehemiah's Reformations.*—Nehemiah xiii. 10-22.

The moral influences of the Babylonian life upon the Jews, and those of the Assyrian life upon the Israelites, could not be easily eradicated. Serious evils became apparent after the restoration. Nehemiah set himself to correct them. Two of his attempted reformations form the subject of this lesson. **The first was ecclesiastical.** After finishing the first period of his governor-generalship in Jerusalem, which lasted twelve years, he returned to the court of Artaxerxes Longimanus, B.C. 432-31. After certain days, which may mean a year, he received a fresh appointment to the office of viceroy, or governor-general. The events here enumerated date therefore from B.C. 431-30. Having caused a separation to be made between the chosen people and the mixed multitude, and expelled Tobiah from his unauthorized residence within the temple precincts, he found that the Levites had deserted the house and service of the Lord. 10. **The portions of the Levites had not been given them.** The Levitical assistants of the priesthood for their work, *i.e.*, the services of the temple, had assigned them the tithes and first-fruits instead of their inheritance in the land (Num. xviii. 20-24; Neh. xii. 47). When these were withheld they were left destitute, and they departed to the Levitical cities and villages, and endeavoured to gain enough for subsistence by labouring in the fields and vineyards. 11. **The rulers**—the word used describes Babylonian or Persian deputies or prefects, subordinate rulers. They may, however, have been Jewish heads of fathers' houses and tribes. A suggestive remonstrance: **Why is the house of God forsaken?** It is questionable whether the desertion of the appointed Divine service for merely pecuniary reasons can be justified. Years afterwards this same kind of robbery of God was denounced (Malachi iii. 8-10). **Set them in their place**—literally, stood them in their standing (2 Chron. xxx. 16; xxxv. 10). 12. **All Judah**—the whole community, including the Israelites, brought the **tithe of the corn, the new wine, and the oil unto the treasures**, *i.e.*, store-chambers within the temple precincts. 13. **Treasurers over the treasures**—store-keepers over the stores or storehouses. A **priest**, superintendent; a **scribe**, secretary; and a **Levite**. **Next to them**—literally, at their hands, as their labourers. **Counted faithful**—the moral qualification for office. 14. **Remember me . . . for the offices**—*i.e.*, rites, usages, and appointed duties. Men may celebrate the grace of God which has prompted the service of love; but over-developed self-consciousness is a blot upon even the most worthy service.

**The Second Reformation.**—Sabbath desecration was general. It is said that their Chaldean masters made them disregard the sabbath during the captivity. This is by no means certain. Their religious calendar has been discovered; and not only is the year divided into months, but the seventh days are marked as days of rest. Human cupidity and irreligious faithlessness are sufficient to account for such degeneracy. 15. **Saw I in Judah**—*i.e.*, in the country districts outside the city. Labour in the fields and vineyards, and trading in the city streets and markets, had become customary. **And I testified in the day**—and I chided, or reproved them on account of the day. 16. **There dwelt men of**

**Tyre.** That a colony of Tyrian traders had settled in Jerusalem is uncertain. A temporary residence may be all that is meant. 17, 18. **I contended with the nobles.** To contend is, literally, to pluck out the hair. It was considered a deep disgrace. In verse 25 the same idea occurs, but the word there used means to make bald, which was sometimes done by shaving, to degrade a criminal. The phrase here may be a strong metaphor for stern reproof and condemnation. **Nobles**—men in the higher ranks of life, not the rulers of verse 11. **Did not your fathers thus?** (Jeremiah xvii. 19-27). 19. **Began to be dark before the sabbath**—in the overshadowing before sunset. **Dark** here means to be shaded or dusky in any degree. It was the gloaming before the sun went down. His own servants, as in chap. iv. 23, on whom he could thoroughly rely. The gates were closed against merchandise, but opened as necessity required for the ingress and egress of the inhabitants. 20. **The merchants, traffickers, and sellers lodged without Jerusalem.** 21. **I testified against them**—as in verse 15. **I will lay hands on you**—i.e., drive you away by force. 22. Should cleanse themselves (Num. viii. 5-22). This was preliminary to the actual discharge of official duty. **Remember me . . . according to the greatness of Thy mercy.** Greatness is here unspeakable abundance, and mercy is grace. This is the true basis of all earnest supplication and devout life.

**SUGGESTIONS FOR LESSONS.** 1. The law of true reformation. The one true heart living in the midst of the degenerate, and by force of character compelling new life. The leaven hid in the measures of meal. 2. The ministry of holy indignation. 3. Wisdom and prudence united with true principle. 4. A mercenary spirit fatal to any true nobility of religious life, especially in that religion whose law is self-sacrifice, and whose sign the Cross. 5. Rest as essential to man as work. 6. The sacred memorials and obligations of the Lord's day more touching and binding than the old sabbatic command. 7. We and our works need alike to be "commended to the grace of God."

## FEBRUARY 16.

*The Life, Character, and Destiny of the Godly and Ungodly.*—Psalm i.

Revealed religion is full of song. Its natural language is rhythmical and melodious. It creates harmony within the spirit which pours itself out in musical speech. Song belongs essentially to the Old and New Testament life as to that of no other form of religion. And the first word of the old Psalter, as that of the Saviour's sermon on the mount, is blessedness. Blessedness—that which grows up from Divine roots within. 1. **Blessed is the man**—O the blessedness! The word is plural, expressing not less its manifold fulness than its completeness and perfection. The negative characteristics appear first with the mental contrast suggested. He has not walked in the counsel of the wicked, and has not stood in the way of sinners, and has not sat in the seat of scorners. The three perfects—walked, stood, sat—are expressive of three stages of life or degrees of immorality. **Walking** describes voluntary and responsible activity, **Standing**—loitering or lingering—expresses the formation of a habit. **Sitting**—a still more advanced stage, in which habit is fixed and indurated. Both the active and the passive nature are saturated with enmity. The character is depraved through and through. There is a like correspondence in the descriptive nouns. The **wicked** are the disorderly, the troubled (Isa. lvii. 20); those who have cast off the restraints of Divine law and moral sense. **Sinners** are those who have missed the mark at which true men aim, wandered from the right way, stumbled in the true path. **Scorners** are mockers who have become reckless. It expresses ridicule; the contempt of sacred things—Divine

revelation as well as moral laws. The counsel of the wicked is their advice, customs, modes of thought and modes of life. 2. **But rather his delight is in the law of Jehovah.** Law is the principle and aim of life divinely revealed and shown. It includes instruction, doctrine, as well as moral guidance. Delight is desire, ardent pursuit, and choice. The whole nature is joyously consecrated to it. **Meditate**—lit., *will he meditate*. This is the bent and direction of his striving. The strict meaning of the word is *responsive utterance*, as of a harp when struck. He will speak to himself softly the words that God speaks to him. So they will become a part of his own life, and he will do them. **Day and night**—continually, habitually. 3. **As a tree planted by the rivers of waters.** This opens out the fulness of the blessedness. He is **planted firmly**—stability is meant. The plurals express the fulness of the stream or many streams. An inexhaustible supply of Divine grace and power nourishing the inner principles of life. **Fruit in season, and leaf shall not fade.** The green foliage shows that of the water of Divine life has been turned into sap and strength. "The fruit is an emblem of works which gradually ripen," according to the times, and provide maintenance and joy for other lives. **Shall prosper**—carry through to a successful issue. Perseverance in the divinely prompted way of life. 4. **Not so the wicked.** They are like the chaff, i.e., lack life, strength, fruit, stability. 5. **Shall not stand in the judgment**—*stand up*, abide the tests of the judgment. Without moral backbone they cannot stand erect or meet the Divine claims upon them. Idea is of constant moral failure and disgrace. Morally worthless, the course of history will prove them so. Every day is a day of Divine judgment both of men and nations. **And sinners in the congregation of the righteous.** There is a Divine unity of the good from which the wicked are eternally separated by the moral oppositions of character (2 Cor. vi. 14-18). 6. **For Jehovah is knowing the way of the righteous.** The knowledge here is that of love, sympathy, and approval. He enters into all their experiences with a fellow-feeling. **Perish.** The word means to wander, lose one's self, lose the way. The idea is of an activity baffled, hopeless, worthless, resultless. The battle ends in utter defeat. No man can win success in fighting against God.

**SUGGESTIONS FOR LESSONS.** 1. The contrasts of character and life. 2. The conditions of spiritual growth and success. 3. The nobility of true goodness. 4. The preciousness of Divine sympathy and approval (Job xvi. 19). 5. The dangers involved in the beginnings of sin. 6. Who owe most to grace? Do not those who have been *prevented* from walking in the counsels of the wicked?

#### FEBRUARY 23.

*The Kingdom of God and His Christ.—Psalm ii.*

1. **Why do the heathen rage?** The question expresses astonishment, derision, and the utter hopelessness of the attempt. **Heathen**—all other nations besides Israel. **Rage**—assemble in crowds, murmuring ominously and resentfully, preparatory to actual outbreak. **The people imagine**—meditate, as in Psalm i. 2; perhaps, *mutter to themselves*. **A vain thing**—vanity, emptiness. 2. **Set themselves, take counsel**—array themselves in opposition, and lean or rest on the arm, as men do when reclining on a couch or cushion, they put their heads together, and take secret counsel; conspire. **Against His anointed**—His Messiah. This may be done by unprincipled rulers adopting a policy unjust, inhuman, and adverse to freedom and progress. 3. The result of the deliberations of the conspirators: **break their bands, and cast their cords**—the restraints of the Divine law and purpose (Jer. xxxi. 18; Matt. xi. 29, 30). 4. **He that sitteth in the heavens**—enthroned. "Heaven is my throne." The

Lord—not Jehovah here, but Adonai, God the ruler and judge. **Laugh**—have them in derision—the quiet contempt of security followed by the mockery of scorn, and the outbreak of anger and wrath in word and deed. 5. **Speak to them in His wrath and vex in sore displeasure**—literally, in His excited breathing, and in His heat, or kindling. The anger of God is His holy and necessary opposition to every kind and degree of evil. It is also the burning of His love, which kindles what is opposed to itself in the estranged human heart. So here the vehemence of the Divine opposition to sin, and love of the sinner, move Him to the proclamation of the Redeemer and the redemptive kingdom and triumph. 6. **Yet have I set**—literally, And I have anointed—**my King upon Zion, the mountain of My holiness.** The moral perfection of Jehovah underlies the purpose of grace to establish men in holiness. 7. **I will declare for a statute or decree, Jehovah said to me, Thou, My Son, I, to-day, have begotten Thee.** The Divine royalty of Messiah is the subject of the Divine decree. He is thus constituted and declared to be the Redeemer. The Divine Sonship and the redemption cannot be separated. The one grows out of the other. 8. **Ask, and I will give the heathen (as in Ver. 1), Thy inheritance, and Thy possession the ends of the earth**—*i.e.*, all the earth. It shall be His by right, and shall become His by actual holding and enjoyment (1 Cor. xv. 24–28; Rev. xi. 15). 9. **A rod of iron; dash in pieces, like a potter's vessel.** The rod of iron is the shepherd's rod of Psalm xxiii. 4, and Micah vii. 14. Septuagint: "Thou shalt tend them—*i.e.*, rule them as a shepherd." **Dash** is to scatter the confederated peoples and kings—to bring their purposes of enmity to nought (Verses 1, 2). *The practical application*:—10–12. **Be wise. Be instructed. Serve with fear. Rejoice with trembling. Kiss the Son. Wise** means both intelligent and prudent. **Instructed** is admonished or disciplined. **Fear** is reverence, not dread. **Trembling** is the holy rapture of exulting gladness in the triumphs of the King. **To kiss** is to do homage (1 Sam. x. 1). **Lest**—before. **Perish from**—there is no *from* in the text: lest ye lose the way. **When His wrath is kindled but a little**—for His anger might kindle after a little. **Blessed—O the blessings of all trusting in Him!** **Trusting**—fleeing to, making their refuge in Him.

**SUGGESTIONS FOR LESSONS.** 1. The bitterness and determination of human enmity against God. 2. The graciousness of the redemptive purpose. 3. The glory of the redemptive power in the person of Jesus Christ. 4. Only a Divine Redeemer can save. 5. The Redeemer is King and Lord of all. 6. The future belongs to Christ. 7. The certainty of His universal triumph and the defeat of His foes. 8. Present submission is the duty of all. 9. Those who help on the triumph will share the glory.

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## CURRENT LITERATURE.

*Through Asiatic Turkey. Bombay to the Bosphorus.* By GRATTAN GEARY, Editor of "The Times of India." Two Vols. (Sampson Low and Co.) This book, which we briefly described in our last, is in many respects eminently instructive; and, greatly as we differ from it views, a book much needed, and likely to be very useful at the present time. Like many Anglo-Indians, the author is disposed to regard Great Britain as a dependency of the Indian empire instead of dealing with India as being, after all, only the most important province of our dominions. It is well that we should have an opportunity of learning all that Anglo-

Indians feel. Their estimate of our duty to India is one which will never be accepted by Englishmen except in a time of special excitement. We hold India, and having come into possession, are bound to retain it, until the interests of the people can be better promoted by our withdrawal than by the continuance of our rule. But the idea that England must shape her foreign policy with a single eye to Indian interests, or, to put it even more exactly, to the supposed perils with which those interests are menaced by Russian ambition; that she must be prepared for any cost, whether of a material kind or of her national character for justice which the policy would entail; that she must not scruple to deal with any independent powers who may stand in her way after the fashion which has been adopted towards the Ameer of Afghanistan, is one that can be seriously entertained only by those who have allowed their minds to be so possessed by the one object that they have lost the capacity for measuring its relative proportion. For the present this class of thinkers enjoys special advantages, of which they are not slow to avail themselves, in order to urge their views upon a people influenced by two apparently contrary feelings—a miserable Chauvinism on the one hand, and a still more wretched dread of Russia on the other. It is a pitiable thing to see a great people thus deficient in that calm confidence which is the surest evidence of strength, and blustering in the spirit of the music hall “Jingo” song, in order to convince the world that Great Britain is not afraid, but is ready for any one who chooses to come on and enter on a fight. The mood is one which we feel assured cannot last long. Braggarts and Chauvinists we shall always have, but it is impossible they can long exercise that influence which unfortunately they have wielded for the last eighteen months. At the beginning of the war between Russia and Turkey, a sagacious foreign observer said it would be very difficult to keep this country quiet, and the event has fulfilled the forecast. But it is clear that the feeling which became much stronger after the crossing of the Balkans by the Russians is subsiding, and the chief anxiety of a journal like “The Times,” which did so much to encourage it, is now to treat all these questions of foreign policy as belonging to a dead past. The suggestion carries absurdity on the face of it, but it is indicative of a change of sentiment, which will cause the views set forth by our author in these volumes to meet a very different reception from that which would have been accorded to them in the height of the anti-Russian excitement.

The book has, nevertheless, its own distinctive value. Whatever be our judgment as to the policy advocated, we feel that we may put confidence in the statements made. Mr. Grattan Geary knew how to make good use of the opportunities for seeing the country, and ascertaining the condition of the people; and his account may be the more readily accepted as trustworthy, since assuredly it is not likely to commend his views to the acceptance of sober-minded Englishmen. His graphic pictures should help to disabuse any minds which may still cling to the hope that the protectorate of Asia Minor is likely to bring any profit to this country, or that its duties can be fulfilled except at a very heavy cost. We did not need to be told that the rich provinces held by the Turks in Asia might, under wise management, yield very large returns, but it is equally certain that



the evil effects of centuries of misgovernment cannot all at once be removed, or indeed removed at all. Desolation reigns in vast regions whose capabilities are almost unequalled. Want of roads and, still worse, the absence of any feeling of security prevent the proper development of the trade of the country. The lack of wisdom and strength in the central administration has neutralized the good qualities of the natives, and thrown away the benefit which ought to have been derived from their proved capacities for self-government. On this point the information given by our author is interesting, and to many of our readers will be new. There is a strong democratic sentiment in these provinces; the people have high conceptions of their own rights; and their local institutions have done more in the way of their political education than is generally understood. The government commands little or no respect; the officials are venal and inefficient and, where there is opportunity, oppressive, and there is no steady control exercised from above; grumbling is universal, and in the judgment of Mr. Geary, the people are "becoming ripe for a great social and political advance upon the existing state of things." But as yet there is no enlightened public opinion and, in the absence of the newspaper, no means of creating it. "There is a small news-sheet, in Arabic, published by the government in Baghdad, but it has no circulation, and no influence. Even if it had both, a government organ printed in a government office would be too well-mannered to point out the shortcomings of *mollah* or *pasha*." Hence a course of shameless injustice and gross corruption, of which our author gives some striking illustrations, is carried on with impunity. Some of the institutions, such as the local councils, appear to be in advance of the people, but the people are certainly in advance of the government. It appears that many of them are eager for change, and more than once our author "was asked confidentially by good Mohammedans why England did not come and take possession of the country, and keep it from the Russians." Mr. Geary is keen-sighted enough to see that annexation would not be possible without a tedious war, and, as he very truly observes, "our ambition does not lie in that way."

It is not easy, however, to understand how we are to interfere effectually for the improvement of the country without assuming more power than the protectorate gives us, or indeed without taking it absolutely under our control. When Mr. Geary wrote he was sanguine as to the results of the Anglo-Turkish Convention. He had seen the great changes which are even now being accomplished in the districts around Bussorah, Baghdad, and Smyrna, and he felt that if encouragements were given to the employment of capital and the extension of trade by the establishment of a better system of administration, the same results might be realized all over the whole of Asiatic Turkey. The proposed reforms were not all that he desired, but he hoped much from them. "European inspectors will superintend the collection of revenues, the administration of justice, and the working of a proper system of police, and the *gendarmerie* is to be officered by Europeans. No provision is here made for the construction of roads and other public works, essential to the development of the vast resources of the country. Still all the more glaring abuses which have retarded the progress of Asiatic Turkey will, no doubt, be eradicated, if the moderate programme decided upon be honestly and



energetically carried out." The programme is certainly moderate enough, especially if we compare it with that marvellous picture of the blessings which were to follow from English intervention as drawn by Lord Sandon in one of the debates of last session. But he must be sanguine indeed who believes now that even this promise will be fulfilled, and still more that by so modest a reform the "glaring abuses" of Turkish administration will be swept away. But the truth is, the pashas will not part with the power and the opportunities for self-aggrandisement which the present system gives them, as easily as is assumed. They are ready enough to shelter themselves under British protection, but to accept British advice, or to submit to British supervision, is a very different matter. They fancy themselves masters of the situation—an impression which such a book as this is well calculated to confirm—and they are not likely to abandon their vantage ground. They are told that the maintenance of the Ottoman rule is necessary if Russia is to be kept out of Asia Minor, and that this is essential to the retention of British India. They would be lacking in that astuteness which both friend and foe ascribe to them if they did not draw the inference which is so obviously suggested, and conduct themselves as men who have more to give than to receive, and are entitled to dictate the terms on which they will render a service which is quite as important for British interests as for their own.

Mr. Grattan Geary is an advocate for a bold policy, and we advise those who are enamoured of it to study his book, if they wish to understand what it means and how much it is likely to cost. A considerable part of the first volume is devoted to Persia, under the idea that in that country we shall find another point of contact and struggle with Russia. "Behind the Turkish question a Persian question looms in the near future." This is alarming. We have had trouble enough with Turkey, and if we are to carry out the ideas here set forth—to maintain the authority of the Porte, to help in the training of an efficient civil service, to take our share in the construction of a railway through the Euphrates Valley, and, in general, to become the great instrument in the regeneration of the provinces which we must help to defend but not to rule—still heavier tasks await us. But if when we have made ourselves secure against Russian aggression on the Turkish side, we are next to undertake to deal with Persia, there are few who will not begin to have a suspicion that, great as our resources may be, we have entered upon a work to which they will be unequal. Our Anglo-Indian friends, in truth, are in danger of breaking down their own case by stating it too strongly. First, they represent Russian designs and the dangers with which they menace us on every side until we begin at last to wonder whether they can ever have taken into account the possibilities of an empire thus widely extended, and without any real strength, maintaining its unity. They talk as though Russia were omnipotent, and it were our duty to prepare ourselves to meet her at every point. We have no doubt that the estimate of Russian strength is not only enormously exaggerated, but is altogether a delusion. But were it otherwise, and had Russia the craft and the strength so freely attributed to her, we must confess that England would be very foolish to enter on so unequal a contest.

But our dissent from the policy which Mr. Grattan Geary advocates does not prevent our enjoyment of his book. It is a rich mine full of valuable information. The author is not merely a dashing rider or a reckless adventurer, but he is a careful inquirer. Some of his sketches of personal experience—as, for example, his long ride from Aleppo to Alexandretta—are full of spirit and interest, and we have sufficient of lively incident to keep up the attention of the reader throughout. We hope that he may awaken an interest in the neglected provinces of which he treats, that may lead to enterprises which may help to redeem the land from barrenness and the people from the degradation to which the bad government of unwise and unjust rulers has subjected them. But whether or not this be so; whether the professed interest of certain classes among us in the improvement of Turkey prove to be mere bluster or embody itself in practical measures to provide the best barrier to Russian encroachments in a contented and industrious people, Mr. Grattan Geary, at least, has done good service by this graphic and striking picture of countries and peoples which, on various accounts, must always have a strong hold upon the sympathy of the civilized world.

*Songs of the Hebrew Poets in English Verse.* By Rev. JOHN BENTHALL, M.A., Vicar of Willen. Songs illustrating the Life of David. (London: Sampson Low, Marston, Searle, and Rivington.) This book reminds us of a criticism on a sermon read in a homiletical class at college. "You have chosen an excellent text" was the suggestive remark of the tutor upon an elaborate discourse which had been read by one of his students, Mr. Benthall has certainly got a good idea. His object is to show that the psalms contained in the volume "may be so arranged as to illustrate the life of David from his anointing by Samuel to his death, and that they give a faithful picture of his character." This notion of interweaving the songs into the story of the life is the true one, and if well carried out, would greatly enhance the interest of both the narrative and the psalms. But Mr. Benthall has spoiled the work by his attempt to render the psalms into English verse. We give him all credit for his diligence as a student; we admire the care with which he has linked the incidents of David's history with the record of his experiences in song; we recognize the value of his suggestion as to the "Selah psalms." But this poetic (?) translation, after the style of the old Scotch and English versions, is nothing short of a dishonour to the glorious compositions they travesty. Here is one specimen—

At evening they return, aloud they cry  
Like howling dogs around the walls they go.  
Swords are within their lips, for "who is nigh?"  
They say, "Who doth us hear? Yea, who shall know?"

There are worse verses than this, and there are better. But we should be at a loss to find a single song with a true poetic ring about it.

*Life and Letters of James Hinton.* Edited by ELLICE HOPKINS. Second Edition. (C. Kegan Paul.) A charming biography of a very remarkable man. The fact that it has reached a second edition is the best

evidence of the intrinsic merits of the work. For it owes none of its success to the popularity of its subject. James Hinton, indeed, was only known to a comparatively limited circle during his lifetime. He was an eminent aurist, and had the professional fame which this implies. His remarkable books on "Man and his Dwelling-place," and the "Mystery of Pain," revealed him as a man of rare genius, but only his more intimate acquaintances could have even an approximate conception of the brilliancy of his intellect and the largeness of his heart. The biography before us first made him known to the world, and the appreciative reception which it has met is a high testimony both as to the attractiveness of the man and to the ability with which the devoted friend, who has given the world this portraiture of him, has executed her work. Sir William Gull has written a brief introduction to the book, which is valuable, not only because of his testimony to the high character of his friend, but because of the key which it gives to a right understanding of Hinton's intellectual and moral characteristics. He was not "a man of science but a philosopher," with a strong conviction as to the "deception of the phenomenal." "He felt himself to be an interpreter of nature; not in the Baconian sense, by the collection and arrangement of facts, the sequences of causes and effects, but like the Hebrew seer of old, penetrating through appearances to their central causes." The same spirit appears in all his views of moral and social questions, and inspired that intense sympathy with the neglected, the outcast, and the suffering which expressed itself in his view of altruism. The inner life of such a man is an eminently instructive study, and we have here the amplest material for pursuing it with intelligence and profit. The incidents of his career, though not without interest, might be soon told, for as Sir William Gull says, "his life was not so full of incident as it was full of thought." He early abandoned a profession in which he had achieved great success, in order that he might devote himself to more congenial pursuits. "Our profession" (says the eminent physician already quoted) "is proud of his name. The work he did in it was well done, and by it he laid the stepping-stone for others to advance upon." But it was the smaller part of his work, and the charm of this book is that it takes us into the inner region of his thought and feeling. His letters are exquisite, true revelations of himself in all the freedom and freshness of his thinking, in all the tenderness and simplicity of his heart. They deal with the great variety of themes on which he delighted to speculate, and it may be truly said that there is no subject which they touch that they do not invest with new beauty, and which they do not present in some unexpected and instructive aspect.

*Classic Preachers of the English Church.* Lectures delivered in St. James's Church, in 1878. Second Series. (London: John Murray.) This volume has its own merits, but it cannot be said to compare advantageously with its predecessor. The lecturers are, as a whole, quite equal to those of the first series, for the Bishops of Ely and Derry and Canon Barry need not fear comparison even with the able men who preceded them. But they are at an obvious disadvantage from the fact that theirs is a "second" series, and that the first had appropriated most of the best known names of the Anglican pulpit. Donne, Barrow, South and Butler,

Wilson and Beveridge, occupy a position to which only Jeremy Taylor and Tillotson, among the preachers to whom the volume is devoted, can aspire. About most of those in the former series also there is a distinctiveness which is not so apparent in every instance. When Donne is described as the "poet preacher," or Butler as the "ethical" preacher, we recognize at once the felicity of the epithet, and the truth of the conception it gives of the man. But this does not impress us so strongly in the present volume. It is, indeed, a task of no slight difficulty to characterize preachers by a solitary phrase, and the difficulty increases as the number extends. While thus noting the difference between these two volumes, we are not the less sensible of the interest and value of the present series. The plan of exhibiting in this manner the prominent characteristics of great preachers of the past, and some of the salient features of the message they delivered, is one that has many recommendations. Very much, of course, depends on the manner in which it is executed, but the selection of authors here seems to us extremely felicitous. Canon Barry especially was eminently fitted to describe "Jeremy Taylor," and he has succeeded all the better because of the modesty with which he limited the work that he assigned to himself. Mr. Warburton is not less successful in his efforts to give us a true portraiture of Bishop Bull, both as a man and as a preacher. The Bishop of Derry has a less popular subject in Sanderson, but we need scarcely say that his own genius invests it with interest.

*Within Sound of the Sea.* Two Vols. By the Author of "Blue Roses." (C. Kegan Paul and Co.) This is not one of the ordinary style of novels. The heroine of the story, if such she can be called, is a simple-minded, true, loving girl who has no distinguished part to play, but does her humble work with a quiet faithfulness and diligence, bearing her cross meekly, and at last finds rest in a happiness of a very unromantic, but, it may be hoped, real character. The hero is a true man, though not of the type which novelists admire. A clergyman of the Scotch Church, his lot is to lead a comparatively obscure life in a Highland parish, and even that life, such as it is, has been darkened and, in a large measure, blighted by the sorrows of an only sister, whose reason has been unsettled by a misplaced and unfortunate attachment, and who is left as a burden on her noble-minded and much-enduring brother. There is not much that is promising to devourers of three-volume novels in the story of such a life, but the book has a simple beauty, a true pathos, and a graphic realism which command the attention and sympathy of the reader. It is, as the writer tells, nothing more than a "homely little drama," but it has, nevertheless, a charm which is not often found in more pretentious works. We take it up as a picture of village life, and are interested in the various characters to whom we are introduced. Some of these are sketched with considerable art, and are very true to life. Christie Blake, with her strange but characteristic ideas of religion, and her untiring pursuit of the minister's man, is a capital portrait. When speaking to her young master she says: "On the very Lord's Day I hear you speaking to your sister o' pents and pencils. It gives me a glonf (blow) to hear ye. The only need that a Christian man can have o' a *kelevine* (pencil) on the Sawbith is to

pit doon the heads o' the discoorse. The minister does no gie us as many heads as a body could wish, but, honest man, as he just does his best, we'll excuse." This little speech shows that the writer has carefully observed Highland peculiarities, and is able to reproduce them with not a little cleverness. Some touches of this kind scattered up and down in the story are very effective. But the delineation of character is admirable everywhere. Dr. Robert Fairlie, the sceptical young doctor, so full of high thoughts, and apparently so noble, who yet forsakes the girl whom he has taught to love him, is a true and telling sketch. It is a proof of the power of the authoress that we are interested throughout in the unexciting lives of very ordinary individuals.

*Religion in England under Queen Anne and the Georges, 1702-1800.* By JOHN STOUGHTON, D.D. Two Vols. (Hodder and Stoughton.) This is another addition to Dr. Stoughton's admirable series of works on ecclesiastical history. The period which is covered is one which is of great interest, and which is perhaps less understood than the more stirring times by which it was preceded. Dr. Stoughton has treated it with his usual care and impartiality. The book bears the marks of considerable research, and is written with that clearness of style, sympathetic appreciation of the different characters and parties, and generous desire to deal as tenderly as possible even with those whom he is compelled to condemn, which are characteristic of the author. A more extended and critical notice of the work we reserve for a future number.

*Practical Theology. A Manual for Theological Students.* By PROFESSOR J. J. VAN OOSTERZEE, D.D. Translated by MAURICE J. EVANS, B.A. (Hodder and Stoughton.) The title of this book is not very happy, inasmuch as it fails to give a correct idea of the actual scope of the work, and of its great value to the class for whom it is specially designed. This treatise covers the whole of the ground filled by Blunt's instructive volume on the duties of the parish priest, but does it in a more scientific manner and on a much larger scale. It is, in truth, a manual for the work either of the student or of the pastor—a guide to his reading, an instructor as to modes and styles of preaching, a wise counsellor as to his specially ministerial duties. The work includes the whole range of what we have been accustomed to describe as homiletical and pastoral theology. Like everything that the Germans do, its idea is worked out with great thoroughness. It is a perfect repertory of information, and a storehouse of useful hints and suggestions. The book is one which we can heartily commend to all students for the ministry, and ought to have a large circulation amongst them.

*Ephraim and Helah. A Story of the Exodus.* By EDWIN HODDER. (Hodder and Stoughton.) This is an interesting story in which the incidents of a fictitious narrative are interwoven with the events of the Exodus. Mr. Hodder has undertaken a difficult task, but, it is fair to add, has executed it with judgment, ability, and right feeling.

*Pointed Papers for the Christian Life.* By THEODORE L. CUYLER, D.D. (Hodder and Stoughton.) This is a book which thoroughly answers to its title. It consists of a series of counsels for the Christian life, short, pithy, earnest, and practical.

ERRATUM.—By the accidental omission of the words “and others” after “German” in the notice of the “New Testament Commentary for English Readers” in our last number, the eminent French commentator M. Godet appears to be a German.

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### CONTINENTAL RECORD.

LYONS.—In connection with the article on Mr. McAll's new mission in Lyons that appeared in our last number, our readers will peruse with pleasure the following extract from a letter just received from the Rev. G. T. Dodds, who has been carrying on the mission for the last six weeks. Shortly after the *salle* at Vaise was opened considerable disturbance occurred at one of the meetings, but order was in a measure restored by an appeal from Mr. Dodds, urging that as French people they should not lose their character for politeness. But Mr. Dodds was greatly aided by one of the speakers, a pastor, who from the beginning has shown a deep and practical interest in the work. “I shall never forget,” says Mr. Dodds, “the evening when he quelled the riot. It was a sheer triumph of eloquence and mind over brute force. ‘That is the gospel,’ he said, ‘and we will preach it until you hear us.’ They stared as he flung sentence after sentence at them, and were as quiet as possible. I could hardly resist rising up and crying, *Très bien, très bien!*” We have had crowded meetings there, and in fact everywhere. At Vaise the policeman, who seemed to be of superior rank, told me that there had been a marked improvement in the district since we opened the *salle*. The people, he said, were quieter. I was much struck at receiving this testimony at Vaise, where we have had most trouble. There is a good work going on in the heart and family, I trust, of an *incrédule* who comes regularly to Les B. He asked M. P. to bless his marriage, and accepted a bible. Another, a young man who never went to church, and had a terrible habit of swearing, comes regularly, and his friends say that he has entirely given up his habit. A workman, too, at this meeting, was deeply interested and serious, and I am sure that he is getting light for his soul.”

AUSTRIA.—Count Beust once declared that there is as much religious liberty in Austria as in England. Austria, moreover, promises to allow religious liberty in the provinces of Turkey that have been taken possession of by her troops. But what, we would ask, can be her notion of religious liberty when such facts as the following have been occurring of late?

In two neighbouring villages near Prague are several families who have renounced their allegiance to the Romish Church, and officially declared themselves *confessionslos*. In other words, they have withdrawn from the priest, but have not been willing to connect themselves with the Re-

formed Church because the pastor, to whose parish they would in that case belong, is a Rationalist of the very worst type. As long as they remained members of the Romish Church they were allowed to meet in one another's houses and read God's Word and pray together, but as soon as they formally withdrew, persecution began, and has continued for nearly twelve months without intermission. Their assemblies have been dispersed every Sunday, several heads of families have been fined, and even imprisoned, and little or no attention has been paid to their remonstrances and petitions addressed to the authorities in Prague and Vienna. As an instance of the brutal manner in which the *gendarmes* interfere with even the family gatherings of these excellent people, we quote the following from a letter:—"On Sunday, December 8th, whilst *Frau H.*, who had been confined only three days before, was lying in bed, her husband sat down in an adjoining room with his two little children and their two servants, and began to read God's Word sufficiently loud for the wife to hear. This was at ten o'clock in the morning, and no one else was present. As usual, a *gendarme* came to see whether Herr H. was holding a meeting of the brethren. And although there was no meeting, the officer said, "In the name of the law I require you to separate." H. said, "These are my children and servants, and, as you know, we are at home." But the *gendarme* said to the manservant, "Be off to your work! you must not pray here." H. reminded him that the man had done his work, and had come in to rest and pray. Whereupon the *gendarme* pointed his bayonet at H., and in a loud voice threatened to run it through him if his commands were not immediately obeyed. It is easy to imagine the cries of the children and the terror of the poor sick wife. The servants withdrew at once, in the hope that the noise might cease, but the man continued for some time to storm away, saying he cared nothing for a woman in the position of *Frau H.* if she prayed. As was to be expected, this uproar endangered the life of mother and babe, but both are now recovered." The laws of Austria, our correspondent (himself an Austrian) says, grant freedom of conscience to every citizen. But how, it may be asked, is this privilege defined? Is this the sort of freedom which the Bosnians are to have? Even the Turks would be more liberal.

FRANCE.—The long-projected daily Protestant paper is to appear on the 15th of April next, under the temporary editorship of M. Léon Pilatte, and with the title of *Le Réformateur Anticlérical et Républicain*. We earnestly hope that this first attempt on the part of French Protestantism to take a position in the daily press will meet with great success, and will do much to popularise sound Protestant principles. The price is to be one sou ( $\frac{1}{2}$ d.).

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### CONGREGATIONAL CHURCH RECORD.

MR. SPURGEON belongs to a different branch of the Congregational family, and he has never been disposed to make light of the points which divide us from him. But that does not prevent us from feeling that there is

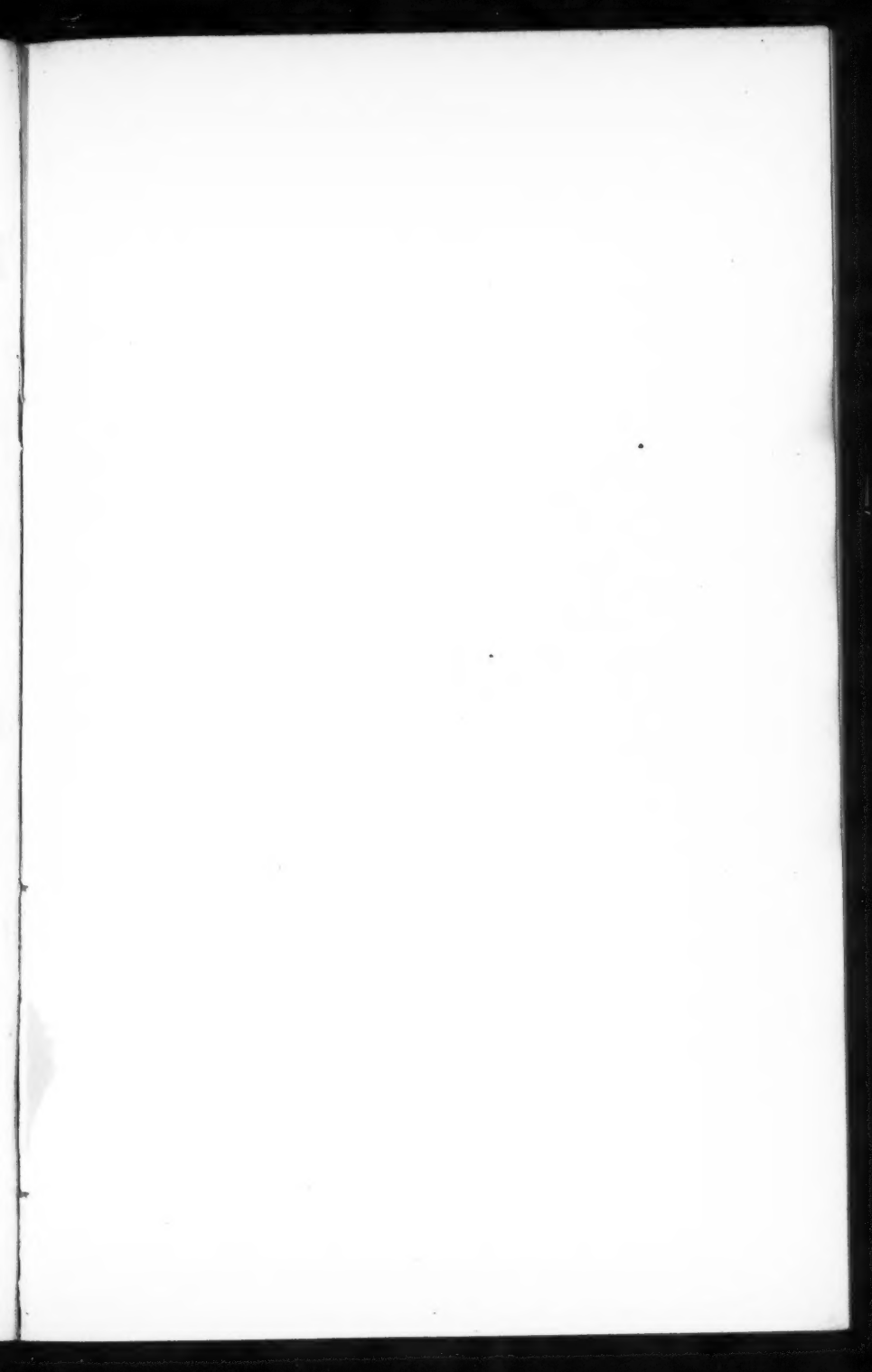


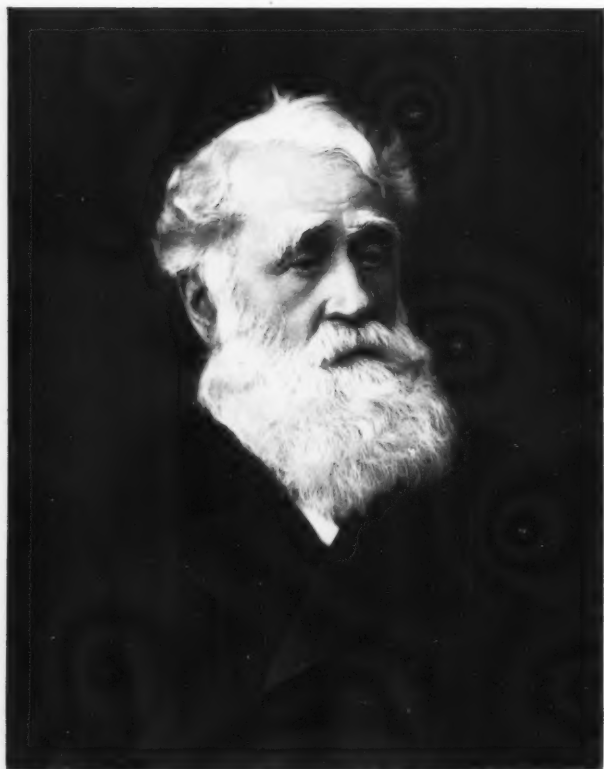
true unity underlying this outward diversity—unity in the common Evangelical faith which we hold, unity in our ideas of spiritual independence and religious equality, unity in our preference for and faith in the popular form of Church government. His unexampled success is to us a cause of sincere rejoicing as a manifestation of the power of great principles to which we are in common attached. The completion of the twenty-fifth year of his ministry has induced a natural desire on the part of his people to testify their affection for him, and to give it some practical form. With characteristic disinterestedness he positively declined to accept any personal gift, and with equally characteristic frankness and zeal for his work urged his friends to do their utmost for the benefit of one of the institutions which he has established. The endowment of the Alms-houses founded by him was the objects elected, and £6,500 were raised for this purpose by a bazaar held in the closing days of the last and the opening ones of the present year. The one drawback to the pleasure of the time and the success of the undertaking was the illness of Mr. Spurgeon, which has laid him aside for several weeks already, which rendered it impossible for him to be present at the bazaar, and which has compelled him to go to Mentone for a prolonged rest. This one fact alone would lead us to accentuate those expressions of congratulation and sympathy which we feel we may offer him on behalf of the Congregational Churches generally. We devoutly thank God for the great work He has enabled His servant to do during these twenty-five years, but we thank Him still more for the wonderful simplicity and unselfishness of spirit which He has enabled Mr. Spurgeon to maintain in the midst of successes which would certainly have intoxicated a large majority of men. On the pastor of the Metropolitan Tabernacle they have produced no effect, except that as his popularity has extended he has only shown himself the more anxious to make it a power for good. His worst enemies cannot accuse him of truckling to public opinion, or of sacrificing or even concealing his convictions, in order to win the favour of men. He holds unpopular opinions, and he has never shrunk from avowing them. Lampoon, caricature, abuse, have all failed to shake his fidelity to his principles, nor has a fear of consequences led him to keep silence when he felt it his duty to speak. There is a true nobility and grandeur in the very simplicity of his nature, which is more striking even than his undoubted genius. You may reject many of his dogmas, or dissent from his methods of action; you may even be offended by a certain dogmatism of tone which, however, only indicates the strength of his own convictions and the intensity of his feeling in relation to that which he believes; but no one can come into contact with him without feeling himself strengthened and elevated by the manifest reality and earnestness of the man. In him there is not a touch of artifice, not a sign of self-seeking, not a note of arrogance. His extraordinary power is almost an intellectual marvel, but his reality and simplicity are a greater moral wonder. We have often heard many discussions as to the secret of his success, but the more we have seen of him the more have we been impressed with the conviction that it lies mainly in the man himself. A talk with him is like the experience of a fresh, clear, bracing, and genial atmosphere. No one can grudge him any honour he receives, and from thousands of hearts in all Churches must ascend the prayer that



God would bring him back refreshed and invigorated, and spare him for many years to carry on the noble work in which he is engaged.

The "Unitarian Herald" takes a very kindly interest in the action of the London Congregational Union in relation to Mr. Picton, and on the strength of a letter from Mr. Macbeth, which appeared in our denominational newspapers, criticizes our defence of the proceedings of that body. It has the wisdom not to question the right of the Congregational Union to construct its list of ministers on what principles it pleases, provided those principles be plainly announced and fairly applied. It might be very unwise for the Committee to resolve that they would publish a list of Congregational Ministers as furnished by the tutors of colleges, and containing the names only of those who had been educated in those institutions, but it would not be acting *ultra vires*. It might be objected that the principle of selection was capricious and inexpedient, but that would be the worst that could be alleged. In determining to publish only the names furnished by County Associations, it is open to no such objection, for the County Association has been deliberately selected as the body by which certification must be given either for membership in the Union or insertion in the Year Book. The point on which the "Unitarian Herald" dwells, and by which it seeks to condemn us by our own words, is the alleged unfairness of the London Union in carrying out its own resolutions. "What THE CONGREGATIONALIST, to carry out its own doctrines, should do, would be to demand either the admission of Mr. Picton or the omission of the other names to which Mr. Macbeth so merrily alludes." That is the course we are prepared to take; but the first thing to be done is to be sure that there are any such names. We have made careful inquiry as to the facts, and are assured on every side that Mr. Macbeth is under an entire misapprehension. One thing, as we have satisfied ourselves by appeals to individual members of the Committee, is certain, that they are utterly ignorant of any such unfairness, and if they have erred, have erred through inadvertence. But up to this point there is no evidence of any error at all, and our belief is that the mistake lies in Mr. Macbeth's interpretation of the facts.





Leek & Whitfield, Photo.

Unwin Brothers, London.

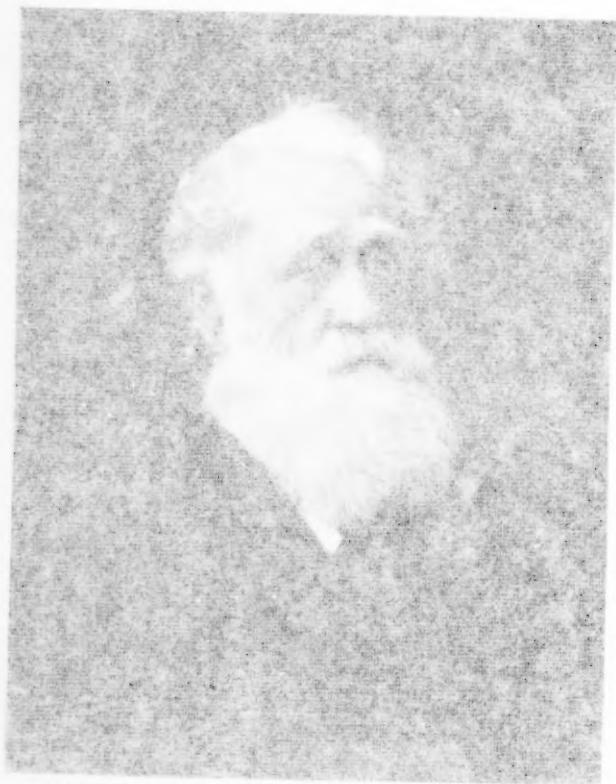
*Yours truly*  
*James Spicer*

# The Congregationalist.

MARCH, 1879.

## MR. JAMES SPIGER.

MR. JAMES SPIGER is a member of a well-known family long and honourably associated with London Congregationalism. His father, a man of eminent piety, removed to London from Alton, Hampshire, where the subject of this brief notice was born (May 4, 1807) in 1820. The greater part of his life, therefore, has been spent in the metropolis, where, by his consistent maintenance of principle and unblemished character, he has made for himself a high position in commercial, political, and religious circles. He has been ably and successfully as a man of business; has taken a leading part in the public affairs of the City, and is a distinguished member of the Fishmongers' Company, at which he has twice held the office of prime warden. In politics he is a decided Liberal; is the treasurer of the City of London Liberal Registration Committee, and in the county of Essex, where he has resided for twenty years, and where he is a magistrate and deputy-lieutenant, is one of the most active and trusted promoters of the labour cause. But it is in his religious work, and especially in work connected with the Congregational Churches, that he has always found his chief interest. His connection with the old Church at Hart House, under the ministry of the late Mr. W. W. Faber, led him to take a deep interest in the cause, and his devoted efforts contributed very materially to the success of the new chapel at Canonbury, where it has again the judgment the Church was still more favoured by the happy selection of Dr. Raleigh as its first pastor. He was one of the earliest members of the Congregational Union, and has



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ever been a steady supporter of all its movements. With the Colonial Missionary Society, of which he is the treasurer, he has been closely identified from its commencement. In the formation of the London Congregational Union he took an active interest, and the sense entertained of his services was shown by his election as its first lay chairman. Congregationalism has not in its ranks one who is more loyal to its principles, more liberal in support of its institutions, or more ready to labour on its behalf. One of the best proofs that could be given of the fidelity which he has always manifested to it, and the wise influence which he has exerted, is the fact that his sons are so worthily treading in his footsteps and emulating his best deeds.

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### *IS EVANGELICALISM DECAYING ?*

"THE TIMES" recently seized upon the occasion of the death of the late Dr. McNeile to write an epitaph upon his party as well as upon himself. The great orator who used to wield so powerful a power in Liverpool, and who in conjunction with his friend Canon Stowell, who exercised an influence similar in kind, though not commensurate in extent, in Manchester, contributed so much to the growth of Conservatism in Lancashire, was described as one of the few remaining specimens of a type that is all but extinct. The style of the slashing article reminded us of the "leading journal" in its better days, but some of the assertions were as unscrupulous as those which have formed the staple of its attacks upon Mr. Gladstone and the Liberal policy in these later times of feebleness and degeneracy. "The death of Dean McNeile," it says, "removes a striking figure from that fast dwindling band of men who still represent the old 'Evangelical' tradition of our Church in the midst of a generation which has sought other faiths than theirs. He belonged to a school whose disciples are now few and far between, to a party whose influence has almost ceased to count in our current controversies." This is a sweeping statement, and its sting is certainly not taken away by the patronizing tone in which the critic suggests that

there may be, after all, something in this moribund party which it would be unwise to cast aside, and that "it is, perhaps, worth while to consider, before the process is complete, whether in the decay of Evangelicalism the religious life of England is not in danger of losing some elements which it ought not willingly to let die." This is a very gracious admission, of which the party that recently occupied so powerful a position in the Church and the nation, but is now supposed to have "succumbed in the theological struggle for existence," must make the best it can. But it does little to break the force of this terrible onslaught from a journal which has hitherto been regarded as an organ of Protestantism of the Philistine type, and which, though not identified with the Evangelicals, was supposed to regard them with favour.

There was no indication, indeed, even in this article, of any disposition to treat the extreme wing of the High Church party with any indulgence. We read, with some surprise, that "the torch lighted by Wesley and Whitefield passed almost by natural succession into the hands of Keble and Newman and their followers, and the religious life of England was diverted into a new channel, of which we can hardly yet discern the outlet." But then we are told also that "the *petit maitre* of modern Ritualism, with his childish pratings of Church and priest, is hardly more worthy of respect than the strident bigot of antique Evangelical mould." We had thought that there were few things so fearful and wonderful as the political eccentricities and tergiversations of the "leading journal," but it seems as though its directors were resolved that its ecclesiastical vagaries should throw even them into the shade. The Ritualist is but the product of the Tractarian, as he in turn is the fruit of the High Churchman. Taken together, they are illustrations of the parable of the growing seed. The seed is Church tradition or authority, High Churchism is the blade, Tractarianism the ear, Ritualism (whether Anglican or Romish) the full corn in the ear. It is absurd to praise those who scatter the seed and then complain because it bears fruit after its kind. But it is not the first time that we have met with this inconsistency. Mr. Walter, in one of his anti-Ritualist speeches, talked with a kind of fond regret of Littlemore and the services in Mr. Newman's



Anglican days. In our view there was more real danger in Mr. Newman's teaching than in all Mr. Tooth's ceremonies : the latter are only the "outward and visible form" of the other. But it is presumptuous to differ from that wonderful journal which, amid all its changes, never loses faith in itself as the incarnation of the true spirit of wisdom both in religion and politics. Its creed is the one standard of sound Liberalism and correct Churchism, and whatever does not reach it is defective, whatever goes beyond it is in excess. "The Times" is the centre of gravity, and whatever lies outside its circle is given up to ultraism and error. The misfortune is that the centre itself is so unsettled. Even in the week in which it was dealing with Evangelicalism, pointing out its errors and weaknesses with apparent regret, and writing as though its chief aim was to preserve any spiritual and vitalizing force which was to be found in any system, it was commending Professor Huxley's new essay on Hume, a book whose teachings would speedily get rid of every school, every Church, and religion itself, by taking from us the one object of love and worship.

The "leading journal" has, of course, called forth strong remonstrance and elaborate reply from Evangelical divines, and Dean Close and Canon Ryle have said what, from their standpoint, it was possible to say in refutation. But their replies are not convincing, and would, we think, be judged by many unequal to the occasion. As to the exact numbers of those professing Evangelical opinions among the clergy, and still more among Church dignitaries, that is a point of very subordinate importance; and the question whether it is on the increase or decrease, is one that will be determined very much by the date at which the comparison is made. No doubt such able champions as the two disputants named can make out what seems a strong case, but their answer really does not touch the heart of the question. The Dean of Carlisle goes back to the year 1813, and draws a contrast between that period and the present. Even in 1822, he tells us :—

When I was a curate in a suburban parish there were not above a dozen clergymen in London who would own to the name of Evangelical preachers. Then, and for years subsequently, there was no such thing as an Evangelical party, because there were not men enough of the same

stamp to form a party. There was then only one bishop on the bench who would ordain a young man known as a Methodist or a Puritan, as they were then called.

This may be all correct, but it does not affect the contention of "The Times," which was comparing the present state of things with that of a date when the Evangelicals were a party, and when, if not absolutely dominant, they were popular and influential. It will be very hard to convince any but those who need no convincing, and with whom the wish is father to the thought, that the power of the school has not declined since that time. Evangelical associations, both clerical and lay, are still living and active; the Home and Foreign Missionary Societies of the party are largely and liberally supported; Evangelical preachers are found in every large town; and yet there is an impression abroad very much in harmony with that which "The Times" has expressed with so much bluntness.

The whole question needs to be treated in a very different manner from that adopted by these two great Evangelical leaders. The answer of mere partizans on either side is of very little advantage, and yet the difficulty of dealing with the subject in a judicial spirit must be confessed. We certainly can make no pretensions to perfect impartiality, but we have so much sympathy with the principles of the assailed party that we are desirous of doing them justice. We are not conscious of any resentment because of the attitude which they have assumed towards Nonconformity, for we see in it only one of the many unfortunate results of their position in the Establishment. We have expressed, and shall continue to express, our condemnation of the policy which they often pursue; but any strong feeling we have in regard to it is due mainly to jealousy for that great Protestant cause with which we are both identified, and which, if we read the signs of the times aright, will need the earnest and devoted service of all its loyal friends. Our ecclesiastical and political views are, of course, in direct antagonism to theirs, and a good deal of their action in relation to the great question of Church and State is to us as unintelligible as it is to be regretted. Even in theology, while there is agreement in some essential principles, there are differences as to a great many doctrines which form a kind of fringe round the central truth, which

may or may not be true, but which are not, in our judgment, of the essence of the gospel. How far these oppositions may bias our views it is not for us to say; but it shall, at all events, be our endeavour, as far as possible, to keep ourselves free from their influence in setting forth our views on a subject which has not been started a day too soon, and which we believe to be of vital importance, not only to the Establishment, but to the religious interests of the whole nation.

The school may be regarded either in its Protestant or in its more Evangelical character. In the one it has a protest to maintain; in the other it has a truth to publish. The former makes it a witness against Rome and its corruptions, whether in their extreme development or in those modified forms which alone are thought possible in the Anglican Church. The latter makes it simply a teacher of those cardinal truths which are common to all who can in any strict sense profess and call themselves Christians—truths which were as precious to all the true saints of the Romish communion as to the Protestants who have forsaken it. Both these elements enter into our idea of Evangelicals. In a sense a devout and spiritual Romanist may be described as an Evangelical, inasmuch as he believes in the redeeming power of our Lord and Saviour Jesus Christ alone, and though he might shrink with horror from the old Lutheran doctrine, does, nevertheless, himself live by faith. The same, of course, is true to a still greater extent of those noble men in the High Church and Ritualist party, the spirit of whose teaching often stands out in striking contrast to some of the peculiarities of their creed. Still it would be misleading to talk even of such men as Evangelicals, while they are, in fact, doing their utmost to subvert the principles for which the Evangelicals have earnestly contended. Evangelicalism means the protest against sacerdotalism and sacramentarianism as well as the testimony to the incarnation and atonement of our blessed Lord.

“The Times” in effect says the same thing when it tells us

The contest between Scripture and tradition, between individual righteousness and the authority of the Church, between people and priest, between conscience and prescription, still survive in other forms, and will very likely continue to be waged as long as Christianity itself retains its hold on the faith and imaginations of men.

We have here a clear outline of the negative side of Evangelicalism. It is surely a circumstance to be greatly deplored if the party to which has fallen the honour of thus contending for the spiritual freedom of the individual Christian and the Church is declining in the manner described by the leading journal. It may be perfectly true that "doctrines which the Evangelical party inculcate are claimed by others than so-called Evangelical clergymen for their birthright as English Churchmen," but it is equally true that the Evangelical party had other doctrines—those which are indicated by "The Times" in the passage quoted above, and which are the distinctive principles of Protestantism—that are as essential a part of the teachings of the school, and if these are weakened, to that extent the power of Evangelicals has declined.

In order, then, to decide the point stated by "The Times," it is necessary not only to inquire as to the numerical strength of the party, but also as to the extent to which its spirit has been changed, or its teachings modified. Any decline in the number of avowed adherents need not produce any deep feeling of regret, if the leaven of the school has so pervaded the whole Church that the teaching of the clergy in general is Evangelical. On the other hand, its numbers might have increased and yet there might be such a toning down of that which was distinctive in its teachings that it might still be true that Evangelicalism was declining. Our own belief is that the Evangelicals have lost ground on both sides. They have no longer a monopoly of the preaching of the gospel, and here the very success of their teaching and influence has been the weakening of their party. How far there has been a change in their mode of exhibiting these doctrines, or how far those of other schools who teach them differ as to the manner of their proclamation, are points we reserve for subsequent consideration. We note only the fact that in holding up the cross of Christ as the one ground of a sinner's hope, and in insisting on a living faith in the Son of God in opposition to a trust in moral goodness, they are no longer alone. On the other hand, we fear it must be said that their testimony to the distinctive principles of Protestantism has lost much of its boldness, emphasis, and constancy. "The Times" puts it very strongly when it says, "the age of

Puritanism is gone ;" but if it speaks only of the Church of England, we are bound to say that the statement is to a large extent true. The High Church spirit seems to us to have infected the Evangelicals at least as much as the Evangelical doctrine has put new spirit and life into High Churchmen.

Most of the great preachers of the Anglican Church undoubtedly set forth a certain type of Evangelical doctrine, but unfortunately many of the most eminent of them are not of the Evangelical party, and do not approve its tactics. The doctrine of the atonement is preached by Canon Liddon and others of his school as strenuously as by the most pronounced Evangelical. As Canon Ryle admits, his friends "have no longer any monopoly of Evangelical truth." In other words, the great doctrines which may properly be described as "Evangelical" are preached more widely than ever, and their influence has so leavened both Broad Church and High Church, that in both these sections are to be found men whose loyalty to the gospel is beyond possibility of impeachment; but there is reason to fear the Evangelical party has decayed and is decaying. The leading minds in the Church are not of it; men who are doing the most distinguished service to Evangelical truth, such as Canon Lightfoot, do not identify themselves with its public movements; its bishops, with rare exceptions, after their elevation to office seem rather to shun any close association with their old friends, and to be much more anxious about the colour of their Churchmanship than the soundness of their Evangelicalism. To us it seems idle to deny that High Churchism is in the ascendant; so much so, indeed, that the one great anxiety, even of such Evangelical leaders as Canon Ryle, is to propitiate the prevailing "High" sentiment; while, on the other hand, Ritualists spare no opprobrious epithet when talking of the "Puritanism," as they call it, of the Church, and pile all kinds of ridicule and scorn upon all that Evangelicals most love.

We shall not be able to get a correct idea of the state of things unless a distinction be drawn between Evangelical truth and Evangelicalism. The latter includes the shibboleth of a party, the former is the "protoplasm" (to adopt a scientific term) which belongs to all who hold as the one vital

and essential principle of a spiritual life, the gospel which Paul received and preached, that "Christ died for our sins, and rose again the third day, according to the scriptures;" the "faithful saying" which he preached everywhere "as worthy of all acceptance, that Jesus Christ came into the world to save sinners." The "ism" is what Mr. Matthew Arnold might call the "Aberglaube" which has gathered around this original deposit, and which, alas, has often been treated as more precious than the truth itself. It includes, among other things, a special theory of inspiration; an extreme view of human depravity and its consequences; certain ideas relative to the world, and the relation of the Christian to it; a distinctive scheme of prophetic prediction which has mapped out the future of the world, and sees in the figurative and predictive language of Scripture symbols of the Romish Church, or announcements of millennial glories and the return of the Jews to their own land; and in general the series of Calvinistic dogmas. Once recognize this distinction, and it is easy to see how Evangelical preaching may be more abundant than ever, and yet Evangelicalism, even so far as its positive teaching is concerned, be on the decline. With the generation of High Churchmen before the "Catholic revival" there was a failure to preach the "gospel" in its simplicity, fulness, and directness. The school was named, and truly named, "high and dry," and it is not easy to conceive of anything much more dreary than the truths of morality with which they sought to meet the spiritual wants of the people. All this is changed. That there are still to be found, especially in rural districts, representatives of the class, and possibly in greater numbers than may be supposed, is doubtless true, but as a school it is extinct. A clergyman whose theology was of the type prevalent in the times of Bishop Butler, and indeed up to the great Evangelical revival, has little hope of preferment or influence at present. We have a Broad Church, some of whose members are conspicuous by the absence of definite theology from their discourses, and a few of whom take an attitude in relation to Christian truth which it is extremely difficult to reconcile with the position they retain in the Church; but they are only a section, and a small section of the Broad Church party,

and even their tone is very different from that of the "high and dry" school of past times.

So far, then, there has been a marked advance. The primary truths of the gospel—the truths which in fact constitute the "glad tidings" that Christ the Lord has come, the Saviour and the King of men, to reconcile us to God by the sacrifice of Himself, and to subdue the world to the power of His will—are more extensively preached, and if our survey were to end here we might suppose that the triumph of the Evangelicals was complete. But we cannot stop here. Neither the Broad Churchman who preaches the gospel in its simplicity but repudiates a Calvinistic theology, nor the High Churchman who alters the whole character of the Evangelical doctrine by his sacerdotal and sacramentarian teachings, and abjures the very name of Protestant, can properly be classed among Evangelicals. Perhaps we may told that it never was fair to identify the Evangelicals as a whole with their extreme Left, to whom the name of "Recordites" was sometimes given, and it is undoubtedly true that there always have been Evangelicals who did not swear by "The Record." But the dominant element thirty years ago was unquestionably "Recordite," and that when "The Record" itself held a position more like that now taken by "The Rock" than at present. "The Rock" does not hesitate to endorse the statements of "The Times," hoping that "it may do good service, because it will force an entrance through the treble-barred gates of Evangelical complacency, where no heed would be paid to less violent appeals," and rejoicing that the "ineptitude" which is proof against "The Rock" will not be able to adopt the same attitude towards "The Times." There is manifest soreness in an utterance like this, but the soreness itself is an indirect evidence of the fact that the party has wandered from the paths of orthodoxy as they would be laid down by "The Rock."

This redoubtable champion is so far right that the attitude of the Evangelicals towards High Churchmen and their practices has decidedly changed. The most extraordinary assertion made by "The Times" is that "Evangelicalism, in the modern sense of the word, existed to war with Tractarianism. The virtual extirpation of Tract-



arianism has cut the root of its opponent's life." We must confess ourselves puzzled by statements which seem to indicate that "The Times" draws on its imagination for facts, and is as nobly superior to history as Supra-grammaticus Sigismund was to the German Lindley Murray. We have been accustomed to think that Evangelicals existed before Tractarians, and that the latter were the authors of a reaction which was intended to get rid of Evangelicalism and all its works. "The Times" thinks otherwise, and of course it must be right. Equally astounded, however, are we to learn that Tractarianism is virtually extirpated; but this is only that old notion of Mr. Walter's to which we have already referred. We are told that "Tractarianism has turned into Romanism, or has burlesqued its old self as Ritualism." We are unable to see it. To us the two phases of Anglicanism are as identical as we are with our old selves of twenty years ago. In one of those optimist utterances, than which we believe nothing could be more injurious to the cause of earnest and consistent Protestantism, which are so characteristic of "The Times," it is added—

Formerly a Churchman who acted up to his duties must almost necessarily have been a High Churchman or Evangelical. A man now need bear no other appellation than that simply of Churchman to be reckoned as of course an enemy of Ritualism.

Our modern Evangelical, however, cannot object to such a statement, for it is the exact view which he continually endeavours to inculcate. Canon Ryle himself even, in the letter in which he replies to "The Times," says—

I admit freely that other schools of thought have come to the front in the Church of England which are quite as zealous and as popular in some quarters as the Evangelical schools, and can point to numerous adherents. I admire their zeal, and have not the slightest wish to exclude them from our pale.

This may be in perfect harmony with the comprehensiveness of the Anglican Church, but it is altogether out of harmony with the spirit of the old Evangelicals. We know no school which has come to the front, except one that exalts the idea of Church authority, that maintains the prerogative of the priest and the efficacy of the sacrament, that proclaims the value, even if it does not insist on the absolute necessity of



confession, and that desires to introduce as much of "pomp and circumstance" into Christian ritual as may be possible. It is easy to say that all true Churchmen are opposed to Ritualists, but the singular fact is that when Ritualists are attacked High Churchmen of every type rally around them, and High Church bishops, while condemning their extreme practices, still show themselves their very good friends. The school that has influence in the Church is committed to every point we have named, and yet Mr. Ryle can look on it with favour. It is not surprising when we remember that at Croydon he stood by the side of Canon Carter of Clewer as joint representatives of the one Church with its different parties. Nothing could more clearly indicate the change in Evangelicalism. Had the late Dean of Ripon been asked a quarter of a century ago to adopt such language in relation to the "school" which has done so much towards transforming the Church, we can conceive of the indignation with which he would have repudiated the suggestion. The change makes a decline in the strength of the Evangelical protest, and a consequent decay in the vigour of the party. Whether it has found any compensation in the extension of purely Evangelical teaching we shall consider in a subsequent paper on Broad Evangelicals.

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THOMAS JOLLIE

AND THE CHURCH AT ALTHAM AND WYMOND HOUSES,  
LANCASHIRE.

I.

UPON the slightly rising bank of the Lancashire Calder, a mile or so lower down the valley than the large manufacturing village of Padiham, stands sheltered by a few old trees an ecclesiastical structure of antique aspect and modest size, consisting of a short nave with side aisles and south porch, a low tower and a chancel, and surrounded by a large graveyard. This is Altham church, a place which the Lancashire Congregationalist, who knows aught of the early history of his communion, cannot pass by without some feeling of reverent interest, as the first sanctuary in which the oldest Independent Church in this part of the country met and wor-

shipped, and as the scene of the zealous ministrations and cruel persecution of one of the most steadfast and stout-hearted of the ejected in 1662—Thomas Jollie. The situation is to this day very rural and retired for a Lancashire church, the domiciles near the church being only a farm-house, a wayside inn, and half a dozen cottages, standing on the old road from Blackburn to Burnley, six miles from the former town and four miles west of the latter. The church stands off the road a little, from which it is approached by an avenue leading through the new portion of the cemetery. Just to the west of the churchyard wall is the moated site of the old manor-house of Altham, the seat of the Banister family, which became extinct in male members in 1694. Altham church was founded in the twelfth century by a wealthy landowner, who designed it to be made parochial, but it became a dependent chapel of the parish church of Whalley, until Altham was recently constituted one of the new Peel parishes. Of the fabric, the tower is recent, but rebuilt much in the style of the old one, and the chancel also is new, but the body of the church has an age of some centuries; and its interior, except for the displacement of the high-backed pews of the seventeenth century by modern benches, we may imagine, bears much the same look to the visitor now that it did to Thomas Jollie, when he came hither to commence his ministry in the days of the Commonwealth.

It was in the year 1649 that Mr. Thomas Jollie accepted the call of the parishioners to become pastor of Altham. Let me mention a few facts about his parentage and previous history. The family of Jollie, of yeoman rank, was long settled in West Lancashire, in the vicinity of Chorley and Wigan. Thomas Jollie of Abram, in Wigan parish, living early in the reign of James I., married Jane, daughter of John Aldred of Abram, and had a son James. James Jollie went into trade, and settled at Droylsden, near Manchester. Before he was twenty, about 1628, he married a young widow, Mistress Elizabeth Hall, of Droylsden. Mr. Adam Martindale, a well-known Nonconformist minister, married, in 1646, a daughter of this dame by her first husband, and has thus recorded the event: "I married Elizabeth Hall, second daughter of John Hall, of the Clock-house in Drilsden, within

the parish of Manchester, a freeholder of good ranke, and by report a most eminent Christian, but dead long before. His wife, who is still alive this present year, 1685, after married Mr. James Jollie, after Major Jollie." James Jollie's first son, our Thomas Jollie, was baptized at Gorton chapel the 29th of September, 1629. Other sons of James Jollie were John Jollie, also a Nonconformist minister, and Nathan Jollie, living at Chester in 1680. A daughter died in 1690, and there may have been other children. In the Civil War, Mr. James Jollie declared for the Parliament, and joined the forces raised about Manchester for the defence of the county. He was appointed Provost-Marshal in the Parliamentary army in Lancashire, by commission dated the 21st of January, 1641-2; then Muster-Master for Lancashire, the 4th of April, 1644; and Quarter-Master General for Lancashire by commission dated the 27th of January, 1645. He held the rank of Major in the army of the Parliament. In religious views, Major Jollie, though inclining to Independency, was so far disposed for accommodation, as to accept nomination as a lay member of the first classes of the Lancashire Presbytery in 1646. He died in 1666. He had acquired some property, which he left to his widow, sons, and daughter. His three sons were educated at the University. His widow lived with her son, the Rev. Thomas Jollie, after 1666, and died in 1688, at the extreme age of ninety-one years.

Thomas Jollie being, as he tells us, "qualified with a competent measure of school knowledge, was sent to Trinity College, Cambridge, in 1645." There, under the ministry of Mr. Hammond and Dr. Hill, God "met his soul." On the 16th of September, 1649, he came to Altham in Lancashire, as a candidate for the ministry, having a testimonial signed by Dr. Hill, of Magdalen, and other dignitaries of the University, to the purport that "Thomas Jollie, student in Trinity College, Cambridge, during the time of his residence there (which was betwixt three and four years) was esteemed by us as one studiously and piously affected." There was no prospect of lucre for the young preacher at this sequestered place, nor of public fame either. He writes: "The parish of Altham was little, and its salary mean, yet it was the place God spied out for me." No Royalist episcopalian incumbent

had been suspended at Altham to make way for Mr. Jollie. His immediate predecessor was Mr. Giles Clayton, "an holy man and a serious preacher," who resigned Altham to become minister at Coley chapel, near Halifax; after whose death the eminent Oliver Heywood was called to Coley. Mr. Jollie found his parishioners at Altham few in number, and, for the most part, very outlandish and indifferent in their habits of life. His first work was to unite a small group of "well-affected members" in an attempt to "practice good order, and to proceed according to the Scriptures." There were difficulties from the turbulent, ruder sort, who "persecuted the orderly proceedings" of the godly section, and also from "unhappy differences betwixt the Presbyterian and Congregational parties," both which had their adherents even in this little flock; but eventually the sincere friends of religion agreed to "lay aside names, and practise what was plain." Towards the close of the year 1650, twelve heads of discipline were drawn up by Mr. Jollie and agreed to by the Church. On the 18th of June, 1651, the Church met to humble themselves for former breaches of discipline and to renew the same. A declaration whereof was signed by Thomas Jollie, pastor; Robert Cunliffe, J. Waddington, John Hey, ruling elders; Richard Lawson, deacon; and by ten other male and fourteen female communicants. This Church had some sort of recognized relation with the established Presbytery in Lancashire, but was, in fact, considered an Independent Church, standing apart from other Churches in this part of the county, all of which, excepting one at Walmsley chapel near Bolton, organized soon after this on Independent principles, were then distinctly Presbyterian in name and government.

Many incidents of the thirteen years of Mr. Jollie's ministry at Altham before the Act of Uniformity, written down by himself in a MS. record of Church proceedings, of which the writer has a transcript, curiously exhibit the conditions of Church life in that unsettled period. Space forbids to record more than one or two. Mr. Jollie's most influential supporter in founding this Independent Church was Robert Cunliffe, gentleman, of Sparth House, named before as an elder in 1651. He had a good estate; was a hearty supporter of Cromwell's policy against the Presbyterians; and when Crom-

well dismissed the Long Parliament to make "place for honest men," Robert Cunliffe, Esq., was one of three members for Lancashire called up by the Protector in 1653 to what was called the "Little Parliament." Mr. Cunliffe died at the end of that year. Mr. Jollie has left this brief eulogium of him: "Dec. 4, 1653. Died, Mr. Robert Cunliffe, Member of the High Court of Parliament, Justice of the Peace, and Member of this Church; he valued himself more on the last account than the other, and first lived desired, and died much lamented." It is not assured to the truest of good men that their children after them shall still walk in their steps. Mr. Robert Cunliffe had a son Christopher, who died about 1656, and thereby an only daughter, Jenet Cunliffe, became heir to the estate. She was a member of Mr. Jollie's church in her father's lifetime, but after his death she was sought in marriage by John Grimshaw, gentleman, younger son of John Grimshaw, Esq., of Clayton Hall. The Grimshaws were Roman Catholics, and it was held a grievous breach of Christian duty in those days for the son or daughter of a pronounced puritan to wed a "papist." So when Jenet Cunliffe the heiress accepted the proposals of young Grimshaw, Mr. Jollie and his Church were much exercised; and, after many useless remonstrances, the young lady was formally separated from Church fellowship. Jenet Cunliffe married John Grimshaw, and the latter took his revenge upon the minister a few years later by heading the men who thrust Mr. Jollie out of the church before the legal exclusion came into effect. But John Grimshaw was a dissolute fellow; the marriage was most unhappy; and John Grimshaw died childless, December 14, 1663. Mr. Jollie relates: "Mr. John Grimshaw, being one who shut me out of the publique place, died in the prosecution of his most debauched practices, and with inexpressible horror."

Mr. Jollie visited London in May, 1654, and there "found favour in the eyes of the Commissioners for the Approbation of Ministers, who made use of him as an instrument to prevent corruptions." He was again in the capital in August, 1655. Cromwell by his Major-Generals, in 1655, invited the ministers of churches and officers in the army to formulate their complaints about abuses rife in Church and State.

Mr. Jollie records that a memorial was thereupon presented to the Lord Protector, the points of which (I have not seen them printed before) were these :—

1. We desire to be blessed with a magistracy according to the Word, viz., just men fearing God and hating covetousness.
2. That profane and heretical Ministers who fill most pulpits in the country may be purged out, and that good men may preach in their room.
3. That Sabbath-breakers, swearers, drunkards, and unclean persons, may be effectually stopt.
4. That bad and inferior officers be put out, and good ones put in their room.
5. That seeing not one in twenty in many towns go to any place of worship on the Lord's Day, but sit in their houses, that care be taken to search them out.
6. That the number of ale-houses be made fewer, and fit persons allowed.
7. That fairs and markets be put off.
8. That beggars who can work be made.
9. That the enemies of pure administration be discontinued.
10. That only the faithful may have leave to choose for a minister in a vacancy.

About the year 1657 Mr. Jollie “met with other Ministers and Brethren at Chesterfield and Wakefield to concert ways and means to promote the purity, peace, and communion of their Churches in several counties, viz., Yorkshire, Lancashire, Derbyshire, and Nottinghamshire.” A more comprehensive and memorable meeting was that at the Savoy Chapel, in 1658, at which Mr. Jollie was present and bore a part. “This year,” we read in the Altham church-book, “our Pastor was at the General Meeting of Congregational Churches begun the 29th Sept., 1658, at Savoy in London, and presented the papers of the Churches about above-named; preacht before them [the Assembly] with acceptance, and found much of God's presence in the meeting, and of His grace in the management of matters from first to last.”

Good Thomas Jollie had his full share of domestic trials at Altham in the years before the ravening beast of persecution marked him for its prey. He was still a young man of thirty in 1659, yet he had lost three wives in quick succession; two, at least, if not also the third, in childbirth. I have not discovered the surname of any of these wives before marriage. The second of them was named Rebecca; the third, Alice. Mr. Jollie was first married in 1651; this wife died towards the end of 1653. He married again in March, 1653-4, and this wife, Rebecca Jollie, died the 11th October, 1654. His third wife, Alice Jollie, died in 1657. The Altham church-record

contains the following references by Mr. Jollie to his domestic affairs and bereavements : " In the beginning of October, 1651, the Pastor was blessed with a most excellent wife." 1653. " This year died the Pastor's first wife in childbed. She was a most excellent woman." 1654. " The Pastor's second wife died this year, Oct. 11th." Soon after " the Pastor's sister came to live with him, and got good to her soul." 1657. " Pastor's third wife died when his son Timothy was born ;" and " pastor had a letter from his father : it was a fit letter for those in trouble, particularly the case of the Pastor. Another from Mr. Marsden at Kendal, to support him after the death of his wife." Besides sons Timothy and Samuel, Mr. Jollie had an elder son, who died in 1670, as the father records : " Pastor's eldest son fell ill and died on his way home at Warrington : was a young man of great hopes."

At Altham, as elsewhere, when the Prelatists, on the Restoration in 1660, found themselves the ascendant party, they at once began to wreak their vengeance upon the ministers and lay members of Independent and Presbyterian Churches formed under the Protectorate. They were personally maltreated and insulted, and falsely accused at the Sessions and in the bishop's court by the most worthless characters. Mr. Jollie suffered peculiarly from these various demonstrations in consequence of the strict puritan discipline he had laboured to maintain in his parish. November 22, 1660, he was arrested in his own house by Captain Nicholas Banister, of Altham Hall, escorted to Preston by soldiers, and there accused of seditious language before the justices. He was committed, but liberated on bail. On Sunday, March 7, 1660, Mr. Jollie was forcibly " kept out of the meeting-house " (the church) by Captain Banister, " but preached in the porch." Soon after he was cited to Chester, and the first charge there breaking down, the prosecution was renewed six months after, and Mr. Jollie's adversaries then succeeded in getting an order for his suspension from his benefice. But, by singular chances, the proceedings in the bishop's court were twice frustrated in a few months " by the death of two bishops." Bishops Walton and Ferne both died after a brief tenure of the see of Chester in 1661.

The Act of Uniformity came into force on the 24th of



August, 1662. At Altham there was no faltering on the part of the pastor and his little Church as the day drew near for choice between conformity and exclusion. "Upon the last Sabbath in the publique Place, all were satisfied that neither censure in the Bishop's Court, nor Act of Parliament, did discharge the Pastor from his office, or any duty thereof. Resolved unanimously to continue in Church relation, and keep up communion; to meet if possible on the Sabbath; and that the losses of one shall be borne in common." Mr. Jollie could not preach his last sermon at Altham in peace. August 17, 1662, Captains Nowell and Banister and Ensign Grimshaw produced a suspension, and forced him out of the church. "When I might not so much as in the porch to preach and pray, I withdrew, leaving this admonition with Captain Banister, that this was not the way to turn away the wrath of God from his house which had long been upon it; to which he answered, 'Be it soe,' and so we parted." (The Banisters of Altham died out in that generation.) Mr. Jollie upon his deprivation broke up house, and with three young children "was put to wander a considerable time without any certain dwelling-place." He found asylum at Healey Hall, Burnley, the house of his friend Robert Whitaker, gentleman, father of the able first pastor of the Call Lane Independent church in Leeds, the Rev. Thos. Whitaker, M.A. Even there he was roughly pounced upon by Captain Parker and his troopers, was conveyed on horseback, without hat or boots, to Bury, and taken before Justices Nowell and Holt; finally, after much brutal usage, was sent to Skipton Castle, and lodged with the Marshal. That officer soon set him free, to the chagrin of his persecutors. Next, in November, 1663, Mr. Jollie was arrested by troopers and taken to York, where he was confined a month, and "put to lodge in a cold room without fire in the depth of winter, to the hazard of his life." These lawless arrests were repeated at intervals of a few months. In February, 1664-5, whilst preaching at the house of Richard Ingham, Mr. Jollie was seized, hauled before the justices, and by them consigned to the county jail at Lancaster. On this occasion he lay in prison three months, but found the "jailer kind," and "had much liberty." For all these proscriptions Mr. Jollie ceased not to preach—in private houses; in lonely



barns on the moors; once even in an ale-house; sometimes "to the Anabaptists"—as he found opportunity. He was arrested again in 1665 and 1666; in 1667 "was taken at Altham and ill-used at Preston." In 1669 was twice arrested and committed, so in the church-book appears: "Nothing in the register this year. Pastor in prison most of the year;" and in October, 1670, he was indicted and fined. Most of these latter prosecutions were under the oppressive Five Mile Act. Mr. Jollie's tribulations at this period of his ministry are best told in his own words:—"When the Five Mile Act came forth [1665] I was forced to remove from amongst my friends, and from that little temporall estate which I had, to my great discomfort. The inconvenience we were put to by our night travels, to enjoy the ordinances according to the gospell, for many years together, is incredible; so that I contracted such infirmity upon my stomach, and upon my whole body by the night air, that my health was much impaired and life endangered. Three years I continued in my banishment, and stole my liberty among my own people with inexpressible disadvantages."

A moving incident of Mr. Jollie's wanderings during the first years of the proscription of the deprived pastors is met with in the diary of Captain Hodgson of Coley Hall, in West Yorkshire, a doughty Independent and republican, who had fought bravely under the eye of Cromwell in the brilliant Lancashire campaign in 1648. The date of the incident was July, 1663. Captain Hodgson relates:—

I had occasion to be at Leeds, and coming home at night, I found Mr. Jollie, a good man, was come to my house out of Lancashire, on purpose to visit me and my family, and, as his custom was, and had been many years, to instruct us. My wife had sent for many neighbours to come in; and the Act of Conformity having taken place, he was performing family service [not public worship], being tender of his own liberty as well as ours. He craved a blessing upon the ordinance, and spoke something from a scripture. But I desired to put an end to the duty in regard there was danger towards us, our neighbours that belonged to Sir John [Armitage of Kirklees] being mounted, with the design to set the house about; but one of their wives sent us word to look to ourselves, and so we dismissed the company out at the back door into the fields, the minister and all, and shut up the gates and doors of the house; and presently we were set about with horsemen. In the morning I caused the hall door to be opened, after a parley, and suffered three persons to come in—Abraham

Mitchell, the leader of the party, Samuel Foxcroft, and John Hanson, who came in with his sword drawn, but I caused him to put it up; and I showed them my wife and family in bed; and so they withdrew, and searched neighbours' houses, and no prey: so wonderfully did God hide us from the fury of these men.

W. A. ABRAM.

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### CONGREGATIONAL SYMPOSIUM.

TO WHAT EXTENT HAVE SPECIAL MISSION OR REVIVAL SERVICES BEEN A BLESSING TO THE CHURCH?

#### V.

It will not be possible for me, I fear, very rigidly to follow the lines suggested by the Editor for the further conduct of this discussion. Profoundly interested as I have been during my ministry in the subject of revivals, I have not made the large induction of facts which would warrant me in categorically answering his questions. Nor can I divest myself of my personality in studying the subject. My "impressions" have undoubtedly been "coloured by the mind which receives them," and have only the weight which we may attach "to the character of the man" reporting them.

A few facts out of many which I have collected may be of interest to the readers of *THE CONGREGATIONALIST*. My early years were spent in Cornwall, a soil very responsive to revivalistic influences. Revival services are part of the ordinary work of all the Methodist communities there. In one or more of the towns of West Cornwall a revival is always in progress. I remember distinctly the aversion, sometimes amounting to dread, with which members of all the other Churches—Episcopalian, Independent, Baptist, and the Society of Friends—used to hear of these revivals; and I believe their feeling continues the same to-day. Forfarshire is another county distinguished for revivals—it is cited in medical books as formerly liable to the recurrence of a peculiar convulsive epidemic—and much undoubted good has been wrought there by special missions. Whole belts of sea-coast have been changed in their character, the fishing population being made moral and religious communities by these means. But there are ministers known to me, who have laboured in revival

services in that county, and would labour in them again, who are in great doubt how far their general influence on the converts and the Churches has been healthful or unwholesome. A gentleman who strove very hard to make me believe that the "Irish revival," which passed over into some parts of Scotland, was a healthy spiritual awakening, on one occasion described case after case of conversion which had come under his own notice in a Forfarshire town. The details were interesting, even touching; but I inquired what he knew of the persons at the time when he was speaking. He enumerated about a dozen instances: two were of persons who had been "stricken," both very speedily lapsed; only two were known by him to have continued in Church fellowship, and these were persons who had been religiously trained before; the others had either dropped out of his acquaintance or were known by him to have fallen back into carelessness.

The following is an extract from a letter written to me in 1874 by one of our ministers, whose name would command respect on account of his fidelity to evangelical doctrine and his successful labours in the home missionary field:—

You remember the excitement there was at — ten years ago, and the flourish of trumpets about the revival at the — chapel. Twelve months after the minister told me that not more than three out of sixty-three had proved their faith by their works. I suspect all the morbid attempts to manufacture revival which now are made in this neighbourhood. I can never forget that an Irish minister, whose name I could give, told me in my vestry at that time, and — urged and endorsed it, that if I would employ some one to *cry out* in the middle of the service, it would do more good than my preaching would do in a twelvemonth. I stood aghast, and replied, "If God will, through His word, make people *cry out* and *fall down*, who am I that I should withstand Him? but to do such a thing as to help a false and manufactured cry seems to me shocking." I never had any confidence in either of those men afterward, and never shall to the day of my death.

I have been thus specific in my statements because I believe, with Mr. Green, that "while the good effects of planned and premeditated revival services mostly come to the surface, their ill effects cannot be made thus apparent;" and also because of my conviction that those who conduct revival movements are largely responsible for the mischiefs following them. Such evils are preventible. It is not piety, it is

cynicism which treats the incidental evils of a good man's action as inevitable; much of what appears as reverence shrinking from criticism where God's Spirit is at work may really be traced to false and mean views of human nature. The ordinary ministry of the Churches has its dangers; but we welcome candid criticism of our ordinary methods, and strive to amend them. Formality is the comparative and worldliness the superlative degree of the composure which characterizes our regular Church action. The excitement of a special mission has its comparative degree in exaggeration, its superlative in unreality. The recognition of special danger would not check revival, but it should make revivalists watchful, determined to do their work wisely as well as desirous of immediate effect.

The need of periodical spiritual revivals is generally sought in previous spiritual decline, and in that alone. In reality, the need has a far nobler, a far deeper source. Revivals are necessary to an advancing as well as to a receding Church; the longing for them comes out of the progress of Christian doctrine, the enlargement of Christian activity, the increase of Christian social influence. The present generation has passed through a religious reformation the importance of which it is impossible for us to estimate. The fatherhood of God, the truth that "God is love," has become not simply the great fact on which the Christian heart reposes—it always was that—but the central truth of theological teaching, from which our theological systems are deduced. The moral nature of Christ's sacrifice has taken the place in pulpit teaching which once was assigned to His physical suffering; and illustrations of the sanctity of law are sought in the constitution of man and of society rather than in the imperfect forms of positive authority which human governments present. Coincident with this enlargement of modern thought, if not indeed the cause of it, is the extension of evangelistic agencies which marks our time. The "burden of souls" is always pressing on the Christian heart and conscience, sometimes with a force that is distressing. And then the social intercourse of the Church with the world is free and full as it has not been for generations. The gospel has so leavened society that puritan self-seclusion lacks its justification. Political life presents

itself as a sphere of Christian service; the past triumphs of the gospel in the world of human thought and human feeling and human doing have laid new responsibilities upon us all. For the Church has advanced while the world has been advancing; the Christian ideal is as high as ever above the world's ideal.

The desire to be fit for these loftier conditions of Christian service was the secret, I believe, of the expectation of a spiritual revival which a few years ago characterized so many of the Churches. Men wanted to be worthy of their work; to preach their simpler conceptions of Christian truth with a fervour like that which animated their fathers; to discharge their larger responsibilities with a devotedness and efficiency equal to that with which the fathers had discharged theirs: and they looked for their fitness to the Holy Spirit, the author of personal enlargement; to apply new lessons and discharge new duties they needed a renewal of inspiration.

I frankly avow my belief that a large increase of fervour and spiritual power has come from the revival of 1874. That revival also left behind it much to be undone. More enduring good might have been accomplished, and developments of doctrine and conduct which we all deplore might have been prevented, if the quality of the work had not been lost sight of in the desire to make a great national sensation.

We must all agree with Mr. Dale as to the "practical wisdom" of using men for the work they can do best, and of employing special methods to extend the influence of "ordinary pastors" when they are possessed by an unusual evangelistic fervour. There is, however, a suggestive contrast between the two cases. It is the "same man," to use Mr. Dale's illustration, now "agitated by this agony of earnestness for the salvation of the unsaved," who a year ago "was haunted by the vision of the transcendent beauty and nobleness of the life possible to those who love Christ." He will not forget any lesson he has once learned, nor be oblivious even in his greatest fervours of the relations of truth. The professional revivalist is ordinarily a man of one idea; he moves through no "successive cycles of truth." He distrusts and avoids advancing wisdom, the first apparent result of which might be doubt as to the propriety of some of his methods of speech

and action. It seems essential that such a man should not be entrusted with the charge of a mighty religious work. Not to forbid him to "cast out devils" because "he followeth not with us" is one thing; it is quite another to instal him as a spiritual dictator and oracle. I do not believe that one-sided men are the best agents even in special work. The proportions of truth are part of truth itself. Under the plea of not fettering the freedom of a specially gifted man, the Churches are sometimes committed to modes of action offensive to an intelligent conscience, and to doctrinal forms which they have deliberately laid aside as dishonouring to God.

I remember a sentence in one of Mr. Moody's reported addresses affirming in the most unqualified terms that the different denominations of the Church, so far from rejoicing in one another's prosperity, rejoiced in one another's decline; and I know that, both publicly and privately, he urged all Christians to avoid political action as in itself destructive of spiritual life. I am not aware that any of those associated with him rebuked the violent uncharitableness of the one utterance, or pointed out to him that the low political morality of America was due in part to the abstention of religious men from political action. No wonder that an "ethical revival" is needed to follow a spiritual revival marked by teaching such as this. It is required not only to supplement its deficiencies, but to counteract its evils. "If I build again the things which I destroyed, I make myself a transgressor."

ALEX. MACKENNAL.

## VI.

Our discussion at this Symposium relates, as we understand it, not so much to the revival of life in the Church—though the two usually go together—as to special efforts to bring home the gospel to the neglectful. The form of the question almost assumes that the results are beneficial, and asks, "To what extent?" Not that all such effort, of whatever kind, is in the best sense successful, for there are differences in evangelistic movements. But assuming that they are of a right order, what are the advantages, and especially as compared with the ordinary and regular ministries of the Church?

We may be able, perhaps, to contribute something to the answer, if we point out what appears to be at least some of the conditions of genuine special evangelistic work, and some of its perils. In taking this line we shall be able to touch on most of the points to which our symposiarchus directs special attention in the last number.

The *origin* of any special evangelistic effort must harmonize with the nature and genius of the gospel. The gospel is "the power of God unto salvation." Divinity is the stamp throughout. The energy is outward from "the secret place of thunder." So must it be with a special effort to win sinners to their Saviour, rebellious wills to their Lord. It will bear on its very face evidence of its origin. Allowing of course for human infirmity, egotism will be far away, love in the ascendant. Let us take examples.

Sometimes *one man* is called of the Spirit to this work, led into it by Providence, "endued with power from on high." Such a man was Luther. Dr. J. W. Alexander, late of New York, points out the essentially evangelistic character of the sixteenth century revival in powerful words, which we condense. The revelation was not nearly so much one of doctrine and in favour of liberty of conscience as intensely spiritual. Beneath that struggle and change, "vivifying and nerving these, was the sense of spiritual things, the experience of conviction, conversion, holy awe, and holy joy, the gracious affections of the new creature, which pervaded countries and traversed a whole continent. It was the personal interest of souls in agony about escape from the wrath to come which gave interest to the great questions between Papacy and Reform." There was wide-spread "concern." The conversions were many. The letters of the Reformers show "that a large part of their time was employed in giving counsel and consolation to inquiring, convinced, and tempted individuals." Such too were Whitefield and Wesley, men divinely called, divinely used. And no one who knows the man, can doubt that it was the Divine call and the Divine in-breathing which were the strength of Mr. Moody. That lay in no special gift, in no peculiarity of method; the power came from above and beyond the man.

Sometimes the *ordinary pastor*, who may not be called to



this special work as a life-long service, may nevertheless show at given moments of his ministry that he is being led by the Mightier Hand to give peculiar heed to the condition of the ungodly, and to make unusually direct and powerful appeal to them. The thoughtless among his people say, "What a change has come over our minister, how earnest he has become!" They have not the spiritual judgment to discern that there had been really the same earnest loyalty to the Lord Jesus behind the thunder which in the town-hall had been hurled against political infamy, in the long-continued quiet exposition of "the things of the *kingdom*" to believers, in the unostentatious wearying visits to homes of sorrow and death. All through it was the same earnestness, for "all these worketh that one and the self-same Spirit." But now that earnestness takes special direction for a special and limited time—necessarily limited; for if a pastor were evermore to preach the alphabet of the Evangel, any ministration of his to the spiritual progress of the people would be impossible. Taking that direction, however, under Divine leading, the origin of the movement in God is self-evidenced.

So, again, may it be with a *Church*. Through some providence, or some influence difficult to define or estimate, a Church may come to have laid upon its heart the unhappy condition of "aliens from the commonwealth of Israel, strangers from the covenants of promise, having no hope, and without God in the world," lying at its very door. This may happen whether there be or be not a pastor. Here, too, the origin of the gracious concern is quite evident.

The same thing may happen with *Churches* in a given district, or of a whole country, of all and every name; so that we come to say "there is revival in the air." In the atmosphere there is more light, more warmth, more promise of at least beginnings of life. It is like the spring-time with its perfume, bright colour, and gladness. "This also cometh from the Lord of hosts, who is wonderful in counsel, and excellent in working."

A certain spontaneity of life, then, is to us of the very essence of a true evangelistic movement. It begins with God. Its first impulse is in loneliness and silence on the spirits of men—either of the people or pastor, or both. It



begins from within outward. No doubt there is a sense in which the movement may start from men. As there are clearly conditions of the Spirit's coming into the soul generally in plentitude of power (see, for one example, Mal. iii. 10), so there are, doubtless, conditions of this special grace of concern for souls, and for Christ's triumph in their salvation. When these conditions are complied with, "the windows of heaven are opened" to diffuse blessing in this peculiar form. But with this exception, which is only in form, not in substance, an exception, all true evangelistic zeal is from that Father of spirits from whom cometh down "every good gift and every perfect gift."

We must not shrink from applying these principles. No one can say without presumption, "I will have a revival." No Church can secure it by appliance and machinery. A Christian community, in the vivifying of its own life, in increase of numbers and augmentation of aggressive energy, may have had occasion to say, "Thou hast arisen, and had mercy upon Zion; for the time to favour her, yea, the set time had come." But if after the lapse of months it should say, we must now have a fresh awakening—meaning in this direction of evangelistic effort—and should in some carnal way bring out from darkness and dust the old machinery, furbish it up, and set it agoing, the Church may "awake out of its sleep, and say, I will go out as at other times before and shake myself." It will be in vain. She "wists not that the Lord is departed from her." In every Exodus it is "the Lord" who "is our strength and song." He alone "becomes our salvation."

And although we should be extremely grieved to say anything which might retard, even so much as by one grain of dust, the onward rush of the chariots of the Lord, we are bound to record our distrust of all organizations whose aim is "revival" and the providing "mission preachers" for those who ask their help. It may be, for aught we know, that brethren who form and sustain these have been divinely called thereto; that the preachers have been impelled in secret by the Divine power forward upon this service. That may be so. We sincerely hope and pray that it may be the fact. All we say here is, that there is a *prima facie* presumption

against machinery, and, in this matter, above all others, in favour of the spontaneous breaking forth of the energies of life.

Another condition of aggressive work is that the *instrument* of it shall be in accord with the genius of the gospel. There can be no doubt that this is none other than the truth. In perusing Mr. Mackennal's contribution, I was struck with a similarity between his experience and mine—with a difference. He was brought up in Cornwall, and became possessed early of a spirit of distrust of so-called "revivals." Twenty-six years of my life I spent almost within a stone's throw of the Tamar, which divides Devon from Cornwall, heard of like scenes, and learnt to detest what seemed almost like an importation from Pandemonium. The things said and done were oft shocking, barbaric, horrible. Many a time since then has my whole being revolted from pseudo-revivalists and pseudo-revivalism. In fact, I was never personally brought into contact with any evangelistic effort of a special kind which I could approve till I saw Mr. Moody's work, and joined in it for between two and three months in Newcastle-on-Tyne. Its most striking characteristic was that it was a ministry of truth, that it discountenanced feeling—mere feeling—insisted on faith in Christ and his objective work. The aim even of Mr. Sankey's singing was to bring home the truth. In the after meetings some of the ablest ministers in the town laboured to lead souls away from "frames and feelings," to bring them to trust in the objective promise and word of God. No trace there of the doctrine of "justification by the feelings." If any erred in that respect it was not Mr. Moody, but his Methodist coadjutors. This, however, should be observed, that Mr. Moody ever distinguished clearly between *the gospel for the sinner*—pardon and life on the condition of trust, on the ground of Christ's finished work—and *the law of the kingdom* for the sinner saved. Under his direction a sinner would look, be pardoned, and enter into rest; but being saved, would go on to a life of righteousness, grateful for the gift of eternal salvation. Under his guidance converts would work not *for* salvation, but *from* a salvation once for all accepted. No one ever saw more clearly than he elemental Christian truth. It

should also be remembered that in the presentation of the truth it gained in intensity, fire, and practical power, by his imaginative realization of it, and the explicit definiteness of his aim.

Here I may remark on what Mr. Mackennal says of reported sayings of Mr. Moody. 1. That Churches in England rejoiced in one another's decline. I do not remember this, and therefore cannot recall the connection. I only guess that such a remark from him must have been suggested by the, to him, startling chasm between the Established Church and the free communities of this country. The Establishment and its hostile bearing on the development of religion in England he could never understand. I do not see how he could, with his free American training. He showed in personal intercourse at every turn an utter inability to comprehend the situation. The thing was too grotesque for his simple mind. 2. That Christians should avoid political action. For this I make no excuse. I will only say that at that time this was the only taint of pestiferous "Brethrenism" I ever detected in him. I see that American friends are just now concerned that he should not go further along that road.

Another condition of genuine aggressive work is that its *aim*, like that of the gospel, should be "to seek and to save them that are lost." Its promoters should "have compassion on the ignorant, and on them that are out of the way." It should not seek merely to proselytize. This true note was also found at Newcastle, at the close of 1873. Considerable and well-guarded effort was made to secure at the great gatherings in the Tyne theatre and elsewhere the attendance of those who frequented no place of worship, and was successful. The ministers of the town were helped and the Churches enriched. The effect of pseudo-revivalism is to disparage and hinder ministers and to impoverish Churches. Pseudo-revivalists "make desolation and call it peace." I believe (see the Editor's fifth question) that the movement in Newcastle of 1873-4 commanded the respect of the artizan classes. I have no means of saying from statistics how far they shared in the blessing of it, though I have a very strong impression that they did.

We may not now enter on the perilous side of special

evangelistic movement. We will set down only two or three impressions. We believe that in some cases men who have given themselves wholly to "revival" work have been permanently injured. We are thinking specially of laymen. Their views become narrow, contorted, and their whole conception of Christian life is dwarfed and impoverished. Whether they turn out disturbers of Churches depends a good deal on whether ministers and Churches go with them in all legitimate efforts, or violently oppose. This bears on the Editor's fourth question.

Another real danger is that some of the efforts of the present day are moving in such a direction as to lead to the disparagement of that Divine institution, "the Church"—understanding by that term the incorporated society of believers—to the glorification of a pseudo-unsectarianism; to the furtherance of "Brethrenism." Movements that way mean disaster.

After all, my own preference would be, if it might be so, that the Church should be ever up to the mark of its high calling, fully consecrated, amply instructed, taking a broad view of its instrumentally saving and elevating relation to every realm of outward life, and growing continually, not so much by mighty leaps of advance as sustained aggressive energy, bringing forth results month by month, almost day by day, the livelong year.

HENRY T. ROBJOHN.

## VII.

THE drift of the previous papers seems to be that when revival services are intrinsically good, they will result, and have resulted, in blessing, and that when they are of a mixed or unwholesome nature, the issues will be doubtful, or altogether bad. Hence we have been once and again taken back to particular sets of meetings, and these have either been defended or condemned on their merits. "Wisdom is justified of her children!" Mr. Moody's work having been most notorious, has come in for a larger amount of friendly reference. And I could add my testimony as to results in Liverpool, did space permit.

What we have to deal with, however, is the fact that within

the last four or five years a clear drift has originated in favour of exceptional efforts. How far this is good, or how far it needs repression or moderation, is a more timely question than as to what may, or may not have been, the results in particular missions. These results are referred to, as I understand, to enable us to determine this practical and pressing point. On what lines ought we to move in the future? All that has been advanced in the previous paper about men, and means, and spontaneity, may be fully granted. And yet it still remains a perplexity as to what our own duty may be. Is the past a guiding star? or is it a beacon? I think it may be both.

Our young people need special, pointed, and almost personal appeals to bring them to religious decision. It is sometimes said that "missions" hasten the process of profession, if not of conviction, by two or three years. If so, there is the more reason to rejoice. This is so much time rescued from the perilous period of indecision. If these young people are wisely treated, and judiciously trained before entering the Church, we shall have reason to be thankful that special efforts have resulted in early piety.

Our Congregational Churches have much to learn with regard to their duties to the neglected masses of society. They are apt to suppose that their pastors are chosen solely for their own spiritual edification. The members of the Church and congregation rent pews, and if the surrounding population choose to come to fill up vacant seats, so much the better. Our history accounts in a large measure for this state of feeling. Our "fathers" were spiritual men who in troublous times were thankful to find a religious home in some back street. But now our edifices stand in commanding positions, and people are indisposed to go very long distances to their places of worship; and above all a new evangelistic spirit has taken possession of all denominations. So that the difficult problem as to how we are to reach the masses, keeps confronting, and in some measure puzzling us. These special, and somewhat spasmodic efforts, are like the movements of a giant awaking out of sleep. For a few nights, it may be, our seats are free and unappropriated, the people are "got at," and a few are persuaded to become regular attendants. The

same results come about if halls are hired and the work is done on neutral ground. When our Churches put forth their efforts to reach the masses, they must both receive and give blessing. Special services have been good, in my judgment, in as far as they have taught the Churches that they owe a constant duty, and should sustain a perpetual "mission" toward the ungodly in their own particular neighbourhoods.

There is no question in my mind that in the best conducted revival services the *tendency* is to exalt the emotional at the expense of the judgment, the conscience, and the will. But those who watch for souls know what an important part the emotions play in the crisis of spiritual being. I know a man who was converted by hearing an audience sing about "the home over there." Another was converted in my chapel during a pause in Mr. Brownlow North's preaching. I cannot account for these things; but so they are. Our care should be to pray God to help us to turn these feelings into spiritual facts. Men and Churches will be better or worse when once the best emotions of their natures have been stirred. And our only test of blessing is to find out whether hearts have been surrendered to Christ, and Christians consecrated to practical service.

In many cases the excitement has been almost fanatical. It has been sensuous, and could not in the nature of things produce any lasting results. On Christian workers the effect of trusting to these extraordinary services has in many cases, I think, been disastrous. They have lost their balance. They have become one-eyed men. In politics they have become total abstiners. Bigotry, bitterness, narrow dogmatism have flourished in the soil of their natures. Disgraceful commercial failure has not only occurred, as it will, alas, in all circles, but has been too often condoned. The moral tone of society has not been advanced, and as a consequence it has deteriorated. This was the result of the preaching of justification by faith only in some of the early Churches. The apostles did not cease to proclaim this doctrine, but they took great care to supplement it by others of equal importance. The epistles of the New Testament are a protest against a one-sided gospel. They have far more to say about the moralities of the Christian life than about salvation by grace.

It is always easier to proclaim free pardon than to reason of righteousness, temperance, and a judgment to come; and it is especially easy amid great crowds and with the accompaniments of sweet and popular music. Where there has been a careless handling of first principles, as though they constituted the whole truth, the moral tone in preachers and hearers alike has been lowered. This would be the case were the Apostle Paul himself the preacher, if we could imagine him careless about the ethical side of the gospel. That it has been the case within recent years I make no doubt. At whose door the fault lies, whether at that of antagonistic pastors, of cynical and critical Christian onlookers, of weak-minded and bustling "Christian workers," or of half-educated preachers, I shall not now inquire.

I am intensely sympathetic with all efforts to bring the message of God's love home to the unthinking crowds, or to the hesitating souls among our own congregation. On many occasions I have thrown myself into movements and missions which could not command my entire sympathy, in the hope of helping to lift the dead weight of unconcern by which we are all more or less oppressed. But there is now, as it seems to me, great danger of *making a business* of this whole thing, and of working up revival meetings under the supposition that we can thereby insure revivals. We have lately had a "Church Mission" in Liverpool, and one with which I cordially co-operated when it came. But the town was nursed for more than a year, and prepared by every conceivable means to expect startling results. I regard that sounding of trumpets beforehand as so much wasted energy, and as likely to be demoralizing in its effect on quiet and steady workers. When a real revival comes without observation, what heart would not leap with joy? But under ordinary circumstances we have to depend on continuous or patient spiritual toil. These grand preparations and tiptoe expectations must and do call men's thoughts away from the blessing which is always theirs if they are doing God's work faithfully and prayerfully.

These services have called into existence a class of preachers who, known by various names, give themselves entirely to evangelistic work. In the Romish Church the preaching friars and fathers are a great institution; among the Ritual-



ists and Ultra-Evangelicals there are "missioners;" in other circles there are revivalists and evangelists. How far these have a vocation from God it is not for us to say. I would not lift a finger to stop any one of them from preaching. But I very much doubt the wisdom and necessity of setting apart any men to preach one part of the gospel to the exclusion of other equally important parts. It will often be found on close examination that those who have done the best evangelistic work were men who had very marked qualifications for ruling and even teaching a Church. Wesley brought Methodism into shape. Whitefield organized orphanages and preached for long spaces of time at the same place. Mr. Sherman of Surrey Chapel reached both converted and unconverted hearers. Mr. Spurgeon, one of the mightiest of living evangelists, is also one of the best pastors. Mr. Moody has his tabernacle at Chicago. Mr. Aitken was till recently incumbent of a district in Liverpool. It is a matter of doubt to me as to whether there is such a clear subdivision of work and ability as to justify any long absorption in what is known as purely evangelistic work. The mind of the preacher needs ballast, and his life needs the consciousness of pastoral responsibility to one set of people, so that there may be a true "atmosphere" about his appeals to the unconverted. It struck me in reading the interesting life of Brownlow North that he would perhaps have grown more in knowledge, and therefore in power, if he had had more teaching to do.

What is likely to be the effect on ordinary pastors of the existence of this class of preachers? May it not lead them and their people to suppose that they have no evangelistic power or function? Such a result would be very deplorable. The "appeal to the unconverted," with which most sermons fifty years ago used to close, has well nigh departed from modern discourses. It had become professional and conventional. But if that appeal has gone quite out of our ministry, it is time that we looked well at our marching orders. We cannot be exonerated from our duty in this matter. So long as the impenitent and unbelieving form a part of our congregations, our message must from time be directed to their hearts. And if these revivals have taught our Churches that they must not look for accessions so much from the work of



their own minister and of their own Sunday-school teachers as from extraordinary and exceptional agencies, they have done infinite harm.

Though I have conducted special services through several consecutive nights, and have organized them in connection with my own congregation for the purpose of grappling with our home heathenism, I regard the *reliance* on, and the frequent *recurrence* of, these forms of work as signs of a low condition of spiritual life. The type of piety which we have tried to cultivate in our Congregational Churches has been of a robust and manly character. Let us beware of lowering our ideal. These missions are no new or original thing. They are carried on most vigorously by the Romanists. I have occasionally looked in upon these missions in Liverpool, and I have witnessed exactly the same scenes, though I have not heard the same truths, as in Protestant places of worship. Among the Methodists they are, or have been, among the things organized and expected. The Ritualists first introduced missions into the Episcopal Church. None of these systems have been conspicuous in attracting thoughtful *men* into their circles. If our Churches are to be strong they must contain a fair proportion of men as well as women, and of thoughtful women as well as thoughtless girls. If we have lofty aims in the Christian life for ourselves, and for those committed to our care, we shall rely on the usual services of the sanctuary. We shall throw our best into these opportunities of coming into contact with Divine truth. Our people will learn to expect the most from these. And we shall find that it is quite easy to make an ordinary service "special," to express our deeper consciousness of the Divine Presence, or to drive home the word of the Lord to men's waiting hearts. Where these services are barren and desolate, no mission week will eventually prosper. When these are filled with joy and haunted by visions of God, a mission conducted in sober earnestness will not fail to leave hallowed memories behind. What we Congregationalists need at such a time as this is not a hankering after seasons that are gone, but downright, hard, earnest, and patient spiritual labour. The times and seasons will take care of themselves if we are true to Christ, to our country, and to one another.

SAMUEL PEARSON.

## VIII.

THE extent to which substantial agreement prevails among the different writers who have honoured me by taking part in this friendly discussion renders it unnecessary that I should add much in my capacity as moderator. I selected the contributors from my previous knowledge of their opinions and tendencies, in the belief that they would look at the subject from different standpoints, and that there might possibly be some decided antagonism in their views. The former expectation has been realized, but the latter not at all, to the extent which might have been anticipated. Different men will unquestionably vary in their judgments as to the value of the particular kind of movements which are under consideration. Special circumstances may lead some to distrust what others regard with favour and eager hopefulness. Diversity of temperament and variation of theological sentiment will naturally cause the most devoted Christian pastors, who are perfectly at one in their desire for marked spiritual progress and in readiness to welcome any evidence of it, to differ in their estimate of the value of particular methods. But this "Symposium" has helped to make clear that there is no school or class among the Congregational pastors which can pretend to an exclusive interest in zealous and even abnormal efforts for the conversion of souls. Not one of the writers has doubted the possibility of sudden and extraordinary outbursts of spiritual life, has denied that the common routine of Christian work may be wisely and usefully varied by exceptional methods of action, or has thrown any discredit upon the results of any such special efforts. The wise cautions which have found a place in most, if not all, of the papers have relation to dangers which are not imaginary, and which, if not inseparable from these movements, are too serious and too imminent to be overlooked; but those who have written most strongly about them do not show themselves insensible to the benefit which the Churches have often received from the ministry of men who seem to be specially endowed with the power of reaching men's hearts, and they thank God for revivals which justify their reality by the ennobling and sanctifying influence exerted on the lives of men. What they desire

is that the good should not be lost, and even perverted to evil, either by an idolatry of human agency, or a trust in sensational methods to supply the absence of living spiritual force, or an overweening anxiety to secure great immediate results, or, what is perhaps most perilous of all, the preaching of an imperfect gospel.

That there should be a great dread of what may be described as professional revivalism surely cannot be thought surprising. No man, surely, can arrive at the conviction that to him is committed a special gift for awakening souls without trembling under an awful sense of responsibility. Of all services which a man can undertake, this is the one of which it may be said, "No man taketh this honour unto himself but he that is called of God." When any arise who give evidence that on them this Divine necessity has been laid, none will be slow to recognize their claims, though, I venture to think, they themselves will be the very last to assert them. What many fear in relation to these "special missions" is, that we may have mere mechanism in a work the first condition of which is spontaneity, that dependence may be placed on particular men for the production of revivals, that methods savouring "of the earth, earthly," may be employed for the purpose of securing them proper opportunities for the manifestation of their power, and that the whole idea of Christianity may be degraded by the means employed for its extension. That a converting power attends the preaching of some men for which numbers of their brethren sigh in vain it would be folly to deny; but, as a rule, these are the last men to accept a special office in virtue of this gift. They are content to preach the gospel without anything resembling religious sensationalism, availing themselves of any "wide and effectual" door that opens to them, and humbly depending on that Divine blessing which continually crowns their ministry with marked success. They would recoil from the idea of being described as "Revivalists:" they aim only to be "able ministers of the New Testament." Not the less are they often honoured by God as instruments in the promotion of true revivals, whose fruit is permanent.

There are such men among our pastors still, and assuredly it is for every preacher of the truth to seek this power. Not the least of the evil results of the distinction which some

desire to establish between evangelists and pastors, is that the latter may be lead to regard appeals to the unconverted as lying outside their proper work, and that their congregations, on the other hand, may cease to think of the gospel, when preached by their own ministers, as the "mighty power of God unto salvation," and may look to the special visits of strangers for the manifestations of Divine grace in the conversion of souls. A more unhappy state of things it is not very easy to conceive. It is hard to say who is most injured, the pastor, the congregation, or the revivalist. Those who in the course of their experience have ever seen an approach to it, have witnessed the alternation of periods of utter apathy with times of eager religious excitement in the lives both of individuals and communities, have observed the growing tendency in a people to rest on these extraordinary means, and the hardening influence which it exerts on them, are naturally most alive to this peril. It is quite possible that the swing of the pendulum has been too violent, and that they are too sceptical even as to movements which are entitled to their sympathy and confidence. No one, however, would deny that all congregations are the better for having the truth presented to them in new forms, and that a stranger may thus secure the interest and attention where the ordinary pastor would have failed, simply because his expression, his mode of illustration, the very tones of his voice, had become familiar. There is a great element of attraction in novelties; and so difficult is the work of penetrating the hard crust of indifference and sin, that there is no power which we can afford to leave unused. I believe that if the pastors of our churches were, when they saw the conditions favourable, to invite some friends, both ministers and laymen, qualified for the work, to unite in a series of continuous services, varied in character, and adapted to the wants of different classes, the results would be most encouraging. But the more that such services are a response to the felt wants and spontaneous desires of the Church, and the less they assume the character of counteractions to prevailing dulness, and efforts to stir up excitement; the more free they are from all parade and ostentation; the less there is of the apparatus of revivalism; and the more of the humble yet earnest spirit of zeal for Christ, the more likely is it that the issue will be satisfactory.

In the formation of our judgment on the various points raised here, there is room for the exercise of all the Christian graces, but here, as everywhere else, the greatest of all is charity. There is such infinite diversity in the work we have to do, that there is a necessity for the employment of a corresponding variety of instruments. Let each one be fully persuaded in his own mind as to the wisdom of the methods which he adopts, their adaptation to the work he has to do, and their harmony with the spirit of the gospel; and while exercising his own liberty in this way, let him not be slow to recognize the conscientiousness and earnestness of his brother who, while disapproving of his plan, yet is seeking in his own way to glorify the Lord in the salvation of souls. There are some intellectual and unimpassioned Christians who shrink from excitement, and whose one motto is, "the kingdom of God cometh not with observation." There are Christians who are more emotional and sanguine, who remember that "the kingdom of heaven suffereth violence, and the violent take it by force." The Church and the world have need of both. The former, if filled with the spirit of Christ, will not dare to despise the impassioned earnestness of the other; the latter, instead of condemning their brethren as lacking in holy energy, will give wise heed even to cautions which to them savour of excessive prudence. The one point to be aimed at by both is that together they shall develop the power of the gospel which in common they profess. It is for the sake of that gospel alone that we once more emphasize the cautions which have already been given in these papers. The masses of the people have to be won for Jesus Christ, and on us rests the responsibility of doing this great work. For the sake of it we may well sacrifice conventionalism, and dignity, and a multitude of other secondary considerations, which too often repress the ardour of Christian souls full of holy impulses and gallant daring. But we cannot, and ought not, to forget that our appeal is to the understanding as well as to the feelings; that we have to persuade, and not merely to excite men; that our aim is to change the current of the whole life, and not to create a momentary disturbance of the stagnant waters; and finally, that we have to bring men under the rule of Christ the King, as well as to teach them to trust in Him as a Saviour.

THE EDITOR.

## A GLIMPSE AT OXFORD FROM THE INSIDE.

A NOTABLE novelist has recently regaled the readers of "Macmillan" with an "Oxford Breakfast Party," which is unfortunate, inasmuch as the British public is inclined to believe that in the celebration of prandial, bacchanalian, and nocturnal feasts the advantages of the old university are chiefly to be found. The German Hüber was of opinion that the two English universities—their studies otherwise being granted to be nearly useless, and ill done of their kind—far excel all other universities, in what?—in opportunities for "manifold collision and communication with young ingenuous living souls." And this faint recommendation he considered more applicable to Cambridge than to her rival. The German Hüber is probably unknown to ninety-nine hundredths of practical Englishmen, but they are unconscious supporters of his slightly contemptuous view of Oxford.

But many among the "young ingenuous living souls" at present in the university, loving their *Alma Mater*, as in their lackadaisical way they undoubtedly do, will be inclined to offer to the British public speculative, if not practical, proof that the learned Hüber has not accurately estimated the advantages of the English universities. Let the "young ingenuous living souls" stand on their defence.

They are accused *imprimis* of Dandyism; then of Toryism; then of Sacerdotalism; and lastly of Atheism—heavy charges against any living souls, ingenuous or otherwise.

Dandyism! To this peculiar form of mania you, Oxford, must plead guilty. It might astonish a "canty laddie" from Aberdeen to observe this amiable couple, linked arm in arm, "loafing" down the "High." Surprising "tweeds" which Scotland made, but only Oxford dare wear; still more surprising cuffs and ties, a surprising hat, and an eyeglass more surprising than all, for it has to be extracted before the wearer can see the objects which to see is his delight, form a wonderful "get up." All is carried with a masterly *haut ton*, a look of absolute *insouciance* in the somewhat pallid countenance, which burns up into a shortlived interest if a noticeable horse passes or a noticeable female face, but regards with mild indifference

the stooping forms of doctors and proctors who, capped and hooded, shuffle abstractedly by. Yes, so far as these two are representative men, you, Oxford, stand convicted of Dandyism. Dandyism, moreover, is a disease which is not wholly dependent on the tailor for its nourishment. Let the inquiring visitor enter this college gate, and pass by the grey ivy-clad beauty of the "college fane," along the silent cloister which skirts the quadrangle, blinking through a screen of Virginia creepers, and crumbling mullions, and quaint statues, and let him enter this apartment. Can it be a student's room? The oak panels gleam with silver tankards, and beam with choice specimens of Sèvres and Worcester, and, amid downy cushions, may be descried the pensive student, who greets you languidly and anon, gazing feelingly upon the beauties on the walls, sums up his moral aspirations in a sentence—"how hard it is to live up to one's *blue china*!" Not very encouraging in a strenuous age. Can a grateful country lavish her love on Dandyism? As Dr. Johnson said in his ode to a young lady in simple dress—

Nudus cupido suspicatur  
Artifices nimis apparatus.

And a grateful country might well begin to grow suspicious if Dandyism were in Oxford as deep-rooted as it is obvious. But Oxford protests that this is only a superficial veneering, though she cannot explain why good true oak should need such flimsy coating of mahogany.

But what of the Toryism? The inquiring visitor remembers that the university rejected Mr. Gladstone as its representative; and remembers that of late it preferred a respectable nobody with a name, and with professions of Conservatism, to a man of genius and sense who was an avowed Liberal. So much for the voters who are graduates. The inquiring visitor then enters the Union Debating Society, where the undergraduate political mind is, amid some confusion and boundless ignorance, struggling to articulation; and he finds that Liberal opinions hardly obtain a hearing, while certain old catchwords, such as "Church and State," "landed gentry," "Lord Beaconsfield," "glorious Constitution," elicit boundless applause. Must Oxford then plead



guilty to the charge of Toryism? Look a little closer. The Committee of Professor Smith comprises all the names of any note in the University: Liddell, Liddon, Jowett, Mark Pattison, Bradley, Thorold Rogers, and so on. Who supports Mr. Talbot? A mere "*turba sine nomine*," a queue of country clergy who come up from remote parishes, rubbing their eyes, under a fixed impression that Professor Smith is going to uproot the Church, because he is a mathematician and has studied the differential calculus, while Mr. Talbot will save the Church, because he is a Tory and has studied nothing. Then look a little closer at these miniature parliamentary palavers which occupy the undergraduate mind. With few exceptions the speakers of any real merit—the speakers, that is, who can "do" in the schools or on the river or elsewhere, as well as speak—are thoughtful Liberals, some even Radicals. In no place could a numerical majority be taken with less propriety as the criterion of the prevailing tone than in Oxford. There are colleges where Toryism lurks, but these colleges themselves lurk somewhat in the background. The colleges which lead are quit of Toryism. It is incompatible with the prevailing curriculum. Philosophy and Toryism like love and majesty.

*Haud bene conveniunt nec in una sede morantur.*

But how shall Oxford twist herself out of the charge of Sacerdotalism? Carlyle complains of Coleridge and the mystical philosophy imported from Germany, that it "pro-created strange Centaurs, spectral Puseyisms, monstrous illusory Hybrids, and ecclesiastical Chimeras, which now roam the earth in a very lamentable manner."<sup>\*</sup> This miscellaneous spawn is nowhere more conspicuous than in Oxford. "Spectral Puseyisms" to wit—weak-mouthed, well-meaning youths, who attend many prayers and celebrations in the week, but otherwise eat and drink and talk after a wholly worldly fashion. "Illusory Hybrids" to wit—men in serge petticoats, and hats copied from the hats of Noah and his family, as traditionally equipped in the arks of our childhood; "ecclesiastical Chimeras" to wit—priestly shavelings, with "eyesight and speech, the veils of the soul within."

<sup>\*</sup> Life of John Sterling, Bk. i. chap. viii.



These spectacles certainly do roam the plot of earth on which Oxford stands in a manner lamentable enough. The "Newmania," as it was called, which emanated from Oriel, and may be traced to the mysticism of Coleridge, which found in Reason that room for faith which the Understanding excluded, a faith even in popes and priests—the "Newmania" lives and works in Oxford still; but, it may be conjectured, it is but churning the rim of the pond into a little froth: the depths of the water are untouched by it. It is a "sair sight" to see "young ingenuous living souls" marching serenely through a chilling Ritualism to the Unholy Sepulchre of Rome. Statistics are not forthcoming, but the present writer has seen more than one of his near acquaintance enter the Romish Church within the last few months. Monsignor Capel comes with his drag-net to secure the froth of the pond, while a permanent creel is provided, yeelped the chapel of St. Aloysius, with a permanent superintendent fisherman, who was once an Oxford undergraduate himself, and much froth they manage to secure. But meanwhile it is clear to those who are in contact with the life of the university that

The chasubles, roods, and stoles,  
Liftings, and bowings, and Catholic manner of saving souls,

are not held in any esteem that might be termed religious. The better men recognize gratefully the self-denying labours of the priests, the hospitals, the penitentiaries; but for the rest it is a "passing phase." It is said of the author of Puseyism that he is like "a diver, than whom none goes deeper, stays down longer, and brings up less." As to the ultimate effect in the university the saying may be applied to the movement which he originated, with this important modification, that it does not go deep; for, as was said, it can get but froth to work in.

Dandyism, Toryism, Sacerdotalism, however, are but trifling charges compared with the last, which is, not without shadow of reason, urged against Oxford. If she shall stand condemned of turning her sons to infidelity—she who should teach them, who undertook to teach them, "godliness and sound learning"—who will not welcome a proposition from the Commissioners, who now hang *in terrorem* over the heads of the university, to lay Oxford even with the ground?

"Spectral Puseyisms" cannot be indulged without peril to faith. The clear, honest writings of Mill cannot be text-books without turning a fierce light on the foundations of belief; the charms of latitudinarianism in the hands of Mr. Jowett and Mr. Matthew Arnold must enervate the force of credos; the introduction of scientific teaching is ever the opening of the floodgate of shallow empiricism and ignorant denials. All these influences steal over the minds of boys fresh from school, and have some effect. Perhaps the majority of first year and second year men would regard themselves as "advanced thinkers," which is the euphemism for unbelievers, and would murmur complacently over their wine—

Nothing is as it used to be : nothing is what it seems ;  
Nothing says what it used to say, and the old Faiths are all dreams.

In this stage our youthful philosophers are Utilitarians, and talk much of the "greatest happiness of the greatest number;" at the same time, in defiance of all known arithmetical laws, holding the greatest number to be Number One. Nor can it be denied that many, whose moral fibre is not strong, are left by their *Alma Mater* to their indifferentism, or only so far roused as

To finger idly some old Gordian knot,  
Unskilled to sunder, and too weak to cleave,  
And with much toil attain to half believe.

Ay, and Oxford has to account, as best she may, before Heaven, for the absolutely pure and earnest soul of Arthur Clough—yea, many Arthur Cloughs, otherwise called—who sought in the university for Christ, and found only "spectral Puseyism and monstrous illusory Hybrids," and in despair of such sorry comforters fled from creeds to duty, and died un-comforted. But careless, indeed, would the inquiring visitor be if he should suppose that any university can elaborate a special course of therapeutics for each individual soul, or that because the treatment was thus perilous to some it must be thus perilous to all.

It is a matter of daily observation to see a man who has played out his little part of "advanced thinker," and has advanced far enough to reach the rearguard of the army of faith.

Away, haunt thou not me,  
Thou vain Philosophy,  
Little hast thou bestead  
Save to perplex the head,  
And leave the spirit dead.

Words which break from the heart of many men when the bachelor's hood is donned, and the dreamful ease of 'varsity life is taking its place among the bright shadows which wrap the starting-point of most men's career. And this man, whom our learned Hüber supposed to be chiefly occupied in agreeable contact with "ingenuous living souls" like himself; who bedecked himself in notable "tweeds;" who with a little philosophy demolished the faith of his fathers; who seemed for a year or two the least likely of God's creatures to bestir himself, has nevertheless acquired a habit of thoughtful inquiry into all the problems which present themselves to be solved, and a manly humility in the face of those which present themselves as insoluble. He steps into the world around him not the worse but the better for the sifting and refining. He is not a perfect man—that it may be doubted whether any university yet devised will manufacture—but he is for all that a man whose mind yearns for truth, whose heart will in time expand in charity. AN OXONIAN.

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### SUNDAY AFTERNOON READINGS.

SUNDAY, MARCH 2.

"Then they are glad because they are at rest: and so he bringeth them unto the haven where they would be."—Psa. cvii. 30 (Prayer Book Version).

WALKING in the churchyard of Stratford-on-Avon three summers since, thinking of the great poet who slumbers near the swift flowing river, whose life formed so memorable a story in the list of the mariners of mortality, my attention was arrested by the above inscription engraven on a tombstone, so beautifully applicable to many and many a friend, whose voyage through the world ended long ago amidst the

hopes of the gospel. Manifold were their views of time and its affairs as they sailed by our side and talked to us by the way ; now sad, now bright ; chilled by cold winds, or cheered by unclouded sunshine ; sometimes depressed by unreal fears, sometimes lifted up by Christian hopes. But one thought, we know, possessed their minds—the expectation of meeting, on the mysterious shores of that other world, Him whom the disciples saw on the beach of the Sea of Tiberias. They could say each for himself—and let every believer repeat the words—“ Jesus not only was, He is still the Son of God, the Saviour of the world. He exists now. He has entered heaven. There He lives and reigns. With a clear and calm faith I see Him in that state of glory, and I confidently expect at no distant period to see Him face to face. We have missed no absent friend we shall so surely meet.”

And now they are at rest. “ Rest,” said Richard Baxter, when harassed by storms of persecution and trouble, “ how sweet a word is this to mine ears ! To my wearied senses and languid spirit it seems a quieting, powerful opiate ; to my dulled powers it is spirit and life ; to my dark eyes it is eye salve ; to my taste sweetness ; to mine ears melody ; to my hands and feet strength and nimbleness. Rest, not as the stone in the earth, nor as the clods in the grave. No, we have another rest—from sin, but not from worship ; from sorrow, not from solace. After the rough, tempestuous day we shall at last have the quiet, silent night—light and rest together ; the quietness of night without the darkness.” Whether melancholy, sanguine, or discriminating, whatever their moods and sentiments while here amongst us, those whom we shall behold no more on this side of eternity have attained to fulness of joy ; and after the lower life, to them a voyage, with all its changes, they have entered the higher one, to them a haven of ineffable and everlasting blessedness. There is sometimes disappointment at the end of a long passage over terrestrial seas : the country looks not so fair, the air is not so balmy, the people are not so friendly, the circumstances of landing are not so cheerful, as we had thought to find, and one whose smile we hoped would greet our entrance within the port is not at the moment within sight. Not so have they found it who are now at rest : the

haven where they would be is all, and more than all, it entered into their hearts to conceive.

That state of existence is not only a contrast to life's worst at present—poverty, pain, bereavement, wrong, and broken-heartedness—but it exceeds in comparison life's very best. However calm the weather here, it is followed by brighter there. Yonder scenes are fairer than earth contains. Thought is more active, vigorous, satisfying. Affections and joys are purer and more Divine. Achievements are far nobler, and progress is more rapid as it reaches loftier heights. And if this life be a voyage, and that a haven, the thought of the latter is an anchor for us now—"which hope we have as an anchor of the soul sure and steadfast." And this anchor the Christian needs not only in the dark troubled night of affliction, but in the noonday brilliant sunshine of prosperity. We are so apt to drift away from the secure position of faith and trust in Christ—of devotedness and consecration to Him! The minor hopes of life, the things which pertain only to temporal interests—the welfare of ourselves, our families, our friends, as the world thinks of welfare, apart from what relates to the moral and spiritual condition of our nature—all this becomes to us a strong, swift, perilous current, sweeping the soul out of that course which points directly to the haven where the blessed are, and where, in the best moments of our lives, we feel that we "would be." On this precious anchor let us keep fast hold by faith. The anchor will never break—nor need the cable—whatever strain be put upon it, if we do but earnestly pray, "Lord, increase our faith." Faith is the gift of God, for "he fulfils in us all the good pleasure of his goodness, and the work of faith with power." If we try to weave faith out of our own reason, out of our own intuitions, out of our own logical faculty, out of our own sensibilities and sentiments, we shall find it a very poor thing,—by no means strong enough to keep hold on any anchor "sure and steadfast."

SUNDAY, MARCH 9.

"I know whom I have believed."—2 TIM. i. 12.

To whom does the apostle allude as the object of his confidence? *Christ*, say most readers of the Epistle, guided, in

this respect, by a sort of spiritual instinct. *God*, we are told by learned scholars in the present day. Whatever may be the critical conclusion, there is no inconsistency in combining the two answers; for God and Christ are inseparably conjoined in point of fact as the ground of evangelical confidence and hope. "God was in Christ reconciling the world unto himself." God saves men "according to the grace given them in Christ Jesus." Salvation is made manifest "through the appearing of our Lord and Saviour Jesus Christ."

Faith is founded on intelligence. Out of such faith springs personal experience, and hence comes a confirmation of what was originally believed.

The spiritual history of Paul receives illustration from a story of the people of Samaria. The woman when she had listened to the Divine Stranger at the town well, went and said to her neighbours, "Come see a man that told me all things that ever I did. Is not this the Christ?" The effect of the report was striking. The citizens—we can see them in their flowing dress, their covered heads, their bushy beards, their olive complexions, their eager, curious eyes—flocking out of the old gates, and clustering round the Lord as he sits there waiting to teach and save. Touched by the tone, and satisfied with the substance of His teaching, they believed *because of His own word*, "and they said unto the woman, Now we believe, not because of *thy saying*; for we have heard him *ourselves*, and know that this is *indeed* the Christ the Saviour of the world." Two mental stages are here distinctly marked—faith in *testimony*, faith from *personal knowledge*.

Paul passed through one, on his way to the other. His conversion on the road to Damascus was the beginning of his new spiritual life. There stood the starting-point of his subsequent career. Astonishment, conviction, inquiry followed in rapid succession. The miraculous event near the entrance to the Syrian capital put the opponent of Christianity into an attitude of discipleship, and he asked, "Lord, what wilt thou have me to do?" From a persecutor of the faithful he became a pupil in the faith. He received intelligent testimony from other disciples respecting Christ and the gospel. He was inexperienced but docile. He knew little, but he longed to learn. He became Saul the disciple before he became

Paul the apostle. Old lines of passionate hatred melted away, new lines of Christian truth and love were written on his heart. He believed in testimony. Then came an immediate revelation, an apocalypse from the Lord, followed no doubt by musings, ponderings, questionings, and solutions: new gleams of light, new germs of knowledge. At the end of three years, how different a man from what he was at the beginning!

When he writes to Timothy this second epistle, thirty years have passed over his head. How full of incident, of labour, of conflict, of preaching, of writing! Such an one as "Paul the aged" he is now; worn with long service in obedience to his Divine Master, chastened and mellowed by the ripening process of spiritual experience. He had been learning much through all that time, not only receiving new lessons from the greatest of teachers, but seeing more and more of depth, of light, of love, of sweetness, in the old ones. As the new became old, the old might be said to become new. How rich is Paul in the accumulated stores of private and ministerial experience, having both felt and seen so much of the grace of God! and what memories of trials, and victories, and consolations rush through his mind, vision after vision, as he waits for his dismissal within sight of the gates of heaven, as he beholds by faith our Redeemer and Lord coming forth to meet him with a crown of glory in his hand! Now is manifest the full meaning of his words. Faith in testimony has long passed into assurance of experience, and he can say with joyful emphasis, "*I know whom I have believed.*"

Perhaps we began to believe like the townsfolk of Sychar, and went on awhile believing in testimony, listening reverently to what others told us of the things of God; or perhaps we began to believe, like Saul of Tarsus, amidst terror and agonizing desire, longing for light, instruction, and wisdom, praying from the depths of our heart, "Lord, what wilt thou have me to do?"

"And then it pleased God," the believer may add, "who sanctified me from my mother's womb, and called me by his grace, to reveal his Son in me." And the revelation has been progressive, carried on in many ways, through the medium of Christ's truth and the agency of His Spirit. The words in



the text have for the experienced Christian a meaning they had not on the day of his conversion. He adds to his faith knowledge, and can with unfaltering voice declare, "*I know whom I have believed.*"

## SUNDAY, MARCH 16.

"The valley of the shadow of death."—Psa. xxiii. 4.

This is not to be confounded with death itself. The image is taken from scenery with which, in his shepherd days, David was familiar enough, as every traveller in the East—especially amongst the dark rocks and ravines not far from Bethlehem—knows full well. Any heavy calamity, any great affliction may take the name; and especially it is applicable to those phases of spiritual experiences, where sore trials of thought and temptation overtake the heaven-bound pilgrim. To men of faith and prayer there are seasons of anxiety more terrible than any arising out of outward situations in the course of our mortal existence. The realization of the unseen world with its awful mysteries—a perception of what may be called the night-side of eternity—is often quite appalling; the more so from the objects being impalpable, and the pathway being one over which the spirit *alone* must walk. We feel on the edge of perilous wonders when musing on the evil and prevalence of sin, the power of temptation, the existence of satanic agencies, and the sorrows they have caused to the saints of God. The road through the valley is narrow; there are "deep ditches on both sides, and if a man falls into them he finds no bottom." The causeway is sometimes so enveloped in mud that when the traveller lifts up his foot to set forward he knows scarcely where or on what to tread. Bunyan describes it with the surprising force of his imaginative genius; and there are strong minds of a deeply reflective order who find in the picture he has drawn no overcharged representation of realities. They feel that God has not laid down an even path and spread a green carpet for us to walk upon all the way to heaven; that the highway is not lined with leafy arbours, or princely palaces, or delectable mountains.

The dark side of the universe has sometimes to be looked at. Faith must correspond with facts, and many of them as dis-



closed in nature and revelation have a fearful appearance. They have a place under the government of God; they exist by His permission; they are all under His control; and they really present salutary trials to our faith. To believe that God is love when we wake up from sleep in the House Beautiful, and look out from our chamber window to the glowing east, is not so noble an exercise as to believe in God and to trust in God, when fighting with Apollyon, or walking through the valley of the shadow of death. And also bright truths will shine all the brighter from being thrown out on the background of darkness. Holiness seems all the more beautiful in contrast with sin; purity all the more lustrous after we have gazed on the blackness of corruption; Christ's work is more glorious when viewed as a victory over the designs and works of the devil; perdition, too, sets off the sunny splendour of redeeming grace; hope is all the more delightful after fear; the joy which cometh in the morning is the more rapturous after "a night-time of tempest and of horror." The dark valley after all is not a very long one. "It is not so bad to go through here as to abide here always, and, for aught I know, one reason why we must go this way, is that our home might be made the sweeter for us."

And what alleviations there are in the midst of the densest darkness. There is armour impenetrable provided for us, to protect our souls from the fiery darts of the evil spirits which haunt the region. There is healing for one's wounds through the Hand that touches us with leaves from the tree of life. Bunyan's words express no fanatical fancy, when he says, that Pilgrim sat "down in that place to eat bread, and to drink of the bottle that was given him a little before; so being refreshed, he addressed himself to his journey, and with his sword drawn in his hand." And abundant consolation is derived from the voices of those who have passed the same way in former times—voices which linger round us in musical echoes, telling of trust, and love, and hope—and from the consciousness of Divine presence which has oft called forth the sublime song, "Thou art with me," as the weary wayfarer in the valley has leaned on the rod and staff, so full of marvellous comfort—and from the dawning of celestial light which finds its way into the gloomiest corners of human

experience. A mystery felt with benumbing power in the darkness of reason becomes quite another thing when seen in the light of God's holy word. Dangers measured and understood lose their terrors and are triumphantly overcome—"He discovereth deep things out of darkness, and bringeth out to light the shadow of death." "I had sunshine," says Faithful, "all the way through the valley;" and Christiana had visions of Jacob's ladder, and the "present of a golden anchor," and "a sight of Abraham's sacrificial knife," just before she came to the gloomy spot, and "these memories comforted her." It is possible to have such beautiful impressions of Divine truth, to be filled with such convictions of the nearness of heaven, to have such glimpses of the avenues running up out of this world into a better, and to possess such a spirit of self-sacrificing faith and trust—as to enable us to walk through the most awful mysteries without terror, yea, with composure and calmness, even with a settled joy—because of trust in Him who holdeth all things, not excepting these very mysteries, in the hollow of His loving hand.

There is another valley not far from this—the valley of humiliation; and the man who feels at home there, who loves there to kneel on the sward and "kiss the flowers," who walks in the meadows where his Lord "had his country house," who meets angels there, and finds pearls there, is well prepared to penetrate the darkest recesses of the valley of the shadow of death. A proud spirit, vain confidence in one's self, intellectual haughtiness, trust in the all-sufficiency of reason, and contempt for the spiritual aids sought by meek, devout, and trustful souls—all *that* will prove a presage to ultimate confusion, terror, and despair, amidst the mysteries of sin and misery to open hereafter. But the meek and lowly of heart find rest to their souls amidst the confusions and perplexities of unexplained truths. To the righteous there ariseth light in the darkness; and after all, though it be a paradox to many, we may say of Christian in his dark hours, "the path of the just is as the shining light, which shineth more and more unto the perfect day."

SUNDAY, MARCH 23.

"Put on charity, which is the bond of perfectness."—COL. iii. 14.

In what respects is it so? It is a conjunctive power, not a virtue standing alone, but one which comes into combination with others; for it is "the girdle of the graces." It may be described as an all-embracing, all-enfolding goodness. "Above all," or "over all," says the apostle, "put on charity," or love—comparing it to an over robe, or rather to a cincture, belt, or sash, girt round the loins, binding together a close-fitting unity of attire. It is not simply an addition or an ornament, but that which is most essential to the Christian character.

It is a pre-requisite for the attainment of spiritual knowledge, for the comprehension of what is revealed respecting redemptive grace, inasmuch as the knowledge of Christ and of God is not like other kinds of knowledge, whether scientific, literary, or political. It manifestly requires a sympathy for its acquisition and advancement, springing out of dispositions identical with the state of mind enjoined by the inspired writers. "He that loveth not knoweth not God, for God is love," is the teaching of St. John; and St. Paul distinctly declares that knowledge estranged from love is only like wind filling a bladder or blowing a bubble—it can cause but a momentary expansion and then burst. "Knowledge puffeth up, but charity edifieth," or buildeth up. Also faith works by love. Without love it has nothing for effectual operation. Looking into the mystery of human nature, we see on the one side *will*, on the other *faith*. The problem of life is how faith can be worked into substantial practice; how it can move and guide the will. The motive power of the sanctified human will, as well as of the Divine will, is love. Thus it becomes not merely a bond or a bridge, but a living force, full of virtue and goodness.

In connection with the passage just read, love is suggested as the means and method of moral purification. For just before the inspired writer is seen moving towards his all-embracing precept by saying—if we may use a revised version—"Make dead then your members which are upon the earth, fornication, uncleanness, lustfulness, evil concupiscence, and

desire, which is idolatry, for which things' sake, the wrath of God doth come on the children of disobedience; among whom ye also walked sometime, when living in these sins."

Love is further presented as the opposite of selfish and violent passions, the extinction of which must be an object of desire to every Christian mind. "Now do ye also put away from you all these, anger, wrath, malice, railing, coarse speaking out of your mouth." Don't lie, scoff, or blaspheme, neither irritate or annoy; "For you have put off the old man with his deeds, and put on the new man." Therefore clothe yourself with qualities the opposite of the degenerate ones justly condemned. "Put ye on, then, as the elect of God, holy and beloved, bowels of mercy, kindness, lowliness of mind, meekness, longsuffering, forbearing one another and forgiving one another;" in other words, "put on love."

Thus charity is exhibited as the bond which knits together a group of excellences into a common and unique whole. And if it be a bond between grace and grace, so also it is a bond between soul and soul. Knowledge, faith, purity—their immediate presence and operation are within, but love works without. It goes forth, if we may so say, and, with nimble feet and well-filled hands, walks about doing good and dropping blessings; after which it gathers up reciprocal affections from the beneficiaries of its kindness, to be returned into the heart of the benefactor with a hundred-fold reward.

Knowledge may operate as a repellent force, faith may be exclusive, purity may fold her robe and look down with contemptuous aversion upon poor outcasts; but love is pitiful and compassionate, drawing to itself the hearts of all men whether good or bad. Love wins love. It is, or should be, a bond between Church and Church; and this truly Christian principle has ever been held in theory. The most angry disputants have felt compelled to admit what the New Testament so plainly teaches; and even amidst strife and contention its voice is heard, at least for a time, in subduing tones. Perhaps, as a sentiment, it is nowadays coming more and more into favour; for we listen to its inculcation at Congresses and Conferences, in spite of continued opposition between the ideal and the actual state of Christendom.

SUNDAY, MARCH 30.

"Put on charity, which is the bond of perfectness."—Col. iii. 14.

As charity is that which connects together all the Christian graces, so it is that which crowns and perfects them. It is *the end* of the commandment—the newest, the last, the highest, the best, the everlasting—and nothing can surpass Paul's description in the 13th chapter of the Second Epistle to the Corinthians, of the "exceedingly excellent grace of charity."

And now let us ask how is this girdle of the graces to be "put on" and worn?

When we look at the Christian Church under the ideal aspect of a brotherhood, sentiments of sympathy and affection are seen to be most becoming—indeed, essential. But when we look at Christendom as it actually exists, much is detected to disturb and dissipate the charming vision. Great differences of opinion obtain; and, talk as we may, divergences of thought on questions exciting the deepest interest tend to dislocate fraternal relations; also numerous diversities of practice relating to ecclesiastical government and Divine worship necessitate division, and ultimately break up the Christian commonwealth into parties, which, if not opposed to each other, must needs, in some practical respects, stand mutually aloof. This condition of things has lasted for ages, and, as presented in history, is seen interwoven with persecution on the one hand, and natural resentment on the other, with injustice on the part of the strong, and resistance or patient submission on the part of the weak; the whole forming a story which appeals in different ways to parties standing in succession to those who were so brought into painful conflict generations ago. Traditions and memoirs handed down from the past persistently influence us at the present, in a more or less degree, and so alienation continues between Church and Church, between class and class, between man and man.

Some conscientiously take up the following position: "Truth in doctrine, purity in worship, spirituality in all matters belonging to Christ's Church—these are of primary, of indispensable importance, and must be maintained at all costs and hazards. The wisdom from above is first pure, then peace-

able. Purity comes first, and to preserve and promote it those who hold and practise what is true and right must keep close together, and testify against what is false and wrong. What communion hath light with darkness? There can be no tampering with great principles." Undoubtedly there are elements of truth and wisdom in the manifestoes uttered by such as take up this decided position.

There not only appear to be, but there really are, two sides to this subject. There are the demands of truth and righteousness, and good men will interpret what is truth and what is righteousness, according to their own theological and ecclesiastical convictions; some condemning heresy and schism, others condemning assumption and bigotry, and their own conscience must be their guide in the whole range of their reasonings and conclusions within this wide circle. Christians must contend for what they believe to be "the faith once delivered to the saints;" they must maintain in their integrity the institutions thought to be established on the authority of Christ and His apostles. But surely in connection with such a course there should be coupled a devout regard to the *end* of the commandment. Knowledge is not that end, nor even faith; neither is it orthodoxy or order, valuable as they are, but *charity*. That, and not anything else, is the bond of perfectness. And since it never can be inconsistent to hold and speak the truth in love, and while faithful to our own convictions, to be charitable in our judgments of other people, the "end" is to be pursued, and the "bond" is to be fastened round, all the more carefully, because, in the heartburnings and divisions of what is called the religious world, there is so much which makes it difficult to obey the apostolic precept. Love needs to be the more carefully cherished since so many influences are at work threatening its extinction; and it is amidst unfavourable circumstances that the beautifulness of charity appears in its richest lustre. Love is no wonderful thing where men are of one mind; its principles, or rather its healing effects, are to be looked for, one would think, where they are most needed.

Many persons imagine that primitive Christians were all alike in their way of thinking. This is a great mistake. Different views of doctrine, order, discipline, and worship

existed then. The apostles did not agree amongst themselves in every particular. The question about circumcision, and eating—in other words, holding brotherly fellowship with those not Jews—was as serious as it was practical, and threatened an alarming schism in the infancy of the Church. Yet, in view of these differences, Paul enjoins his memorable lesson touching the *bond of perfectness*. Love is enjoined by him, as the grandest of all duties, on the Corinthian professors, who were certainly divided in their opinions and proceedings on more questions than one. Charity then was enjoined not on the ground of uniformity, but in spite of differences; yes, and because those differences made it the more needful and precious. The circumstances of the first century were more like those of the nineteenth than some people imagine; and the lesson so prominent then is of pressing importance, and ought to be most conscientiously and carefully studied now.

Moreover, charity is to be put on and worn in relation to men in general, as well as Christians in particular. True charity can never be exclusive for this reason—it is the reflex of God's love, and "his tender mercies are over all his works." God's love should be the motive and model of ours. "If ye love them that love you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the publicans so? *Be ye therefore perfect, even as your Father in heaven is perfect.*"

JOHN STOUGHTON.

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### THE TRIBULATION IN AFRICA.

THE suggestion of a French paper, that Isandula might prove the Sedan of the Beaconsfield Ministry, is not altogether so fanciful as might at first sight appear. It is perfectly true that the Government, so far as we have been able to judge from the papers which have been laid before Parliament, does not appear to have any direct participation in the policy which brought about the terrible disaster which has so deeply moved the heart of the nation; but something of the same kind might have been said in relation to the French Emperor, who would have preferred to retreat upon Paris immediately after the



earlier defeats of the war. In both cases the responsibility for the spirit of the policy which issued in such fearful calamity belonged to the Government, and it is quite possible that the people will enforce the penalty in the one case as in the other. A nation which has been taught to believe itself invincible does not easily submit to such humiliation as that which has been inflicted on us in South Africa. It has been told that, alone among European powers, it was bold enough to beard the power of Russia, and now it has to brook defeat at the hands of the king of the Zulus. The tidings of disaster administered a sharp rebuke to the vainglorious boasting which has been so common since our ambassadors came home in triumph from Berlin, laden with the spoils of Cyprus and Asia Minor, that they could hardly fail to produce a reaction. Close observers noticed the marked contrast between the aspect of the Ministerial supporters at the opening of the session in December, when they were flushed with the success of General Roberts in Afghanistan, and that which they presented when Parliament resumed its sittings last month. This feeling of irritation and despondency is, we are told, shown still more strongly in those music halls which have been devoted to the noble task of inciting the martial ardour of the people, and glorifying the illustrious statesman who has uplifted the downtrodden flag of England, and vindicated the honour of the country. At one of these places a "Jingo" performer was in the habit of presenting himself, carefully got up, as Lord Beaconsfield, and hitherto has been received with rapturous cheers by the audience; but on appearing a night or two after the receipt of the news, he was met with a loud cry of "Where's the Twenty-fourth?" followed by hostile demonstrations. A writer in "The Daily News," who signs himself "A Disgusted Tory," and describes himself as "nearly akin to the extraordinary animal whom you contemptuously style a Jingo," expresses the same sentiment in his bitter denunciation of "the effete criminal Cabinet," and expresses the hope that "all honest Englishmen, be they Radicals or Conservatives, will speedily unite to assure the dismissal of pusillanimous braggarts, undignified shufflers, asses in lions' skins." These are the first mutterings of a storm, which may yet sweep away the Government and the Imperialism of which they have been the promoters.



For these mortified and indignant Jingoës it is impossible to feel much commiseration, and yet they are not without reason on their side. They had a right to expect that a government which talked so largely was prepared to sustain its pretensions by deeds. They were justified in supposing that it would not commit the country to undertakings beyond its strength, and would not cripple its resources for the one conflict about which there has been so much vapouring by embroiling it in a new and needless war. They are naturally enraged now that they see the mistake they have made, and are ready to fall upon the first victim on whom they can lay their hands. They forget how much of the blame rests upon themselves. For the last two or three years they have been consumed by a feverish passion for something which they call *prestige*. There have been "blind leaders of the blind," ready to fool them to the top of their bent with tales of the wonderful impression which our policy has produced on foreign countries, and for the sake of the frivolous gossip of continental *cafés* and the "irresponsible chatter" of politicians and journals (who have their own ends to serve) about the honour of England, they have been willing to applaud a "spirited" policy however extravagant and absurd, to condone offences against public honour and morality however flagrant, to sacrifice any constitutional right however venerable and precious. To them it was a small matter that trade languished; that the outgoings of public expenditure increased, while the productiveness of the revenue as steadily diminished; that every measure of domestic reform was put aside, and that considerations of international right were subordinated to the one grand aim of promoting British interests. They listened to the tales of the distress which prevailed in all the manufacturing districts with a smile of incredulity, and while loudly protesting against the suggestion that any blame could attach to the Ministry for the stagnation of trade, betrayed their secret consciousness that the charge was just by their extreme anxiety to minimize the extent of the evil. They laughed to scorn the idea that the constitution could be imperilled or the control of Parliament weakened by the proceedings of the Ministry in acting first and then asking Parliament to approve their conduct after-

wards, and hence persisted in blustering assertions that to appeal to Parliament as to a *fait accompli* was the same thing, as taking counsel with it in the first instance, although on the one occasion on which they pursued the normal course — the announcement of the proposed Rhodope grant — even their patient majority turned restive. Such has been the action of our Jingoës for the last two years and a half. They had got a brave Ministry, a high-spirited Ministry, a true English Ministry, and they were resolved to put down every man who dared to interfere with such heaven-sent rulers as unpatriotic. Now they learn what they ought to have foreseen, that such a policy has its perils as well as its glories. They seemed to fancy that with us a campaign, especially against a savage nation, was more of a parade than a serious enterprise, and the rapid success which was achieved in Afghanistan fostered the illusion. Alas! they have been rudely awakened from their dream of ambitious folly, and, half-maddened by the sorrow and the humiliation, are quick to forget how directly the disaster may be traced back to the temper which they have fostered as the true manifestation of English sentiment.

The lesson comes with a sharpness which makes it specially telling. The disaster is one to which there are few parallels in the history of warfare, and is impressive alike because of its completeness and the circumstances by which it is surrounded. The soldiers fought bravely, and fell gallantly, but their death was neither more nor less than wholesale butchery, evidently due to fearful blundering somewhere — blundering which seems to us little short of a crime. War stands out before us here in all its native ghastliness. There is nothing to relieve the horror of the spectacle. Men fell as they scrambled up the rugged heights above the Alma, or fought through that long and dreary November day against the Russian hordes who assailed them at Inkermann. But in all such contests there is a halo round the combat which hides from the majority the full horrors of the fight. There is nothing of the kind here. A whole battalion of brave Englishmen is annihilated at a blow. They were simply overwhelmed by a horde of fierce savages and massacred. They struggled for dear life, and yielded only to the force of

numbers; but it cannot be said they fell fighting for their country or its liberties. They were cut down by the defenders of a land which they had been ordered to invade—victims of the faults or follies of others. Great ingenuity may be employed in the attempt to abate the sense which the nation everywhere entertains of this melancholy event. On the first Sunday after the tidings reached this country, the preachers at Westminster Abbey and St Paul's Cathedral did their best to present the sad history in its fairest light. But they could not alter the damning facts—five hundred men full of youthful spirit who, if they had gone on a peaceful mission of industry, might have laid the foundation of a prosperous colony, were offered as a hecatomb on the altar of *prestige* or ambition.

Bishop Claughton informed his audience at St. Paul's that the war was not of aggression. It is melancholy to see even Right Reverend divines play with words in this fashion; for if this be not a war of aggression, it is hard to see how any war could ever answer to the description. Cetewayo had not invaded English territory or menaced English rights. It is clear, from the evidence of numerous papers, that prior to the annexation of the Transvaal he was proud to be considered our friend, and we often stood between him and the Dutch Boers. When the annexation took place he was desirous that the same relations should continue; but, unfortunately, with the Dutch territory we seem also to have accepted an inheritance of the Dutch jealousies and feuds. A considerable territory had been in dispute between the Boers and the king, and hitherto we had been disposed to favour the Zulu view. But when the Transvaal had been annexed, Sir Theophilus Shepstone received new light on the subject, and urged the very claims which, when set up by the Boers, he discountenanced. Ultimately the matter was referred to arbitration, and the decision was against us by our own arbitrator. We introduced certain restrictions, which took away from the value of the award, by reserving certain lands to Dutch squatters who had settled upon them, and by insisting on the establishment of a British resident, to whom was to be assigned a district. Even these demands did not incite Cetewayo to war, though if he was so bent on attacking us, as the apologists of Sir Bartle

Frere would have us believe, here was a sufficient pretext. The attack, however, was made by us. An ultimatum was sent, which it was simply impossible for the king to accept, and an invasion of his territory followed close upon its rejection. It enumerated certain trivial grounds of offence, but these were only such as might easily have been adjusted, or as ought never to have been urged. As to the Zulu women who had been pursued across the frontier, and carried back to their own country, the king appears to have been willing to make an explanation and reparation. The Norwegian missionaries, about whom the High Commissioner was so resolute, had no right to ask the intervention of a military force at all. Even preachers of the gospel are not to be forced on a reluctant people by the cannon. In short, though an unpleasant neighbour, the Zulu king had done nothing to justify more than remonstrance. But for the alleged offences he had committed, Cetewayo was required to disband his army and alter his marriage laws. If this be not aggression, what is? Grant that Cetewayo was a cruel ruler; that his military system was a blunder in itself, and an annoyance to us; that the Norwegian missionaries would have done great good among his people, still it does not follow that we have a right, sword in hand, to demand that he alter his policy and conform it to our wishes. No doubt, if we are the "police of the world," we are bound thus to interfere, not only in Zululand, but in many another land where barbarism is still in the ascendant, and in some which are supposed to be civilized. We wonder whether the distinguished ex-colonial bishop, who conceived this brilliant idea, ever gave five minutes to the serious consideration of the responsibility which, with a lightness of heart that M. Ollivier could not surpass, he would impose upon the English people.

If the duty is to be accepted, however—and Sir Bartle Frere seems the very man to adopt the bishop's view—care ought at least to be taken to provide the means for its efficient discharge. The event is the condemnation of his policy. The Home Government did not recognize the necessity for war, and therefore did not provide for its contingencies. We have yet to learn how it was that the High Commissioner resolved to make war on his own authority, whether his action

was the result of his own reckless daring, whether he had any secret instructions (for there may be secret instructions as well as secret treaties), or whether he had reason to calculate on the support of the Premier. As it stands, it is Sir Bartle Frere who has made war, and not the British Government. From him, at all events, have we a right to demand an account of the rashness which has not only sacrificed British soldiers and dishonoured the British name, but has also laid a British colony open to the incursions of the very foe said to be intent on assailing it. The latest reports describe the state of panic which reigned in the colony which Sir Bartle Frere has exposed to this fearful peril, and England will share the suspense and anxiety of her distant offspring until we learn that efficient provision has been made for its defence. Surely we did not speak too strongly when we said that this blunder trenched very closely upon a crime.

The saddest feature in the whole is the manner in which the religious argument has been used in our recent controversies. It ought to have been adduced with the view of teaching the stronger nation to deal tenderly with the weak, content to be within their rights rather than to exceed them. It has been employed to justify the employment of military force to promote the extension of Christianity. Very truly does the Duke of Argyll say in his very able book on the Eastern question :—

Many of those who are most proud and most jealous of India would be the first to disclaim, almost with disgust, the purely humanitarian estimate of our position in the East. They are not thinking, unless in a very secondary degree, of extended civilization, of the diffusion of Christian knowledge, of the wider area given to just and equal laws. Neither the schoolmaster, nor the missionary, nor the jurist, is the symbol of that which we adore in the imperial sceptre of the Moguls ; it is the throne of Delhi.

What is true of India is true also of Africa. Not indeed that there are the same lures for ambition in the comparative deserts of Africa as in the rich plains and old cities of India, round which there still linger the traditions of a glorious past. The sceptre of Cetewayo is a very different thing from that of the Moguls, and in itself is hardly likely to be greatly coveted by any one. But the dream of Imperialism fascinates

our politicians in Africa as in India, and the feeling grows that whatever stands in the way of British ascendancy must be overthrown. The class which the Duke of Argyll describes, however, we quite understand. It is those who believe that Christianity is to be advanced by aggression of this kind who bewilder and perplex us. Sir Bartle Frere is the best type of the school—the Christian crusader of the nineteenth century, the incarnation of the spirit of militant religion. Throughout his official career he has been haunted by suspicions of possible dangers to the British Empire, and eager to anticipate them by a bold policy; that is, to make war upon others in order to prevent them from making war upon us. One of his strongest impulses has been a desire to preserve for the heathen, whether in India or Africa, the blessings of Christian missions. He does not appear to perceive the inconsistency of proclaiming the message of peace on earth and good will to man amid the roar of the cannon, and in prospect of the great blessings he is to confer upon the people seems to forget the misery and bloodshed which are the firstfruits of his policy. He is not afraid to wade through seas of slaughter to a pulpit from which is to be proclaimed the gospel of the Prince of Peace. This is the feature in his policy which distresses us most. Economists and politicians may protest against the new burden to be imposed on the people; and farseeing statesmen point out the ultimate peril of adding new responsibilities to an empire whose resources are already severely strained. Military men may point out the blunders of strategy, by which men we can ill spare have been needlessly sacrificed; while those who are jealous of the proper relations between the colonies and the mother country will, doubtless, demand that the insubordination which has involved us in this war meet with a righteous condemnation, and that demand will be accentuated because of the recklessness with which a colonial official, who deports himself as an independent monarch, has rushed into a war, involving risks we shudder to contemplate with preparations so inefficient. But, as Christian men, we are most concerned at the display of a spirit which, if it were to prevail, would dishonour the gospel and imperil the success of our missions among all savage nations where the tidings penetrated.

Christianity is the one force in the world on which the weaker nations of the world should be able to rely for protection. If that be turned into an instrument against them, their condition is sad indeed. But there are, we trust, numbers left who will not cease to protest that the reasoning which would justify the invasion of Afghanistan or Zululand, because the maintenance of British ascendancy is necessary in the interests of Christian missions, is directly antichristian, a flagrant violation of the Saviour's words, "*My kingdom is not of this world, else would my servants fight.*" The melancholy fact is that conscience is often so torpid when the honour of the country is supposed to be at stake. Of course we shall have to succour our fellow citizens and protect our colony from peril, though even in relation to that one shudders to read the vainglorious boastings about the "*avenging arm of England.*" But let us hope that when security has once more been obtained, we shall abandon a policy of aggression and bluster, and trust to a quiet course of righteousness and consideration for others for the extension of legitimate British influence.



### ECCLESIASTICAL AFFAIRS OF THE MONTH.

#### MR. BALFOUR'S BURIALS BILL.

THE Government have thrown away the best chance of effecting a compromise on the burials question which is ever likely to present itself; and considering how much they had to gain by clearing the controversy out of the way before the general election, their conduct can be regarded only as a sign of utter infatuation, or a proof that there is an influence behind them more powerful than their own will, and that on these ecclesiastical subjects Mr. Beresford Hope is the real leader of the Tory party. Mr. Balfour, himself a Tory, in conjunction with two other Tories, Lord Francis Hervey and Mr. Wait, had introduced a bill, based on the resolutions adopted by the House of Lords last year. Be it noted in passing, that the Whig and the Tory members for Gloucester have tried their hands at a compromise, and that the bill of the Tory, Mr. Wait, is so far preferable to that of the Whig, Mr. Monk, that it is feared the Government may catch at the latter in the



hope of forcing an illusory settlement. The bill of Mr. Balfour, Lord Francis Hervey, and Mr. Wait, certainly came as near to Mr. Osborne Morgan's as any alternative proposal is likely to do. The attempt to introduce a distinction between the old churchyards and those of recent date detracted from the simplicity and effectiveness of the measure, but it was intended to conciliate a certain class of objectors. As it happened, it only served to provide a subject for Mr. Beresford Hope's criticism, and to prove the unreality of the loud talk about the invasion of private rights in the burial grounds during the last fifty years. We once thought that it offered a possible suggestion of compromise, inasmuch as the relations both of Churchmen to the churchyards of new district churches, though legally the same, are practically very different from those sustained to the burial grounds of the old parishes. Churchmen have more reason for saying that these new grounds have been provided by themselves. Dissenters have less occasion to secure a right of entrance into them, as the associations which naturally cling to the old cemetery of the parish where "the rude forefathers of the hamlet sleep," are wanting. Any exemptions from the law would, no doubt, need to be carefully defined, and the bold and sweeping clause of Mr. Balfour could not possibly have been accepted. But it would be superfluous to discuss the point at all after the indication on the debate of February 19th that the plea was really only a *cheval de bataille*. The argument is a taking one, and so it is employed; but the ridicule with which Mr. Balfour's proposal was covered shows that it is advanced only with the view of creating a prejudice against the general measure. Mr. Balfour did not receive any more consideration because of his honest effort to remove the objection. The Ministry rejected his overture, and by their representative, Mr. Talbot, raised the standard of "No surrender," greatly to the joy of the clergy, but to the dismay of the wiser men in their own party.

The fear of offending the clergy, no doubt, explains the very grave tactical blunder which the Ministry committed in resolving to talk out Mr. Balfour's bill. The resort to such an expedient is itself a confession of weakness, which is worse than any defeat they could have sustained. Their wisest



course would have been to make the bill their own, and insist on passing it as a compromise. Failing this, they should have let the second reading be carried, even in opposition to them, and then made it their business to preserve such limitations as might conciliate the feelings of Churchmen and Conservatives. As it is, they have lost everything. They have baffled the majority by tactics which have a strong generic resemblance to those of Mr. Parnell, and are simply contemptible in a Government boasting a large majority, but they have lost the chance of settlement offered them, and they have given Mr. Osborne Morgan another reason for saying that compromise is impossible. They have pleased no class of intelligent politicians. Liberal-minded Conservatives like Lord Francis Hervey, whose able speech showed a desire to reconcile the continuance of the Establishment with the removal of any practical grievance whose pressure is felt by Nonconformists, must have been more than disappointed, must have been disgusted alike with the decision which Mr. Talbot was commissioned to announce, and with the style of his advocacy. It may even be that some of the interesting gentlemen, only too numerous on the Opposition benches, who are always crying out for a compromise about everything, were taught a lesson by the Ministerial stupidity. Its influence was bad in every way, and yet what could the Government do? They dare not offend the clergy, and the clergy will hear of no terms, even though they should be approved by the Primate and the ablest men on the episcopal bench. So it happens that the spoils of war, if not its honours, have been carried off by the Liberation Society, which is able to quote a member of the Government as saying that the whole controversy is about the "social stigma," and to point out that, so far from being willing to remove it, all they do is to refer Dissenters to the noble example of forefathers who cheerfully bore it, and urge them to do likewise.

#### THE TROUBLE IN THE "S. P. G."

It is surprising that our ecclesiastical and theological difficulties at home have not disturbed the missionary work to a greater extent than has yet been the case. The London Missionary Society two years ago had a transient difficulty

growing out of a supposed sympathy on the part of one of its Indian missionaries with a semi-rationalistic theology, but a friendly remonstrance called forth explanations which led to a peaceful settlement. A more serious trouble arose for the Church Missionary Society out of some proceedings of the High Church Bishop of Colombo. But the struggle which is now going on within the oldest of our missionary societies, the Society for the Propagation of the Gospel, is by far the gravest difficulty of the kind which has yet arisen. The society has a board of examiners, before whom all candidates for missionary service are required to appear, and by whose judgment the committee is mainly influenced. The board itself is nominated by the two Archbishops and the Bishop of London, and if there be any virtue in apostolical succession, or if the bishops have any influence in the Church, the arrangement is one which ought to secure general confidence. The language of "The Guardian" about its perfection is really entertaining.

We must hold (with the late Bishop of Winchester) that it would be difficult for the art of man to devise a system which would serve so well to give the society the security absolutely required that its resources should be rightly employed, and at the same time to avoid all interference by a voluntary society with ecclesiastical authority and all danger of mere party action.

"The Guardian" understands the art of putting things. This is an elaborate way of saying that there could be no more effectual plan of securing safe men. No doubt it is exactly what meets the views of "The Guardian," what would approve itself to the late Bishop of Winchester, what would seem desirable to all whose first thought is that everything may go *toujours tranquille*. But what of "extreme men"? There is the rub, and it is just there the trouble has appeared. Differences arose about the appointment of a member of the "S.S.C." (Society of the Holy Cross), and the result has been the passing of a resolution giving a colonial bishop, or his "commissary," the power in relation to candidates for his own diocese which at present belongs to the examination committee. A notice of motion to rescind the proposal was immediately given by Canon Gregory, and for the last two months the Church has been agitated by the controversy. It

is one of the innumerable illustrations of the difficulty growing out of the divided state of the Church, one of the many proofs that those whose theory exalts authority to the highest point, are themselves least willing to submit to it in practice.

The difficulty appears to have been got rid of for the present by the compromise, of which Canon Gregory was the author, agreed to at the annual meeting held February 21st. The obnoxious motion, which Mr. Outram Marshall had carried, and which practically meant a censure on the Bishops, has been rescinded; but the extreme Anglicans have been propitiated by the appointment of a committee to consider the working of the present system. The ship is hardly out of the breakers yet.

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### *A SILVER WEDDING-DAY.*

RING, wedding bells, ring on! Send forth the strain  
That pealed so blithely in the days of old!  
Brightneas of springtide, flash and gleam again,  
Now that the seasons of our age have rolled  
Under new stars, and autumn's earliest gold  
Waves in rich fulness of fair ripened grain  
Far o'er the peaceful levels of life's plain,  
While frost is still afar and winter's cold.  
Light, fail us not!—for thou hast lasted long—  
But shine with softer beauty. Each new day  
Break in fresh glory, nobler radiance win.  
Sound, harmonies long loved, more rich and strong,  
With fuller melody, till we can say  
Where this world's songs break off and heaven's begin.

A. W. W. D.

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### *TALKS WITH CHILDREN.*

#### THE THAW.

You have seen the long hard frost go away. The hard ground grew soft, the snow vanished, and the grass-plots, and fields, and hills looked green once more; the frozen rivers flowed, the water dripped from the roofs and ran along the roadside, and a thousand rills and waterfalls streamed down from the moors and craggy falls. How did it happen? Why did the frost go, and the thaw come?

Two very different answers might be given to this question, and yet they are both true. We might say, "It was because the air grew warm; a warm wind blew from the Atlantic Ocean, instead of a cold wind from the great ice-fields at the North Pole; and so the ice and snow were melted." Or we might say, "It was because God pleased. He sent the frost, and when He saw good he sent the thaw."

Now look at the 18th verse of the 147th Psalm, and you will find *both* these reasons given—

"HE CAUSETH HIS WIND TO BLOW, AND THE WATERS FLOW."

I. There are two lessons taught in these words. I am not quite sure if I can make the first of them plain to you. It is this: GOD WORKS BY MEANS. Perhaps you say, "I don't understand." Well, I daresay some of you remember that when the snow lay thick on the ground you brought in a cupful to melt. Now suppose you had set the cup on a table and said, "Snow, melt!" would it have obeyed your command and melted? No. If it had, we should have said, "It is a miracle!" What did you do? You put the cup before the fire, and the heat melted the snow, and it turned to water. That is what we call *using means*—taking the right way to do things. Now God knows how to do everything, and the *means* He used to melt the frost away was to let the warm wind blow. Did He use any means to make the wind warm, and to make it blow? Yes, the sun warmed the air near the middle of the earth (between the Tropics, you know) so that it rose up, and the cold air came flowing from the North Pole to fill its place; and the warm air came flowing towards the North Pole, and some of it came streaming down on England—a mild south-west wind—and brought the thaw.

But now see the difference between God's way of working and ours. You put the snow in the cup, and put the cup near the fire; that was all. You did not make the cup, or the earth the cup was made of, or the coal, or even the fireplace. You did not make the snow, with its lovely tiny white crystals, and give power to the warmth to turn it into water; nor did you give the coal power to burn and flame and give heat.

But God made all these. We can only *use the means* God has given us. God *makes all the means*, and then uses them as He sees good. And if we ask, "When did God begin to

get ready to make the thaw come?" we must answer, When He made the earth, and the sun, and the water of the sea, from which the clouds are bred, and made it the nature of water to turn into ice and snow with cold, and to melt back to water when the warm air breathes on it.

God is not *obliged* to work by means. It would be foolish to think so. Sometimes, as we learn from the Bible, He is pleased to work *miracles*, just to show us His power, and teach us that all things obey His will. But that is very seldom. Most things God does by using the proper means; not because He is obliged, but because it is the best and wisest plan, and He has made all things on purpose.

II. Then the second lesson this verse teaches us is that ALL THINGS DO GOD'S WILL, just as much as if He did everything by miracle. Read verses 15, 16, 17, 18. Notice it is "*His ice*," "*His cold*," "*His wind*." All belong to Him because He made all things. Look also at verse 8, and try if you can find some other texts in the Psalms which tell us that all things were made by God's word (that is, God's thought and will), and obey Him, and are all His servants.

Yes, all things obey God perpetually and continually. ALL THINGS. But do all PEOPLE? Do you? Can you say that you obey all that God tells you in His word as swiftly and as perfectly as the snow melts before the fire? Alas! no. Nobody can say this; for even when we try our best to please God we find that we fail, and our obedience is imperfect; just as if the snow were only half to melt, and be all mixed up with little bits of warm ice that refused to melt. All THINGS obey God perfectly; but you are not a Thing but a PERSON, and so God has given you this wonderful power, that you can if you choose disobey Him. You can refuse the good and love the evil; neglect the right and do the wrong. Why is this? Is it because God does not care about your obeying Him, as much as He cares about the wind and the snow? No, but because He cares a great deal more. He wishes you to obey Him, not as the snow, and wind, and clouds, and sunshine obey Him, because they cannot help it; but willingly, because you love Him.

"But if I cannot obey Him perfectly, even if I try, and sometimes feel as if I could not even try, what then?" Why,

you must ask God to "work in you both to will and to do," and to let the breath of His Holy Spirit breathe in your heart till all the ice of carelessness and disobedience is melted, and your heart flows out in sorrow for ever sinning against God, and in warm, happy love to Him, and to the Lord Jesus.

Pray that God will keep the frost out of your heart!

EUSTACE R. CONDER.

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## OUR SUNDAY-SCHOOLS.

### BRIEF NOTES ON THE INTERNATIONAL SERIES OF LESSONS FOR 1879.

MARCH 2.

*The Cry of Penitence.*—Psalm li.

THIS psalm was written by David after the double crime of which he had been guilty in first dishonouring and then compassing the death of Uriah the Hittite. The Bible never hides the sins or failings of its saints and heroes. But it is to be remembered that we see them portrayed, not in the perfection they finally attained under the discipline and grace of God, but in their probation as weak and fallible men, even as others, and in the changeful processes of their becoming. We are not bound to explain away, or to find excuses for their sins; but neither, on the other hand, are they to be exaggerated, as though they proved the broken-hearted and guilty subjects of them to be nothing but hypocrites. Repentance proves the presence and influence of better principles in the heart which are striving for the mastery. To be unconscious of sin is the worst aspect of guilt: Care is also necessary in the understanding and interpretation of the hot, passionate words of self-reproach and depreciation natural in the case of one who had been guilty of rash crimes, and who had the fervid temper, even for an Oriental, of the Psalmist. Many of the sentences are responsive echoes of the words of Nathan addressed to the king. 1. **THE CHARACTER IN WHICH GOD IS APPROACHED.** Not as Judge, but as God who can be merciful, *i.e.*, can show the yearning solicitude of a parent for a child; who has **loving-kindness**—fervid pity for the distressed; **tender mercies**—most moving, compassionating grace for the guilty. The character of God, the Divine love manifested through the sacrifice of the cross, underlies all true repentance. So the prayers of the penitent seek not only forgiveness but renewal of character and cleansing. **To blot out** is to wipe away pollution, as in 2 Kings xxi. 13. 2. **Wash me** expresses the cleansing of soiled robes (Jude, ver. 23; Rev. iii. 4). **Thoroughly**—literally, in multiplying. Repeated acts of purifying are needed to eradicate such sin as he had become conscious of. 5-8. **THE ACKNOWLEDGMENT.** The haunting ghost of guilt in the conscience. Sin against man is sin against God, to whom he belongs. But here, there may be an expression of His official guilt as the king, supreme in the state, having only God to whom he was responsible. The justice of the sentence pronounced by Nathan is owned. Watts has caught the spirit of this in his L.M. version. Sin is a voluntary act, but it influences the sensibility, destroys the harmony of the powers, and inflames appetite. 9-21. **PRAYERS FOR DELIVERANCE.** **Purge with hyssop**—expiate through sacrifice, cleanse through water of purifying (Num. xix.; Lev. xiv. 49-53). **Bones broken**—

crushed—figure of agony of mind. **Hide**—with a veil. **Right spirit**—one firm, determined, established. **Thy presence**—face; manifestations in God's house (2 Sam. xv. 25). **Holy Spirit** (1 Sam. xvi. 13). **With thy free Spirit**—let a free spirit uphold me. **Escape** from the bondage of unwilling services and tasks. **Blood-guiltiness**—the guilt of Uriah's murder and recklessness of human life as king. **Righteousness**—God's way of merciful restoration, as in Rom. iii. 21-26. **Not sacrifice**, *i.e.*, only the outward offering; but a broken spirit. **Good to Zion, build Jerusalem**—deprecation of the evils which threatened the state through his sin. **Burnt-offering, whole burnt-offering** (Exod. xxix. 10-18).

**SUGGESTIONS FOR LESSONS.**—1. Human frailty and danger. 2. Possibilities of moral degradation. 3. Divine purpose and power of gracious recovery. 4. The fact of sin, not of its consequences merely, and escape from its power, the chief anxiety of the penitent. 5. A true contrition. 6. A joyful redemption. 7. The certainty of the acceptance of the contrite, lowly heart.

### MARCH 9.

#### *The Blessedness of Divine Forgiveness.*—Psalm xxxii.

This is a psalm which details the various experiences of a sinner, hardened in his guilt and depravity; then melted, subdued, and forgiven. It is entitled *Maskil*, or causing to understand. It is an admonition based, not upon theology, but human history. 1. **O the blessedness!** as in Psalm i. **Forgiven**—taken away, as the scapegoat bore away the sin confessed over its head; pardoned through sacrifice. **Covered**—copher was the cover of the ark, and constituted the mercy seat, with the cherubim on which rested the cloud of glory. It was the place of atonement and reconciliation. The verb here has the same sense. Divine mercy overshadows guilt, and hides it as the ground of compensative dealings with the guilty. **Impute**—to think, account, or reckon; practically it is to treat. The sinner is not treated as his iniquity deserves (Psalm ciii. 10). God can only see sinners as they are, but He deals with them graciously. **Transgression**—the breach of a covenant, rebellion. **Sin**—miss or wandering from the way. **Iniquity**—twist, moral distortion. **Gulle**—deception, mischievous trickery. **SIN CONCEALED.** **When I kept silence**—refused to confess. **Roaring**—groans of agonized feeling. **Thy hand upon me**—No escape for the guilty from the moral omnipotence of God. **Moisture, drought of summer**—the parching fever of remorse. 5. **SIN CONFESSED.** The rebellious spirit was broken down. **Forgavest iniquity of my sin**—the twistings and tortuous ways of my wanderings. 6. **For this shall every one that is godly.** Because God is willing to forgive, and men have actually experienced His grace, it has become the law of the better life to seek it. Godliness cannot rest contented with imperfection, pollution, and guilt. God responds to the cry of moral necessity in a time of finding. **The floods of great waters** were troubles arising out of sins. Preserving and delivering grace as well as mercy. 8. **I will instruct thee and teach thee.** **THE PSALMIST'S EXPERIENCE USED FOR THE INSTRUCTION AND HELP OF OTHERS.** I will give advice with my eye upon thee, *i.e.*, using my intelligence for thy profiting. In what respects? 9. **Not as horse and mule**—reckless and perverse, stupid; lest they come near—in not approaching unto thee. By bit and bridle they have to be broken in, and driven where the driver would have them go, not where their own restive will would prompt them to rush. The restraint of rampant wildness and unreasoning wilfulness. 10. **Many sorrows**—pains, plagues, or, as in Septuagint, scourges.

**SUGGESTIONS FOR LESSONS.**—1. The sorrows of the slumbering conscience. 2. The experiences of the awakened sinner. 3. The conditions of Divine forgiveness. 4. Its readiness. 5. Its blessedness. 6. Its usefulness to others.



MARCH 16.

*Delight in the House of the Lord.—Psalm lxxxiv.*

Revealed godliness is the religion of the spirit. The attitude of the responsible and religious nature towards God is of its essence. But considering man's twofold constitution the *form* of godliness is necessary as well as the power. Here, the outward institutions of the religious life, Divine ordinances, are the subjects of the psalm. 1. **Amlable**—beloved and lovely. **Tabernacles**—the ordinary place of the outward manifestation of Jehovah. 2. **Soul, longeth, even fainteth**—life, or whole being; have desired and been pining away. **Courts**—strictly, open spaces about the sanctuary, but here a part for the whole. The public altar-worship of Jehovah was a necessity of his life. 3. Deprived of it, he envied the birds their free approach. 4. The blessedness of nearness to God, and the joy of the praising spirit. Reasons for thanksgivings abound. 5. **Strength in Thee**—emptied of self; dependence is the characteristic of the true heart. Power is an attribute of faith. **In whose hearts the ways**—read, the highways are in the hearts of those passing through the valley of the Baca; a spring they will set in it; the former rain covers it with blessings. The reference is to the *going up* to the yearly feasts—hearts are set on the journeyings. In 2 Sam. v. 23, 24, the word rendered mulberry trees is *Bacaim*. Some translate, pear trees. A shrub thus named grows around Mecca, not unlike that which yields the balm. When a leaf is broken there drops a white acrid sap. From this may have come the sense of the valley of weeping. The better meaning of the description seems to be that the devout, going up to Jerusalem, turned the once arid valley into one of many wells and living beauty and fruitfulness (Rosenmüller). 7. **From strength to strength**—from host to host, from company to company. The various fathers' houses or tribes met at different points where roads intersected, and joined camp to camp and caravan to caravan. 8. **So Jehovah is the God of the hosts of Israel**. 9. The Psalmist-king cries to God for His interposition, that he may share the privilege of the gathering hosts. Unless God his shield protect him and aid his cause; unless He will look upon the upturned, beseeching face of the anointed one, bitter disappointment awaits him. 10. One day in God's courts is better than a thousand elsewhere. **Doorkeeper**—no such word. "I have chosen to be at the threshold in the house of my God more than to dwell in the tents of the riotous." 11. **Sun and shield is Jehovah**—light-giver, life-creator, and defender. 12. O Jehovah of hosts! the blessedness of the man confiding in Thee!

**SUGGESTIONS FOR LESSONS.**—1. Interest in the public and social worship of Almighty God a sign of healthful piety. 2. The grievous wrong done by those who put hindrances in the way of its enjoyment. 3. The importance of the *habit* of attendance to the young. 4. The efficacy of praise. 5. The earthly house of worship a type of the house not made with hands. 6. The worship of the heavenly temple.

MARCH 23.

*The God of our Life.—Psalm cxxxix. 1-12, 17-24.*

Nothing that ever fell from human lips or pen has equalled this magnificent poem. It stands alone, even in the Bible, for its marvellous and sublime disclosures of the Divine perfections and relations. To carry it in the memory is to become possessed of a priceless treasure. 1. **THE DIVINE BEING ALL-KNOWING**. That knowledge is actually certain, and not mere guess or speculation. It is special and concerns itself with the smallest details of man's daily life,



sitting and rising, journeying and works; even the words on the tongue are not excluded. To show how particular and exact it is, the word *compasseth* is used. It means to scatter, as one by one, you might drop or disperse around you a handful of grain. All are known, and each is known. Behind and before we are beset, enclosed, pressed upon, by God; even our freedom is under His hand and control. Such knowledge of God is wonderful, transcending human power of discovery—unattainable, incomprehensible. **Wonderful knowledge! Too much for me! It has been set on high! I shall not be equal unto it!** 7-12. **THE DIVINE BEING EVERYWHERE PRESENT.** No getting away from God. The Great Spirit is not a local but a universal Lord. His presence, face, i.e., self-manifestation, is met in every region. **If I shall ascend the heavens there Thou! If I shall spread a bed in Sheol, behold Thou! Sheol is the place of spirits departed from earth. I will take the wings of the dawn; I will dwell in the utmost end of the sea. Moreover, there, Thy hand shall lead me, and Thy right hand shall take hold of me. The dawn is the east, the uttermost sea the west. The swiftness of the transition would not enable man to escape from God. Light travels 192,000 miles in a second. God prevents or goes before the dawning. And I said, Surely darkness shall cover me; and the night was light about me! Moreover, darkness will not make dark from Thee; and the night as day will shine; as darkness so light! Darkness deprives man of the knowledge he might derive from vision; but not God. He knows all, everywhere, always. If darkness be taken for calamity or for sin, especially secret sin, God knows the heart in such experiences. 17-18. PRECIOUS THOUGHTS.** Life is a realized thought of the Divine Mind. Its production was not only divinely designed, but divinely watched over and wrought out. **How weighty have been Thy thoughts, O God! How strong have been their sums! The idea of the weight is that of value beyond expression. The strong sums are prodigious, inexpressible numbers, more than the sand. The thoughts are those of careful tending, of friendly relationship, of shepherd love. They are also gracious purposes. Pondering them in the day-time, they are with him and uppermost when he wakes in the night. And God is ever in the thought as He ever encompasses the life. 19-24. THE PRACTICAL INFLUENCE OF THE REVELATION. Surely Thou wilt slay, O God! Wicked men and men of bloods, depart from me. The Divine opposition to the evil involves human separation from it. 20. Who speak against Thee in wantonness, and have taken Thee for vanity are Thine enemies. 21-22. Thine are mine. The eternal oppositions of character. The perfection of hatred have I hated them with. 23-24. The prayer for a life and character acceptable to God. Wicked way is a way of grieving and pain.**

**SUGGESTIONS FOR LESSONS.**—1. The Divine greatness. 2. God is witness. 3. Life thus cared for and ordered should be willingly devoted to Him. 4. To be consciously with God is to secure freedom from sin.

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## REVIEWS.

*A History of our own Times, from the Accession of Queen Victoria to the Berlin Congress.* By JUSTIN MCCARTHY. Vols. I. and II. (Chatto and Windus.) It may sound paradoxical, but it is not the less true, that there is no period of history of whose events even those who may be fairly described as well-informed know so little as that immediately preceding

our own day. We are disposed to say that a good many readers are more familiar with the characters and incidents of the reign of George III. than with those of the first half, at all events, of the present reign, and that they know more about the period of the Commonwealth than either. If, for example, any question had been asked in any miscellaneous company of educated people twelve months ago as to the exact nature of our previous relations with Afghanistan, how many would have been able to give anything like a full and accurate reply? There might have been a general recollection that we had invaded the country, and in consequence had sustained a crushing defeat; but how few would have been able to go beyond this. It is, nevertheless, in every respect important that there should be a correct idea of the proximate period of our history, since it is that by which our present political position is most directly influenced. The difficulty is to get a narrative written so near the events which shall have even an approach to impartiality. Mr. Justin McCarthy has gone very far in the volumes before us towards satisfying this desideratum. His book may not be profound or philosophical—indeed it lays no claim to be either the one or the other; and the author would have been extremely foolish if he had made the attempt to construct the philosophy of a history whose issues are still evolving themselves—but he is scrupulously fair, possibly showing at times an unconscious bias, but never writing in the temper of a partizan; and, on the whole, dealing out even-handed justice all round. He has sought to give us a narrative of facts, and he has succeeded in producing one that is eminently readable and very trustworthy. It is the kind of book which would be written by one who sought to give a striking and faithful *coup d'œil* of the story, not condescending, as our Scotch friends would say, too much into particulars, but still careful to bring out all the leading events and to throw them into bold relief, so that the intelligent student may get a correct idea of the influences, personal, social, and political, which have been at work during the time, and of the manner in which they have developed their results. The book is lively, graphic, and interesting. Without straining after sensation or pictorial effect it is nevertheless written in a style that cannot fail to attract. It is a book which every one who desires to have an intelligent conception of current politics, and to judge of what is passing around him by his experience of the past, ought to read, and it is one of which no one who takes any interest in the progress of his country can easily weary. Its carefully executed portraits of our great political leaders, its stirring accounts of the crucial events, its clear and searching criticisms of men and principles, are features which cannot fail to recommend it to all but those whose capacity for enjoying a book do not reach beyond the power of rushing through a three-volume novel from Mudie's library.

The name of the author suggests that he is an Irishman, or of Irish descent, and this accounts for what is, in our view, not the least valuable characteristic of the work—the fairness which it shows in the treatment of Irishmen and Irish questions. It may be thought that this sentiment has coloured the author's view rather too strongly when it leads him, in his brilliant sketch of the two Houses at the opening of the reign, to say—"After the chiefs of Ministry and of Opposition, the most conspicuous figure in the House of Commons was the colossal form of

O'Connell, the great Irish orator," and that he has given too much prominence both to the leader and to his "impassioned lieutenant," Richard Lalor Shiel. On the first reading it startled us; but the more we reflected upon it, the more fully we recognized the justice of the statement. We are too apt to think of O'Connell only as he was in his closing days; after the terror of the demonstrations had passed away, and his popularity had declined in proportion, after the trial had broken his spirit, and age had laid its hand heavily upon him; and to forget the mighty force which he wielded in the days of his strength. Still further, the national peculiarities of O'Connell have made the English unable to do justice either to his marvellous powers as an orator or to the sincere patriotism which led him to sacrifice the gains of a lucrative profession in which the highest honours were assured to him, in order to devote himself to what he believed to be the good of his country. Englishmen hold that his success would have been as fatal to the real prosperity of Ireland as it would certainly have been very inconvenient for Imperial policy, and they do not attempt to put themselves in the place of the great agitator, and see what a very different aspect the whole subject may have presented to one who had been nurtured in the passionate feelings awakened by the methods adopted to carry out the Union, and who looked on its repeal as an essential of national independence. They disliked O'Connell's mode of advocacy, his recklessness in statement, his loud bluster, his coarseness of invective and abuse almost as much as they hated his cause, and, as the necessary consequence, they failed to be just either to the man or his work.

We are heartily glad to see him treated in a more appreciative spirit. There is quite enough to censure in his modes of speech and action without branding him as a charlatan or condemning him as a hypocrite. The recollections of the writer of this notice are of the great Irish demagogue in the period of his supremacy, immediately preceding, and indeed extending almost up to, the date of the Clontarf demonstration. As an undergraduate at Trinity College, it was one of his favourite recreations to go and listen to the mighty orator, to whom he was first attracted by the abuse which was heaped upon him in the society into which he was thrown. No one—at least if he has himself any sympathy with oratory—who ever saw the vast audiences who used to gather round their adored leader, under the spell of his extraordinary eloquence, can ever forget the impression. The perfect *abandon* of the man added immensely to the effect of his speaking. There may have been art, but if so, it was art in its highest style, so perfectly did it wear the appearance of nature. The orator gave the impression of inexhaustible power, in the exercise of which he revelled. Had he possessed the higher qualities of a speaker like John Bright, some of his power over an Irish audience would probably have been lost, but that is only what may be said with truth of many an effective speaker. The orator who is, as every man ought to be, under the restraint of good sense and good taste, and who is scrupulously just and considerate of the feelings of opponents, unquestionably loses elements of immediate popular effect. The success he achieves is better worth having, though more difficult to secure, than that which is won by one whose unbounded self-confidence, intense dogmatism, and reckless daring, are regarded by the multitude as signs of strength. To speak under a strong

sense of responsibility, which makes the speaker solicitous that not a single phrase shall convey a meaning stronger than he intends, and that not an opinion he expresses shall be in advance of his matured conviction, and that not a statement he makes shall be in excess of facts, is heavily handicapped in the race, but he has, after all, a staying power which otherwise he could not have possessed. Mr. McCarthy depicts with great truthfulness the great Irish leader alike in his strength and his weakness. He does not believe that the Repeal agitation was a mere sham, or that it was forced on O'Connell by the necessities of his position, or that it was so irrational as Englishmen generally are ready to assume.

Our author is not under the glamour of a feeling, misnamed patriotism, which renders everything like fairness impossible when English prejudices are crossed, or English interests seem to be at stake. He does not shrink from exposing our faults or ridiculing our absurdities; and one of the worst things which his critics have to say of him is that he has sometimes gone too far in the comic view, and forgotten that he was not writing an ephemeral sketch, but a sober history. The fault will be the more readily forgiven when we see that there is nothing of ill-nature even in his satiric touches, and that his representations both of men and of events are generally as accurate and impartial as they are vivid and striking. The gallery of portraits which is contained in these volumes is extensive and varied, ranging from Lord Brougham down to the great statesmen of our own time. Brougham, Melbourne, Durham, Russell, Peel, Palmerston, Cobden, Bright, Gladstone, Disraeli, and the groups by which they were surrounded, are among the pictures. In the introductory sketch of the Queen's first parliament, he makes a new and striking observation—"It was only by what may be called an accident that Macaulay and Mr. Roebuck were not in the parliament of 1837. It is fair to say, therefore, that except for Cobden and Bright, the subsequent forty years have added no first-class name to the records of parliamentary eloquence." This is not complimentary to the Marquis of Salisbury in the one House, or Sir William Harcourt in the other; but however high the estimate we may form of the eloquence of either of these gentlemen, it can be but a slight qualification of a remark which tells a sad tale as to the barrenness of oratorical and, we might add, of political genius. As to the reasons which may help to explain the dearth, this is not the place to inquire, and we only refer to it here as reminding us of a peculiar characteristic of the period with which our author has to deal. He has for his theme what may be described as the Augustan age of English political oratory, and has to speak more or less of three generations of statesmen. Peel is the prominent figure of the first, Russell or Palmerston of the second, Gladstone and Disraeli of the third; and yet, though they seem to belong to different periods, they were all contemporaries, while, strange to tell, as yet we have no successors rising; or, at least, none who have done more than given more than promise. Some are ready to ascribe this to the Reform Bill and the sweeping away of nomination boroughs, but the excuse does not bear examination. If the Tories had any budding statesmen, they have at their disposal plenty of county seats as close as the closest borough of the olden times; and even the Whigs have a few similar seats at their command if there be any "young Ascanius" to fill

them. But the men are not found, and nascent statesmanship has to be sought rather below the gangway in one or two men who command the confidence of large boroughs. As we come nearer our own times, in the two volumes which are to succeed these, we shall have further reference to these younger politicians, and we can only hope that the same justice may be dealt to them as to their predecessors.

These two volumes embrace the first twenty years of the reign ending with the close of the Crimean War, so that we do not enter on the period of Lord Palmerston's supremacy; but, for the reason quoted above, we have in them the character sketches of the principal statesmen of the reign—and admirable photographs they are. What pleases us most is that our author is not satisfied to burn incense at the shrine of popular idols, but has the courage to honour men who were not fully appreciated in their day, and to correct the excessive adulation bestowed upon those who happened to please the humour of their generation. We note this in the case both of Lord Durham and Lord Palmerston. The former had but scant justice, and no doubt had himself partly to thank for it. He was imperious, impulsive, and inconsiderate of the feelings and prejudice of either colleagues or opponents. But he had strong convictions, popular sympathies, and considerable abilities. Mr. McCarthy presents both sides of his character with such fidelity that we are made to know the man and to understand the cause of his failure, so far as he may be considered a failure. The account of his Canadian administration is done in a sympathetic temper which is essential, if it is to be understood at all, and which nevertheless does not prevent the exercise of a wise discrimination. The tribute which is paid to his work is certainly not more than is just—

"Lord Durham did not live to see the success of the policy he had recommended. We may anticipate the close of his career. Within a few days after the passing of the Canada Government Bill he died at Cowes in the Isle of Wight, on July 28, 1840. He was then little more than forty-eight years of age. He had been for some time in failing health, and it cannot be doubted that the mortification attending his Canadian Mission had worn away his strength. His proud and sensitive spirit could ill bear the contradictions and humiliations that had been forced upon him. He was an eager and passionate man, full of that *sava indignatio* which, by his own acknowledgment, tortured the heart of Swift. It wanted to the success of his political career that proud patience which the gods are said to love, and by virtue of which great men live down misappreciation, and hold out until they see themselves justified and hear the reproaches turned into cheers. But if Lord Durham's personal career was in any way a failure, his policy for the Canadas was a splendid success. It established the principles of colonial government. There were, undoubtedly, defects in the construction of the actual scheme which Lord Durham initiated, and which Lord Sydenham, who died not long after him, instituted. The legislative union of the two Canadas was in itself a makeshift, and was only adopted as such. Lord Durham would have had it otherwise if he might; but he did not see his way then to anything like the complete federation scheme afterwards adopted. But the success of the policy lay in the broad principles it established, and to which other colonial systems as well as that of the

Dominion of Canada owe their strength and security to-day. One may say, with little help from the merely fanciful, that the rejoicings of emancipated colonies might have been in his dying ears as he sank into his early grave" (vol. i. pp. 80, 81).

It is pleasant to find such a recognition of the eminent service rendered by a man whose early death, apparently due to the excessive strain put upon a sensitive spirit by the false judgment passed upon him by his own colleagues and by the public, prevented him from realizing the promise of his early days. Possibly his imprudence would always have stood in the way of his advancement, and yet when the English people are once brought to see that there is a nobility even in the imprudence and beneath all a high-minded patriotism, the fault is one to which they are not persistently severe. Lord Palmerston was imprudent, sometimes worse than imprudent, but he fascinated the popular imagination, and won a popularity far beyond his deserts. On this point also Mr. McCarthy is in agreement with us. He has to deal with one of the crucial points in the career of the Whig statesman—his action in the case of the *coup d'état*, and his consequent dismissal by Lord John Russell. There has been a tendency of late to bear too hardly on Lord John. The secret workings of Court influences have been laid bare in certain well-known books, and in the feeling excited by the spectacle of a German *doctrinaire* issuing his instructions to the Prince Consort, has induced a disposition to judge Lord John Russell, who on this particular occasion did a bold act which was exceedingly grateful to the Court, too severely. There is no room for any suspicion that Court influence was brought to bear upon the Premier, and Mr. McCarthy points out that the conduct of Lord Palmerston was, to say the least, contrary to the spirit of the English feeling and unworthy of a Liberal minister. He was imposed upon by a *canard*, and with that dislike of the Orleans family which was so strong in him when excited, he was easily betrayed into a procedure which even his friends would find it hard to justify. Yet the tide of popularity soon turned in his favour. The following general observations upon the man and the transaction are eminently true, and are a very good example of our author's style both of thought and expression—

"We have not hesitated to express our opinion that throughout the whole of this particular dispute Lord Palmerston was in the wrong. He was in the wrong in many, if not most, of the controversies which had preceded it. That is to say, he was wrong in committing England, as he so often did, to measures which had not had the approval of his sovereign or his colleagues. In the memorable dispute which brought matters to a crisis, he seems to us to have been in the wrong not less in what he did than in the manner of doing it. Yet it ought not to have been difficult for a calm observer, even at the time, to see that Lord Palmerston was likely to have the best of the controversy in the end. The faults of which he was principally accused were not such as the English people find it very hard to forgive. He was said to be too *brusque* and high-handed in his dealings with foreign states and ministers; but it did not seem to the English people that this was an offence for which his own countrymen were bound to condemn him too severely.

There was a general impression that his influence was exercised on behalf of popular movements abroad; and an impression nearly as general, that if he had not acted on his own impulses and of his own authority, he could hardly have served any popular cause so well. The *coup d'état* was certainly not popular in England. For a long time it was a subject of general reprehension; but even at that time men who condemned the *coup d'état* were not disposed to condemn Lord Palmerston over much, because, acting as usual on a personal impulse, he had on that instance made a mistake. There was even in his error something dashing, showy, and captivating to the general public. He made the influence of England felt, people said" (vol. ii. pp. 161, 162).

Alas! the old spirit lives, and Lord Beaconsfield understands it too well, and has played only too successfully to this weak desire for "influence," as it is called. The follies of a people repeat themselves, and Lord Beaconsfield has been raised to the position Lord Palmerston once held, under the idea that he is the patriotic English minister at whose nod the Continent trembles. In the two volumes there is nothing finer than the very striking account of the first Afghan War. Not only is the story admirably told, but it is rich in suggestion at the present hour as showing to what this high-handed policy leads. We should be glad to extract it, but want of space forbids and compels us to take leave of two of the most interesting volumes of the season. We have noted here and there expressions to which a severe taste would object, but they do not detract from the merits of a book which gives so fair and complete a view of the period whose story it relates.

*The Atonement.* Congregational Lecture for 1875. By R. W. DALE, M.A. Seventh Edition. (Hodder and Stoughton.) The publication of the seventh edition of Mr. Dale's very remarkable work on the Atonement affords us an opportunity of bearing our testimony to its high value. After it has achieved a success, such as few theological works of the day can boast, THE CONGREGATIONALIST may seem to be somewhat more than tardy in adding its quota to the general tribute of admiration which it has called forth from journals of all parties. But the reason of our silence hitherto is sufficiently obvious. The modesty of the late Editor restrained contributors who would gladly have discussed the character of the volume in the pages of this magazine. The important additions which have been made to this seventh edition in the form of a new Preface deserve notice here, and we have thus a fitting opportunity for recording very briefly our estimate of the lectures themselves. Among the faults of Congregationalists cannot be reckoned a disposition to puff their own literature, and the reputation of this book is certainly not one that has been manufactured by means of excessive laudation by denominational critics. Its position has been won in virtue of its intrinsic merit, and in direct opposition to the prejudices of those who dislike the idea of theorizing about the atonement at all, and the still stronger feelings of those who are desirous to eliminate the objective element from any theory that may be constructed. To such feelings Mr. Dale has shown no deference. He regards them as fatal to the scripture doctrine, and he has combated them accordingly. His success is certainly not due to judicious trimming



which secures approval from both parties, for his danger is rather to state his own views with such force as sometimes to give an impression of one-sidedness. He writes as one who has fixed and definite principles to set forth, and whose first aim is to secure their acceptance. Whether he is esteemed narrow by those who mistake laxity of opinion for breadth of sympathy, or is branded as illiberal by the class whose test of liberalism is agreement with themselves in dissent from the "old" theology, is with him a matter of no concern. He has set himself to contend for what he believes to be the truth, and he does it with an earnestness and a force which are nevertheless perfectly compatible with the truest charity. His robust thought and vigorous logic are no doubt very disturbing to any who have been too ready to assume that the theology which he expounds had nothing to say for itself, and that the intellect of the Church, as well as of the world, has passed away from it for ever. But his strength of reasoning is nowhere associated with any bitterness of feeling, and even if some should say that the disputant is too eager, no one can allege that he ever shows the temper of the bigot, or seeks to supplement the arguments of the logician by the anathemas of the priest. It is not the least of the many recommendations of the book that it shows in a signal manner the possibility of combining the most resolute adherence to doctrines which may be, and often are, voted as reactionary with the truest liberalism. Liberalism we hold to be an attribute of the spirit, not of the substance of our theology; a characteristic not of the particular views held, but of the temper in which they are maintained. The man who relies solely upon reason as the instrument for enforcing his opinion, and whose loyalty to his own creed is free alike from the taint of self-righteousness and uncharitableness, is a theological Liberal, however old-fashioned and Conservative the principles for which he contends. An illustration of this we find in Mr. Dale's lectures. The theology will by numbers be judged Conservative, but the man must be recognized, in the truest sense, a liberal.

The new Preface, which extends to nearly a seventh part of the original lectures, is a review of the various criticisms to which the book has been exposed. As a piece of clear and vigorous argumentation, it is as effective as almost any part of the original discussion. The quiet way in which fallacies are corrected or misapprehensions cleared away, the lucid exposition of the writer's own views on points in which he had been imperfectly understood or unfairly judged, the condensed restatement of the principal points in his theory, and the gallant defence of every position which had been challenged, are alike admirable. His reply to some reviewer who had over-stated the assumption on which his argument proceeds—Mr. Simcox, a critic in the "Academy," who urged that his reasoning could affect only "liberal Evangelicals;" and to the "Inquirer," who went so far as to say that "the whole structure of Mr. Dale's argument rests on the traditional foundation of Biblical infallibility"—is not only happy and conclusive, but is valuable, as setting forth in brief form the exact purpose which he has kept in view throughout the lectures.

"I had to begin somewhere, and so I began at a point which, as I still believe, has been reached by a large number of devout and thoughtful persons who reject the doctrine of the Atonement. I assume the Divinity



of our Lord Jesus Christ. I also assume the general trustworthiness of the four gospels; but my argument does not require the concession that the writers received a supernatural guidance, which protected them from the possibility of error. I assume that a considerable number of the epistles of the New Testament were written by the apostles to whom they are commonly ascribed; but if to any of my readers the genuineness of some of these epistles is doubtful, the evidence derived from the rest remains in all its integrity and force. And, further, I have endeavoured to show that whether we acknowledge or deny that exceptional inspiration was granted to the apostles, their teaching on the relation of the death of Christ to the forgiveness of sin must have been derived from Christ Himself" (pp. 25, 26).

To object to an argument resting on a basis like this, that it would be necessary first to prove the postulates, is simply to maintain that it is unsatisfactory ever to deal with any separate doctrine, and that every discussion must start from first principles, which is about as reasonable as to require that the history of the Afghan war should begin at the creation of the world. Of course, those who reject the postulates will not be affected by the argument, and with them the reasoner parts company at once. To an unbeliever, who attaches no more importance to the teaching of Christ than to that of Confucius, the whole inquiry may serve no better purpose than to furnish him with another example of the curious illusions by which even great minds may be deceived. He may admit the conclusiveness of the logic, be perfectly satisfied that the apostles understood their Master to teach that His death on the cross was the procuring cause of forgiveness, and that He meant so to be understood, because he was himself possessed by this conviction. But, while granting this, he still denies that the teaching was true. Mr. Dale does not profess to meet his case, and as little does he reach one who denies the Divinity of our Lord. It is with more restricted and more narrow forms of opposition that he deals. His contention practically is that, apart from all question of special authority derived from the inspiration of the writers, the New Testament contains abundant historic evidence that our Lord did teach the forgiveness of sin through the shedding of His blood, and that if we believe the Lord to be Divine, His view must be accepted as decisive. What an opponent of the school to which he addresses himself needs to do is to prove that his exposition is incorrect. If that be unimpeachable, then it follows that it is not possible to retain a faith in the Incarnation, and with it a belief in the New Testament as containing, at all events, a faithful representation of what the Incarnate Word taught, and yet to reject the "objective" view of the Atonement.

We do not assert that the exegesis may not be challenged, but assuredly he who undertakes to dispose of it will have no easy task. The lectures on the testimony of our Lord and of the apostles are as fine specimens of expository teaching as can easily be found. Take, for example, the unfolding of the argument of the Apostle Paul in the Epistle to the Romans, which brings out every point with a clearness, welds the several links of the chain with a compactness and strength, and exhibits the bearing of the whole with a lucidity and conclusiveness, which leave nothing to be desired. In these lectures, Mr. Dale proves himself to be a great theo-

logical teacher. Of course, his theory may be denied and his arguments answered, and to some it may be extremely disappointing to find one, whose intellectual strength is so unquestionable, putting forth all the resources of a vigorous and cultured mind on behalf of a doctrine which they would fain relegate to the superstition of a past time, and the more so, because his known opinions on eschatology have been supposed to indicate some recoil from the Evangelical creed. But no candid or honourable antagonist would underrate the power of the adversary he has to meet in the author of these lectures. Amid the frequent reproaches to which Dissenters are exposed as deficient in learning, and unable to contribute anything to the theology of the day, we may well point with satisfaction and pride to this noble work. Its large circulation may, no doubt, be partly explicable on the ground of the widespread interest in the subject. But that would hardly have availed to secure for Mr. Dale so large and varied an audience, but for the ability with which the subject is treated. Possibly something is due to the glowing rhetoric which gives such life to the reasoning, and such force to the style; and this is made a ground of exception on the part of some whose worst enemies could never accuse them of a similar offence. But as we have a tolerably large number of dull theologians, it is possible to tolerate, and even to rejoice in, an occasional exception. Alas! it is tolerably certain that such exceptions will not be too numerous. It requires genius to make a theological treatise at once solid and attractive—one in which the scholar shall find sound thinking, while yet the beauties of its style shall make it popular with the general reader, and in the present state of things this is no common quality. Mr. Dale has this rare genius, and he has thus given us one of the most considerable theological books of the times. As an evidence of the appreciation it has secured, we may add that it is being translated both into French and German.

## CURRENT LITERATURE.

*Afghanistan and the Central Asian Question.* By FREDERICK H. FISHER, B.A., of the Middle Temple, and H.M. Bengal Civil Service. (James Clarke and Co.) The introduction to this book is dated "Messina, November 28, 1878," the author having been compelled to return to India before it had passed through the press. Yet, new as it is, it seems already to belong to the past. Little could Mr. Fisher have foreseen that in less than three months the Afghan question would appear to be so obsolete that even the great book of the Duke of Argyll, by far the ablest and most exhaustive discussion of the whole subject, has failed to excite any widespread interest. We talk of its *appearing* to be obsolete, for we do not think it is really so. There is a lull in the excitement, but we are quite prepared to hear any day of some change in the state of affairs which would create a fresh excitement. In the meantime we are thinking of Cetewayo and his Zulus, of Rorke's Drift and its struggles, and have hardly any time to bestow on Shere Ali or the Afghans, on the passage of the Khyber, or the victories of General Roberts. A book which was written before the mountains were crossed, or Shere Ali had fled, or the

collapse of Afghan resistance made the anxieties to which Englishmen had yielded seem somewhat ridiculous, almost seems to come too late. But this excellent little book of Mr. Fisher's does not deserve to be treated in this fashion. Come what will, we shall have to deal with Afghanistan for many a day; and all who desire to form an intelligent opinion on the questions which are sure to arise, ought to have a previous knowledge of the country and its history. This is what Mr. Fisher supplies. His is a book of facts rather than of opinions and reasonings. He tells us what is known of the previous history of the people, gives a careful outline of our own unhappy blunderings and follies in 1840, and traces the relations between us and Shere Ali down to the ultimatum, in a clear, continuous, and instructive narrative. He is a member of the Civil Service, and has an accurate knowledge of India and Indian politics, which stand him in good stead, but he does not suffer his official sentiments to bias his judgment. The key of his own views is struck in the introduction, where he says, "If we were to venture to indicate the weak point in the recent foreign policy of England, we should find it in the exaggerated idea of Russia's designs upon India which some Englishmen entertain. That Power seems rather to require peace to recover herself after the recent devastating war with Turkey than a war which shall urge her still further to the verge of bankruptcy." Nothing more true could be said, and the common sense which it exhibits is characteristic of Mr. Fisher's entire treatment of the controversy. He writes with a fulness of information, a fairness of spirit, and a clearness of expression which give at once value and interest to his book. It is accompanied by an excellent map (published by G. Philip and Co.), and is altogether an admirable compendium of facts, and a most useful manual for those who desire to find in a short compass an accurate narrative of a country on which so much of English interest is still centred. Mr. Fisher has been very careful in his examinations of the evidence, and very wisely allows some of the most eminent men who have taken part in the discussion to speak for themselves, so that we know exactly what Lord Lawrence and Sir John Adye have said. Everywhere we find indications of a judicial temper, which saves the book from the feebleness of a mild neutrality and the one-sidedness of bigoted partizanship.

*Oxford Bible* (new facsimile series). (London: Henry Frowde.) *Sunday-School Teachers' Bible*. (Eyre and Spottiswoode.) The *embarras des richesses* constitutes our only difficulty in noticing these two admirable books. Both are so complete, so excellent in design, so finished in style of execution, so attractive in form, and so valuable in substance, that it is almost impossible to adjudicate between them. We cannot but believe that in the great number of Sunday-school teachers in this country and America, there will be found ample room for both. We will not, therefore, undertake the invidious task of pronouncing as to their relative merits, but content ourselves with pointing out some of the characteristic features. They are so far alike in design and general contents that any difference which exists consists almost entirely in the carrying out of the plan; and as both publishers have been able to secure the services of some of the most eminent biblical scholars of the day, the work

in each case is thoroughly well done. The "Oxford Bible" has an entirely new concordance and a new index, which, taken together, form as complete a body of references as the most diligent student can need. Added to this is a perfect mass of information, included under the general title of the "Bible Student's Helper," which has been compiled with extreme care, and covers such a wide area that the preacher as well as the Sunday-school teacher will find it a most valuable manual. The Queen's printers have also been able to enlist a staff of most able men, who have executed the difficult tasks assigned them with great efficiency. It is not easy to see how the book could be more complete, or more useful. Every Sunday-school teacher ought to regard one or the other of these Bibles as an essential part of the apparatus for his work. He cannot do wrong in getting either, but we should prefer that every one should judge between them according to his own taste.

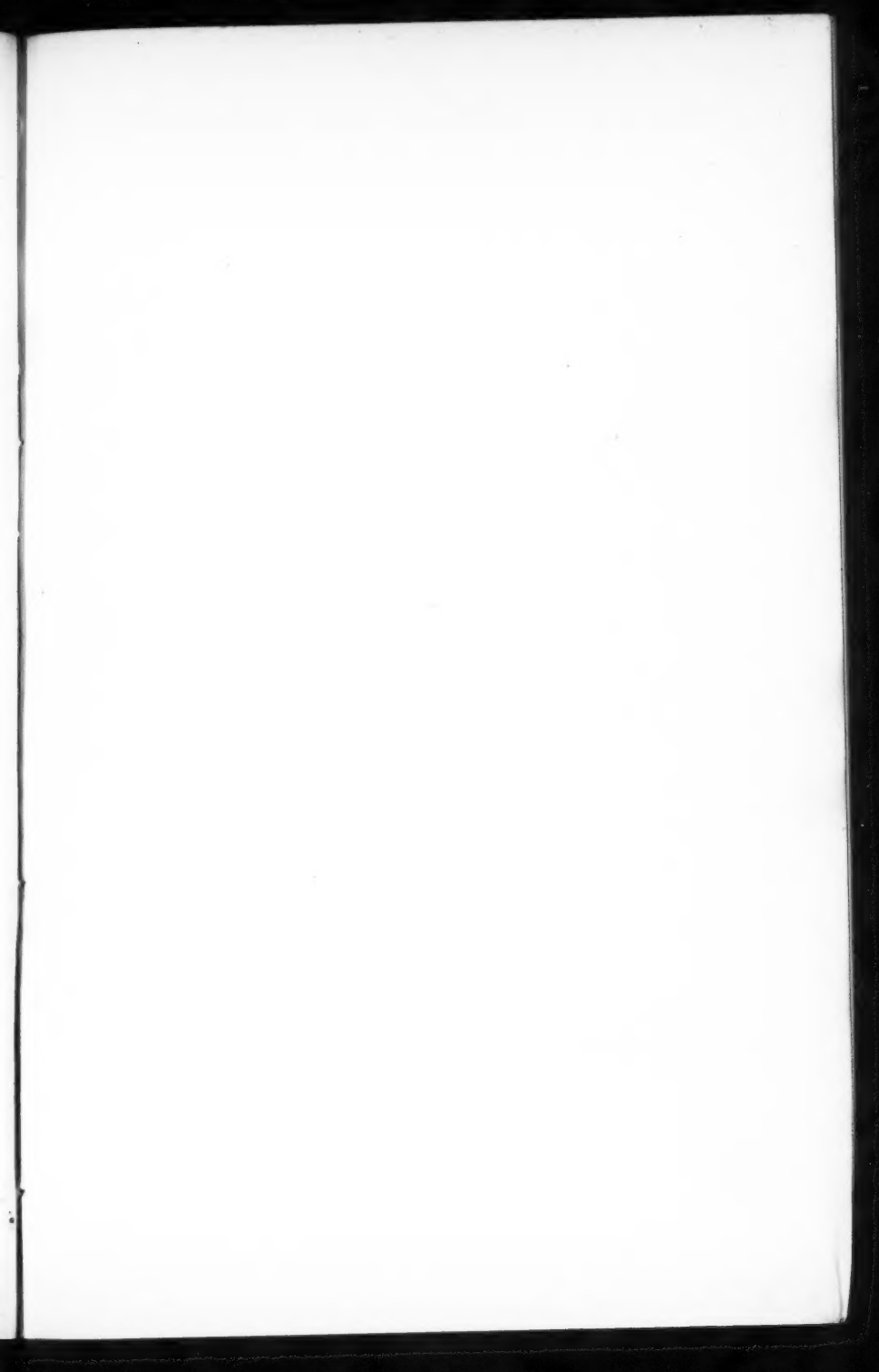
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### CONGREGATIONAL CHURCH RECORD.

WE are in the midst of a new agitation about Milton Mount College. Those of our readers who are governors of the institution have received a circular signed by a number of individuals, some of whom bear names well known and highly respected among us, which contains a very formidable indictment against the managers generally, and the Treasury in particular. The allegations, when they come to be closely examined, are not so serious as the tone of the circular would lead us to suppose; but whatever they be, it is not possible, even were it desirable, for us to examine them in detail. What we desire is to set before our friends who are responsible for this document the certain results of the continuance of such a course of procedure. The differences of opinion as to the management of Milton Mount have now extended over several years, and though we have, almost from the first, been familiar with them, we have never been able to commit ourselves to an approval of the action on either side. We hold the same position of neutrality to-day, qualified only by the fact that the remarkable success of the institution as an educational agency has made us doubt more strongly than ever the expediency of any interference with a management which has accomplished results so satisfactory. We, therefore, are not partizans either of the committee or its assailants, but we are partizans of the college. It would be an unspeakable loss to numbers of our brethren, and it would be a disgrace to the denomination, if the college was to be sacrificed as the result of discussion about its management. To us it seems that this is one of the cases to which the wise decision of Solomon between the two contending mothers is directly applicable. Those who make concessions will show the most sincere and loyal attachment to the institution. It may, or may not be true, that there has been some looseness in book-keeping. The point is not to be taken for granted because of the accountants' report; and as the auditor is a gentleman of high character in his profession, it is necessary to reserve judgment until the

managers have been heard in reply. But grant that every statement is true, and that there is foundation for the suggestion that the committee and their defenders have sometimes been highhanded, and that some of them have used language to opponents which cannot be justified, are these sufficient reasons for sending out a circular which can only serve to sow disaffection, and so tell to the injury of the college?

Even as to the question of policy which the circular raises, as to the alteration in the law, in virtue of which a certain number of laymen's daughters are eligible for admission, there is not enough in it to justify the action taken. Those who object have a perfect right to reopen the discussion, if they think it expedient; but if done, it should be in a full meeting of governors, and without complicating the question by mixing up with it others which are quite irrelevant. The consequence of the present mode of proceeding is an increase of the distrust of which we are told—"distrust in head mistress and the executive was everywhere before they (the signatories) took up the subject. It was wide and deep." The past opposition has certainly not abated this, and the new circular, so far as it succeeds, will widen the area and deepen the intensity of this dissatisfaction. The end must be the closing of the college; that is, the ardent zeal on behalf of our poorer ministers in country districts will issue in the destruction of an institution which is to many of them so great a blessing. We wish that more of them could participate in its advantages, although we must insist that the ministers in towns, whose congregations are not able to give them a salary, say of more than £250 or £300, are just as much entitled to sympathy, and were, from the first, intended to benefit by the institution. But the only way in which the children, either of one or the other, can be admitted in greater numbers, is by the increase of the funds, and this will never be until there is a restoration of confidence. Is it not possible for some neutral body to offer mediation, or, if that be not possible, to make a thorough and independent investigation, in whose conclusions the Churches might safely repose confidence? Our one feeling in relation to the whole affair is that the college must be preserved.





Elliott & Fry, Photo.

Uewin Brothers, London.

*John Stoughton*

# The Congregationalist.

APRIL, 1879.

REV. JOHN STOUGHTON, D.D.

Dr. Stoughton is rapidly becoming a patriarch in the Congregational Churches. He retains so much of vigour, both physical and intellectual, that it is hard to think of him as an elder, but it is nevertheless true that he belongs to the small but assured band of our seniors. He was born at Norwich November 19, 1807, and entered the ministry in 1832, so that he has nearly completed his jubilee of ministerial service. His pastorate extended over forty-two years, the last portion of which was spent at Windsor, where he arrived in 1862, and the rest at Kensington, where he succeeded the late Dr. Robert Vaughan in 1869. In 1870 he resigned the pastoral office, feeling that a large London Church demanded a greater amount of energy and labour than with his advancing years he was able to give. In Kensington, as in Windsor, he left behind him many sacred memories, and his name will long be cherished with affectionate recollection in a Church which has had an unbroken succession of gifted and successful pastors—Jeffs, Vaughan, Stoughton, and his high position in our denomination can only be proud. His resignation of the pastorate after a ministry of thirty-two years, he did not deem himself able to still rendering valuable services to the Church. He was one of the Professors of New College, and his numerous other occasional ministrations are highly appreciated in all parts of the country.





John Houghton.

Portrait by J. H. Houghton.

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All the honours which Congregationalists have to confer have been enjoyed by him. He delivered one of the earlier series of Congregational Lectures, the subject being "The Ages of Christendom." In 1856 he was elected chairman of the Congregational Union, and by his judgment and moderation helped to conduct the anxious discussions of that year to a satisfactory issue. But while he has thus won the respect of his own denomination, his merits as a scholar and a Christian minister have also received ample recognition in a far wider circle. In 1870 the University of Edinburgh conferred on him the degree of Doctor of Divinity, and the Athenæum Club elected him as a member on the special vote of the committee, a distinction bestowed only on a few, who have earned it by literary merit. The Evangelical Alliance chose him as one of its representatives at the Conference in New York, and in 1877 the Dean of Westminster invited him to deliver the missionary lecture in the Abbey, within whose walls the voice of a Nonconformist had not been heard since the passing of the Act of Uniformity. Perhaps no man among us, therefore, has received more tokens of respect, and they have been deserved by the consistency of his character, the catholicity of his spirit, and the eminent service he has rendered not only as a Christian minister, but also as an ecclesiastical historian. He has been a voluminous writer, especially in the department of history. In the bicentenary year he published an interesting volume, entitled "Church and State Two Hundred Years ago," and this has been followed by seven volumes on Church history in the seventeenth and eighteenth centuries, the last two of which appeared only a few months ago, and were briefly noticed in our January number, in anticipation of a fuller review. This must be regarded as his *magnum opus*, and will assure him a reputation for conscientious and painstaking research, for candour and impartiality in his judgments, and for pictorial beauty in his narrative.

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### TEMPERANCE LEGISLATION AND THE LORDS' COMMITTEE.

MARCH, 1879, will in all probability mark an era in the history of legislation for intemperance. There is not, indeed, any hope that the present parliament will, in its closing days, repent of the deeds of its youth and adopt any practical measures for the repression, or even regulation, of a trade in which many of its members are so deeply interested. Whatever concessions the Government may make in view of the general election—and its surrender to the Scotch farmer on the law of hypothec proves that it is capable of very unexpected movements—it is as unlikely that it will yield anything to the friends of temperance as to the political Dissenters. But though nothing may be done in the present House of Commons, it is pretty manifest that considerable advances have recently been made towards the adoption of some practical method for the correction of the economic anomalies and social and moral evils growing out of the liquor traffic as at present conducted. Vested interests die very hard in this country, and in this case their ramifications are so many and widespread, and there is so large a portion of the electorate which is swift to resent even a hint of interference with them as an attack upon their privileges as Englishmen, that we must be prepared for an arduous and probably protracted struggle before anything effectual is done. But until the friends of temperance, among whom ought surely to be included not only all earnest Christians, but also all who care for the political elevation of the people, as well as their social and moral improvement, are agreed as to the demands on which they are resolved to insist, the very first condition of success is wanting. Hitherto, amid many suggestions of reform, there has not been one which has commanded anything like general support. The Permissive Bill has its large body of earnest and even enthusiastic advocates, but, to do Sir Wilfrid Lawson and the more liberal of his friends justice, they have been ready to welcome any proposal which pointed in their direction, even though they might consider it inadequate and likely, therefore, to prove disappointing. But there

has been little more accord as to the Gothenburg scheme as advocated by Mr. Chamberlain, or the appointment of licensing boards as proposed by Mr. Joseph Cowen, than about the Permissive Bill itself. There is a very wide-spread conviction that something ought to be done, and an almost equally general uncertainty as to what that something shall be. Meanwhile those men who, for various reasons, feel themselves unable to support the Bill of the United Kingdom Alliance are sometimes irritated at the tone taken towards them by its uncompromising friends, and have often been too much disposed to leave the two extremes to fight out the battle between them. In short, on the one side we have a strong and resolute party, welded together by the bond of self-interest, and goaded to frenzy by any apparent menace of their monopoly, while on the other we have a multitude of good purposes and noble aims—and indeed, on the part of a certain section, all the faith and zeal of enthusiasts—but a sad lack of that unity and decision, without which it is utterly impossible to baffle the immense power of resistance.

It is in the manifest signs of an approach to a better understanding, and, as the result, to more concerted action, that we find the indications of progress which encourage us. The first advance was made by Sir Wilfrid Lawson by the alteration in the terms of his motion in the present session. The objections to his new proposal were obvious, and had there been any expectation of the resolution leading to early parliamentary action, would have been decisive. Vagueness is one of the worst faults that can be alleged against any declaration which is to be made the basis of distinct legislation. But Sir Wilfrid had no hope of anything of the kind when he introduced his motion. What he expected, and indeed desired, was not so much to convert the House to the principles of a Bill, as to pledge as many as could be induced to vote with him to a radical reform of the present licensing system. For however variously "local option" may be interpreted, there is no interpretation of it which can allow of the continuance of the absolute discretion at present vested in the magistrates. It may cover the Permissive Bill; it may mean the control of the ratepayers through a body elected by themselves; it may mean a plebiscite as to the number of

public-houses to be allowed in a district, qualified by certain conditions as to the minimum and the maximum; it may mean the conversion of the trade into a public traffic, such as that of gas and water, to be managed entirely by the corporation or other public body. The one thing it cannot mean is a plan by which the wishes of the inhabitants are never taken into account. It is, in fact, an embodiment of the opinion recorded by the Committee of Convocation in their report, that "a legal power of restraining the issue or renewal of licenses should be placed in the hands of the persons most deeply interested and affected; namely, the inhabitants themselves, who are entitled to protection from the injurious consequences of the present system." The resolution was valuable, therefore, for its negative rather than its positive bearing. It amounted to a protest against the existing state of things, and sought to unite all who sincerely desire reform.

We regret, therefore, the attitude taken by the Marquis of Hartington towards the proposal. His speech was no doubt eminently sensible, as his lordship's speeches generally are; but it revealed a lack of that capacity for seeing and using a great opportunity which is so important in a leader. The Liberal party simply cannot afford to content themselves with a *non possumus* on this question. The history of their relations to it is no doubt very vexatious and mortifying. The heroic effort which Lord Aberdare made to deal with the matter, which cost them so many seats at the last election, has not been fully appreciated, and they have reason to complain that, in some cases, the advocates of the Permissive Bill have created divisions in the ranks of a party which has really made an honest, laudable, and self-sacrificing attempt to abate the evils against which the Bill is directed. But resentments do not belong to the region of practical politics. Statesmen must deal with the electors as they are; and even if ardent followers of Sir Wilfred Lawson have sometimes shown themselves impracticable, it must not be forgotten that those who sympathize with his object, though they do not approve all his methods, constitute a very important element in the Liberal party. Their feelings and convictions on this point ought not to be ignored, even were it possible to do so; but it is not possible. The opinion is growing among intelligent

Liberals that the influence of the public-house interest is hostile to freedom and progress, and that even on political grounds it is essential that it should be reduced. It would be alike unjust and unwise to act in a spirit of hostility to the class because it is out of harmony with Liberal views; but there is here a sufficient reason why it should not be treated with undue consideration. No one has any wish to press unfairly upon the publicans, or upon a far more powerful and dangerous class which is behind them, the great brewers and distillers, who are virtually possessed of a monopoly, gigantic in scale and enormous in profits; the danger is lest the hope of retaining their political support should cause these monopolists and their agents to be dealt with too tenderly, to the injury of the public. Liberals need to feel, as the clearest-headed and most earnest among them are beginning to perceive, that the virulent opposition of these classes must be risked if it be necessary for the good of the nation.

It is no great risk after all. The publicans did their worst at the election of 1874, and no doubt it was bad enough; but we doubt whether that supreme effort can be repeated, and we feel sure that even if it were, the effect could not be so disastrous. It is one thing to appeal to constituencies which contain a large number of people who are vexed because of reforms which in some way or other have injured them for the time—the “harassed interests,” as they were called—and in whom a long-continued run of marvellous prosperity has induced a political apathy, ready to seize upon every excuse to justify them in giving an anti-Liberal vote, and another, and a very different one, to deal with the self-same electorate, after an experience of a *régime* under which trade has been paralyzed, taxation increased, the country kept in a state of incessant turmoil and agitation, and the savings of more prosperous days eaten up. Publicans may not find it so easy to induce men who are smarting under the losses and burdens of the last five years to follow their lead, as they did to persuade those who were intoxicated with prosperity to resist any change in a system which was working so well for themselves. Be this as it may, the Liberals will, we are satisfied, have to take up a definite position on this question, and we see none on which they are so likely to unite as that of “local option.” It may be that

Mr. Forster, representing a large body of practical men, hoped that the result would be a wise "regulation," whereas Sir Wilfred Lawson, of course, would fain have had it issue in "prohibition;" but we fail to see the justice of Lord Hartington's complaint against them on that score. Conservatives and Liberals may agree in their liking for representative government, though they may differ widely in their view of the results which they hope to secure by it. So in the present instance. The member for Carlisle would no doubt be disappointed if the people were to pronounce in favour of that restriction in the number of public-houses which would be eminently satisfactory to Mr. Forster; but they are both of opinion that the decision should rest with the people. Why should they not unite to express this view in a parliamentary resolution, in the full faith that if the abstract principle be conceded, the wisdom of the legislature and the nation will strike out some practical method for its application? We regret that the question should be in any way mixed up with party politics, and should very much rejoice to see a combined effort of moral reformers of all shades of political opinion to treat it on entirely independent grounds. But, unhappily, there seems little prospect of this union, and certain we are that Liberals must have a definite policy. Mr. Foster, therefore, took the more statesmanlike view of the situation in his support of a motion which virtually laid down "local option" as the basis of the reform which is necessary.

The report of the Select Committee appointed by the Lords "for the purpose of inquiring into the prevalence of habits of intemperance, and into the manner in which these habits have been affected by recent legislation and other causes," though long delayed, has appeared in good time to promote any tendencies to union on the ground laid down in Sir Wilfred Lawson's motion. It is, indeed, only in one direction that it proposes to allow the exercise of the popular vote, and that perhaps the one in which it might least have been anticipated—the adoption of Mr. Chamberlain's scheme. But the principle once admitted can hardly be so narrowly restricted. The act by which legislative facilities were given for the introduction of this particular method—that is, which gave the ratepayers power to set aside the present licensing system in



favour of the Gothenburg scheme—could not stop there. At all events, it may be hoped that those who could accept the first suggestion in the Lords' Report would not hesitate to accept the broad principle which underlies it.

But the special value of the report is independent of the opinion we may form of any one of the score of practical suggestions with which it concludes, and arises from the evidence it furnishes that a number of intelligent and independent men, with the conservative instincts which must necessarily be strong in the members of a privileged order, have reached the conclusion that legislation is necessary, and that it must be of a decided and drastic character. Their lordships occupy a very favourable position for dealing with a subject of this nature. They have no fear of the electors before their eyes; and just as, in the matter of burials, they can afford to defy the country clergy, so, in this question of licenses, they can treat the vested interests of the distiller, the brewer, and the publican with perfect indifference. Their opinion, after the careful attention which they have given to the subject, must have great weight. They are not fanatics whose devotion to a particular idea makes them insensible to the difficulties which lie in the way of its practical adoption, and, indeed, in this very report they show with what keenness they can criticize propositions which appear to them unpractical. Now it is no slight matter that men of this temper, ever prone to move slowly and with extreme caution, and constitutionally indisposed to play with novelties, should have agreed to advise action so decided as that recommended in the report. Of course, it falls far below that which the United Kingdom Alliance would desire, even as there are several points on which we ourselves should like to see its proposals strengthened. But their lordships have gone considerably further than we could have anticipated, and we fancy that if Sir Wilfred Lawson had seen the report, he would not have spoken of the committee in the slighting terms he used in the debate. The suggestion of delay until that report appeared did certainly seem very weak, but it turns out that those who made it were right. The debate would have had a different tone, and it is quite possible that the numbers on the division list would have been changed, though we do not suppose that the majority would have been

reversed, if the recommendations of their lordships had been previously known and considered.

The United Kingdom Alliance will doubtless be displeased, though we cannot suppose that it will be disappointed, at the conclusions expressed relative to the Permissive Bill. That the clear form in which the forcible reasoning against the measure is put will help to reconcile Sir Wilfred Lawson and his friends to the adverse opinion would be too much to expect. But at least they must have the satisfaction of feeling that their arguments have been carefully considered, and that they are treated with the respect shown to every man who is met, not with ridicule or denunciation, but with calm and sober reasoning. We value the remarks of the committee chiefly because they may help to convince the zealous friends of the Permissive Bill that there are among its opponents those who have a conscience on the subject as well as themselves, and who, with an anxiety for the suppression of intemperance which is not less than their own, are unable to agree with proposals which, in their view, violate great principles which they feel themselves bound to safeguard. Their case is well put in a paragraph of the report.

Such a principle (that of prohibition) once adopted is capable of larger and very dangerous extension in practice. It might, if pushed to its full limits, be applied on similar grounds to the prohibition of any popular places of religious or political resort, as well as to obnoxious occupations. Nor is the granting of such a power to the ratepayers justified by the arguments urged in its favour, that it would only extend to the people in a larger degree the power already possessed by the magistrates, who may now refuse to grant certain licenses in their respective districts. For, apart from the question whether powers which may safely be entrusted to magistrates may with equal safety be entrusted to the people at large, it is certain that the power of granting or withholding licenses has been given to the magistrates, not for the suppression, but for the regulation, of the liquor traffic, and that any attempt on their part to use such power, not for the regulation, but for the suppression, of the traffic, would be inconsistent with the principles hitherto observed by the legislature.

We do not expect or ask that the supporters of the Alliance will be convinced by this argument, but we do ask that they give credit for sincerity to those who feel it to be conclusive. Sir Wilfrid Lawson closes his recent article in "The Nineteenth Century" with one of those clever stories which are always so telling, about a test applied in an asylum for

imbeciles, to ascertain whether the patients are fit to be discharged.

They are taken to a trough full of water, with a small pipe continually running into it and supplying it. They are given a ladle, and told to empty it. Those who have not regained their keen senses keep ladling away, while the water flows in as fast as they ladle out; but them as *isn't* idiots stop the tap.

Nothing could be more true, and if a story could end a discussion, this ought to terminate it. And if this were an argument addressed to an individual, to persuade him to adopt a particular line, it would be powerful enough. It reminds us, indeed, of an old Lancashire temperance rhyme of many a year ago—

Let it stick i' th' head what friend Pollard once said—

And a long-headed fellow he's reckoned—

“Don't take the first glass, and the devil himself

Can't force thee to swallow the second.”

To this argument there can be no reply; and to any man who is conscious of a melancholy imbecility of will, which continually betrays him into sin, it suggests the only true remedy.

It is hardly as conclusive when addressed to the nation in the hope of inducing two-thirds of it to “stop the tap” for the whole. The process would be effectual, but it is necessary to consider whether the invasion of private right, that is, the destruction of liberty, would not be a greater evil than the immediate benefit secured. We are all liable to be deceived by this kind of reasoning. It would be an immense gain to have Christian teaching in Zululand and India, and to some this seems a justification for invading these countries. But the end does not justify the means, and an invasion of Zululand is not less a sin because undertaken in the interest of Christian missions. So it would be a blessed thing to stamp out intemperance, but if in doing it we were to trample on liberty also, we should only have prepared the way for other evils of an equally serious character. It may be that we who look at the matter thus are fanatics for liberty, and fools in our boasting on its behalf. Be it so. Nevertheless, as fools and fanatics, bear with us. We are, at all events, as earnest to deliver the people from the curse of intemperance as those who laugh our fears to scorn.

Once let this be recognized, and we may hope that difference on this point will not prevent cordial co-operation in working out one of the greatest and, at the same time, most difficult reforms which could be undertaken. We are agreed that this licensing system is a curse and a scandal to the nation, and, starting from this point, we can surely unite in endeavouring to apply a remedy. The power against which we have to contend is sufficiently formidable. If £130,000,000 a year and upwards be spent on alcohol, there must be an immense number of people interested in the maintenance of the present state of things. The newspapers inform us that one of the great brewing-houses divided £420,000 profit for the last year, when almost every trade among us was smitten as with paralysis, and when the capital in our manufacturing industries, instead of yielding profit, was rapidly wasting away. Such figures are simply appalling as evidences of the incalculable mischief which is being done, but they are also representative of the force against which we have to contend. They tell of so fearful a waste of the national resources, that it is not surprising that some find here the great secret of the long and severe depression of our trade. But they remind us also of the power of the craft which is in danger, and of the variety of appliances for resisting attack which are at its command. It will certainly not be conquered without singleness of purpose and union of counsels. The United Kingdom Alliance may rejoice in the feeling that its persistent efforts have constrained public attention to the evil against which it has so long and earnestly struggled, and, without relaxing in its endeavours to secure its own ends, it may surely join with all who will contribute to promote reform. On the other hand, those who cannot see their way to a suppression of the traffic are all the more bound to find some way for such regulation of it as may help to correct some of its abuses. This is what the Committee of the Lords has done, and in doing it, has furnished a platform on which men of differing views may meet. Its proposals may be grouped in three classes—"local option," further restriction on the trade, and counteraction. In a future article we propose to consider them separately.

EDITOR.

## THE MIRACLES OF THE KINGDOM OF HEAVEN.

### III.—THE DOOM OF THE FRUITLESS FIG-TREE.

(MARK xi. 11-14, 20-26.)

THE general meaning of this miracle is evident; it is a solemn denunciation of hypocrisy, a solemn prediction of the doom so soon to fall upon the Jewish nation. It stands, however, so closely connected with the closing discourses of our Lord's public ministry \* that to apprehend its full significance requires some reference to these.

It was on the Sunday of Passion Week that Christ made his triumphal entry into Jerusalem. He had come up from Peræa, resting by the way at Bethany, and at Peræa He had been received with enthusiasm, "all the publicans and sinners drawing near for to hear him."† The mode of His entering Jerusalem was not a casual or unconscious fulfilment of old prophetic words, it was a designed identification of Himself with Zechariah's promised King. So it was understood by the throng which followed Him from Peræa, and the Galilean multitude who went out from Jerusalem to meet Him on the Mount of Olives; and by word and act they hailed Him as the Son of David. Our Lord's entry into Jerusalem was not, however, to Him a joyous one. His spirit had more than once been troubled as He anticipated it; and even here, on the hillside, the shouts of simple gladness and faith were disturbed by the cold demand of some of the Pharisees, "Master, rebuke thy disciples."‡ Turning round a brow of the mountain, the proud and heartless city lay before His gaze, Jerusalem in the splendour of its decadence; and He paused and wept, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." "And he entered into Jerusalem," adds Mark, "and into the temple: and when he had *looked round about upon all things*, and now the eventide was come, he went out unto Bethany with the twelve."

The next day—Monday—Christ was early on His way to

\* Matt. xxi.-xxv.

† Luke xv. 1; xviii. 35-xix. 10.

‡ Luke xix. 39-42.

Jerusalem again. He walked, with the sight of the evening before present to His thought, the court of the Gentiles, a part of the temple ostentatiously devoted to heathen worshippers, profaned by traders, befouled with oxen, sheep, and doves, defiled by the presence of money-changers. Being hungry, He saw "a fig-tree afar off, having leaves," and came seeking fruit, but found "nothing but leaves." Then fell from His lips the words of doom, "No man eat fruit of thee hereafter for ever." Mark significantly adds, "and his disciples heard it."

He spent that day in the city,\* hindering the profanation of the temple and healing the blind and the lame who came to Him "in the temple."† At night, too late to mark the fig-tree, He went out again with His disciples to Bethany. The next morning—Tuesday—on their return to Jerusalem, its seared and withering branches met their astonished gaze. "How soon," said they, "is the fig-tree withered away." And then Christ gives a strange prophetic answer, implying that the miracle had a special meaning for them; that theirs too was the power to pierce through hypocrisy, to bid all obstacles remove from the way of their mission.

The whole of that day was passed in fierce contention. The pompous elders came with their demand by what authority He did these things; whom, when He had silenced, He was met with the insidious questions of the Pharisees and the Herodians concerning tribute, and the vapid inquiry of the Sadducees about the resurrection. That day He spoke the parables of the Two Sons, the Wicked Husbandmen, and the Marriage of the King's Son; that day He warned His questioners of the stone which they were rejecting grinding them to powder. Then followed admonitions to the people not to imitate the scribes and Pharisees, the contrast of the poor widow's mite with the ostentatious contributions of wealthy men; and in the evening, as they were leaving for Bethany, He uttered in the hearing of the twelve the prediction that the temple with its "goodly stones and buildings" should fall, and not one stone be left on another which should not be cast down. So ended the first half of the Passion Week. When again—on the Thursday—He entered Jerusalem, it was to

\* Mark xi. 15, 16.

† Matt. xxi. 14.

return no more to Bethany, but to speak to His disciples the sayings of ineffable tenderness recorded by John (xiv.-xvii.), and to finish His course upon the cross.

It is important to remember all these events—the conflict of these three days and the burden that rested on the Saviour's heart—if we would understand why He so far departed from his hitherto unbroken course of benignant miracle as to curse a fig-tree. The denunciation of hypocrisy was the “burden of the word of the Lord” to Him. He was overwhelmed at the privileges the Pharisees acknowledged and their shameful abuse of them. “Woe unto you, scribes and Pharisees, hypocrites!”—these are the words which run in awful monotone through His discourse; hypocrisy, the abuse of privilege, is the burden of His parables. The cursing of the fig-tree introduces this long train of urgent warning. It is not only a prophecy of the sure discovery and condemnation which ever await the hypocrite; it is a display of His own power and feeling, a declaration that He Himself, like the head-stone which comes out of its place to crush conspicuous wickedness, will forget His nature and lay aside His calm benignity to execute the woes which He denounces on those who ought to be God's choicest servants and are the chief opponents of His kingdom.

No symbol of hypocrisy would be more impressive than that of the fig-tree, having leaves but no fruit. It was not because it bore no figs that Christ chose it for a type of doom, but because it had leaves and no fruit. Early April is too soon for figs. Mark says distinctly, “the time for figs was not yet.” The other fig-trees were fruitless as this one; but this, by its foliage, stood out in contrast to them, attracting the traveller's notice and raising his hopes. The fig-tree is late in leafing; its fruit appears before its leaves, and ripens while they are growing. The leaves may have been those of the preceding year, not stripped off by the winter's frosts and storms, and the autumn figs should have been there as well. This fig-tree must have had some special advantages of situation or of culture, or it would not have been in leaf.\* What-

\* Compare Luke xiii. 6. “A certain man had a fig-tree planted in his vineyard.”

soever the advantages were, the tree failed to repay them. The fruit is for man, the leaf is for the tree itself. The selfishness which is of the essence of hypocrisy is here portrayed.

Christ never demanded impossibilities, or set up an ideal of human conduct and sternly condemn those who fall short of it. Never was there a moralist so little exacting toward the neglected or unfortunate as was He; never one so considerate toward those who could plead want of advantage as an excuse for imperfection. Those who sinned through ignorance, even those who sinned through passion or through carelessness, found Him extending mercy with their condemnation. But where advantages were many, and still more, where they were confessed; where men prided themselves on their privileges, Christ asked that the life should answer to the profession. Hypocrisy is no other than the abuse of privilege; it is the confession of eminent advantages without any corresponding usefulness; as with the leafy, fruitless fig-tree, the favouring circumstances are ostentatiously apparent, but all without return. The hypocrite erects the standard by which himself is judged; in proportion to his profession he exalts the standard of his judgment; and if the hidden life is hollow, as it must be if the outer life is fruitless, the doom is his, not of one who has failed through ignorance or carelessness or frailty, but from sheer spiritual degradation and rottenness.

The doom of the fig-tree is an impressive symbol of the hypocrite's doom. At first sight it might appear as if the words, "No man eat fruit of thee hereafter for ever," were light indeed to express the indignation of Christ and the fate of the condemned nation. It means, "Be as you are; hollow, fruitless as I find you, so continue; what you choose to be now so shall you be perpetually." Fruitlessness would, however, if it were fully apprehended, appear to be the most appalling calamity which could afflict mankind. We are to think of a society in which such a doom should work. Men and women are never to be helpful, never influential toward one another any more; each is to stand alone, unbefriending and unbefriended; all that true-hearted persons are to one another—counsellors, teachers, sympathisers, benefactors—these are to know that they have for ever missed the chance of being. No



hell of which poets have dreamed was ever more horrible than this; between all a great gulf fixed, so that no messages of tenderness or ministries of compassion can pass between them any more. The possibility of such a doom falling, not on a whole society, but on individual members of it, is appalling. A man's poor professions, his self-complacency, the reputation he seeks, would burn and canker and rust within his soul, if he were told that he was never more to seek any outlet for his gifts. So wide, however, seems the sweep of the doom Christ uttered. No man was to eat fruit of the fig-tree that stood to deceive the Lord when He passed by. And in the issue it may appear that the power to use his minor gifts may be taken from him who has been unfaithful to his highest privileges. He who will not serve Christ shall ultimately find no sphere of service left him.

Such a curse as this cannot be hidden. It is not simply, "Be as you are;" it is, "Be known for what you are." The fruitless fig-tree "withered away;" it was not allowed to stand mocking the by-passers, arousing hopes it was not fulfilling; its wealth of foliage dried up; its towering, spreading mass shrunk into insignificance; with dwarfed proportions it stood a manifestly useless thing until men should cut it down as cumbering the ground. Divine judgment enforces this doom on the hypocrite, and men approve it. The reputation, for the sake of which the real power of usefulness has been sacrificed, is not enduring; men begin to suspect hollowness, then they are sure that all is pretence. The man of honour has become a man of shame, and this, O scorn of scorns! is his sole, his fitting punishment, that he is known for what he is.

I have included this among the miracles of the kingdom of heaven, ranked it with the other displays of Christ's power wrought to fit the apostles for their work, because of the special lesson He draws from it in his conversation with them. "Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith." Power to remove

obstacles out of the way is the substance of the promise that their faith shall overturn mountains; and there is special significance in this miracle wrought to confirm the promise.

The hypocrite is the greatest obstacle to the progress of the Church. He is an example of daring impiety; he ventures to be untrue to God in the inmost recesses of his conscience, the deepest purpose of his heart. He is an example of wilful wastefulness; he shows men how they may take the most precious things of heaven and shamefully abuse them. He is an example of utter selfishness; a selfishness that recognizes no obligation to service, acknowledges no claim of need. He is an example of the worst unbelief; he teaches men to distrust all the urgencies of the Divine word, for he, who lives professedly under the sense of a Divine call, treats it with practical contempt. The knowledge that there have been hypocrites makes the witness of true-hearted men suspected, and hinders the success of their endeavours. The discovery of a hypocrite arouses in the unbelieving a bitter scorn of all sacred influences, which encourages them in their carelessness and hardens their hearts against the truth. Just in proportion to our admiration of exalted character and saintly living is our revulsion when we discover that lofty professions have been all a lie. What are men to think of the grace of God when they find that those who knew most of it have been living in a practical denial of it that makes all other wickednesses appear venial?

Within the Church the influence of the hypocrite is almost as bad as without. Timid self-consciousness, hesitation to confess what we know of God's goodness and the power of the gospel, is increased by the fact that lofty profession has so often proved an unreal thing. The hypocrite will not, cannot understand the intensity with which earnest men seek to verify their faith and put their religion to the actual test of sacrifice and service; hence he is ever found the enemy of all true extension of the kingdom of God alike in the region of thought and that of effort. He is a formalist who loves formalism; and he will oppose inquiry, reformation, heart-searching, and revival of godliness. By his great professions he imposes on the simpleminded, and ranges a band of true, but unintelligent believers against the endeavours of the

spiritually quick and eager. In his self-complacency he is contemptuous of weakness and error; his heart is hard against the penitent; he has no "compassion on the ignorant and on them that are out of the way;" he breaks the bruised reed and quenches the smoking flax. He exalts himself the judge and condemner of the sinful, and in his soul he is as vile as any.

It is not wonderful, then, that among the powers which Christ conferred upon His apostles should be power to detect and condemn the hypocrite. One of the earliest miracles wrought by the twelve in Jerusalem was wrought in fulfilment of this awful commission, the denunciation and the death of Ananias and Sapphira. It would have been well for the Church if, in every age, the eye of its rulers had been quick to discover, and their indignation strong to rebuke hypocrisy; if not royal patronage, nor priestly pretension, nor ministerial gifts, nor the donations of the wealthy, nor the prudence of the worldly-minded, nor the devotions of the sanctimonious, nor the popular voice, had been permitted to obscure the consciousness of the Church that it was its awful commission to unmask selfish pretentiousness and purge it out of the sanctuary. It is an obligation from which we dare not shrink, to cleanse God's Church of the hypocrite, and leave him withering in detection.

Nor need we be afraid, if we will take all Christ's teaching and compare spiritual things with spiritual, that coldness, or arrogance, or disregard of the needs and the infirmities of men, or anything that is inconsistent with the purest mercy, will characterize a Church that endeavours to do this duty. The power was not conferred on the apostles as a privilege, but as an obligation; and Christ adds these solemn words to teach them in what spirit to discharge it, "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses." No thought of self-assertion, no vestige of revenge must belong to him who would remove obstacles out of the way of God's kingdom. It is to the gentlest, tenderest, most considerate alone of His

disciples that Christ gives the charge to rebuke and bid begone; for these alone are fit to fulfil it. In the effort to forgive as they are forgiven; the effort to understand their errors and be clean from secret faults, and then in the effort to apply their knowledge of themselves in their estimate of others, men gain the power to be faithful. It is not for our own sakes that we are to condemn even the hypocrite; but for the sake of Christ, which is the sake of the weak and erring of humanity. The hypocrite is all men's enemy; the "enemy of the cross of Christ," which is for men's salvation. On this account, and because of this alone, the Saviour wrought His one miracle of cursing, which stands out in solitary, unrelieved warning of the sin of hypocrisy, and in earnest admonition to the Church to have no complicity with the hypocrite's wickedness and no share in his doom.

ALEX. MACKENNAL.

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DEAN HOOK.\*

DR. HOOK was a man to whom Dissenters owed but very little, and by whom they were, as we venture to think, continually misjudged; but they were able to understand the reason of any such misapprehension, and to trace it to his ecclesiastical theories rather than to any qualities of heart. They learned, especially during his later years, to discriminate between the man and his opinions, and to entertain as sincere a respect for a conscientious opponent like Dean Hook as for a generous associate and friend like Dean Alford. They might regret that the large and generous heart of the former was so much warped by his ecclesiastical prejudices, but they did not fail to give him full credit for that undeviating consistency which marked his career, for his bold devotion to the Church which he loved so well, and which rewarded his service so poorly, and, above all, for that self-forgeful chivalry which often exposed him to misrepresentation, but which proved him every inch a true man.

Nonconformists or Puritans though we be, we appreciate the

\* "Life and Letters of Walter Farquhar Hook, D.D., F.R.S." By his Son-in-law, W. R. Stephens, Prebendary of Chichester and Rector of Woolreeding. In Two Volumes. (London: Richard Bentley and Son.)

thoroughness of his work, the singleness of his purpose, the courageous temper which he displayed in relation to all public questions, the manly independence which elevated him above the sphere of party, as highly as those to whose cause these high intellectual and moral qualities lent so much strength and lustre. Entertaining this feeling towards the man, we cannot but wish that the story of his life had been told in a different spirit. Looked at from a merely artistic point of view, it is hardly what might have been expected. So far as Dr. Hook has been made to speak for himself, "by his letters and diary, by extracts from his speeches and published writings, and by such fragments of his conversation as I or others could recollect," the biographer has done well, with the qualification only that the extracts from speeches already published, and the interest of which was, to a large degree, of a transitory nature, might with great advantage have been curtailed and sometimes omitted altogether. But when we come to the narrative itself, and the idea on which it has been constructed, we cannot pronounce so favourable an opinion.

Possibly we expected too much. We certainly hoped that while Dr. Hook was the central figure of the narrative, it would have embraced in a much larger degree than it does an account of those events of his day to which he was so closely related, and in some of which he played so conspicuous a part. Had this been the case, the book would have been a far more valuable contribution to the ecclesiastical history of a period the full importance of which is as yet but imperfectly appreciated. If Mr. Stephens had formed a broader conception of the range of his work; if he had practised more condensation in relation to the incidents of parochial life; and if, instead of them, he had entered more at length into the Tractarian controversy and things cognate to it, he would have achieved greater success.

But we object still more to the tone of all the references to Dissent throughout the book. We hoped that even among Church dignitaries of the High Church party there was more of the spirit of tolerance, more disposition to treat the convictions of intelligent Dissenters with respect, more charity in the judgments of the men if not of the system. This book has served materially to qualify our view on this subject.

Of fair appreciation of Dissent or kindly feeling to Dissenters we find not a trace. It would indeed be interesting to ascertain the conception of Dissent and Dissenters which would be formed by one whose sole means of knowing anything about them were the references to them in these two volumes. They have a somewhat conspicuous place in the narrative, for both at Coventry and Leeds Dr. Hook found that this extraordinary infatuation which has possessed certain sections of the nation was very powerful, and it seems to have been one of the principal objects of his life to maintain a contest against it. In the preface to his book, Mr. Stephens tells us that, on a visit to his uncle, Lord Hatherley, then Mr. William Page Wood, he, then a child of five years old, on going upstairs, had his "eye caught by an oil portrait of a man, with red hair and a large mouth, which hung over the door of the drawing-room, and I exclaimed, 'I don't think he's a pretty man.'" We fancy that many who study the portraiture of Dissent as it appears in these volumes will have much the same feeling about it as that which Mr. Stephens expressed in relation to his future father-in-law. We hope, however, that there may be some ground for a qualification of the judgment in the one case, such as was supplied in the other. "The justice of the criticism was not denied. My mother allowed that he was not 'pretty;' but informed me that he was very good." Let us hope that Dissent also has its good side, and has done some real work for Christ in this nation, though there is very little indication of it in these volumes.

The spirit of the book is indicated in a solitary sentence, in which, referring to the result of Dr. Hook's labours in Leeds, it is said, "He found it a stronghold of Dissent; he left it a stronghold of the Church." Considering what a large residuum of the population in Leeds, as in all large towns, belongs neither to Church nor Dissent, it is somewhat melancholy that this antagonism between Church and Dissent should be put in the foreground and the victory Dr. Hook secured for the Church cited as the first of his achievements. The greatness of the work he did in Leeds would be heartily admitted by all parties, and we hope Dissenters could be magnanimous enough to rejoice in the gain thus secured to their common Christianity, even though it meant some disadvantage to their

own system. That this was so is manifest from the speech of Mr. Edward Baines at the public meeting held with the view of presenting some testimonial to the vicar on his appointment to the deanery of Chichester. Mr. Baines had not the slightest sympathy with Dr. Hook's High Church views, and no doubt was one of the sturdiest of those whom those views deprived of a place in the Church of Christ. Yet he speaks of the representative of an exclusive system, which, if true, bore so heavily upon himself and his fellow-religionists, in these generous terms:—

He felt that they owed very much indeed to Dr. Hook as a citizen of that town for the long period of 22 years. There had been no man of larger public spirit, no man who more eagerly and earnestly patronized all institutions of a public nature for the advancement of science, literature, and art, no man who displayed more courtesy and kindness to all his fellow-townsmen of whatever opinion or whatever sect, no man who had more admirably discharged his duties to the poor, the distressed, and the afflicted.

If a Nonconformist can speak in this way there must after all be some good in the people, even if they are not "very pretty." But Mr. Stephens, so far from reciprocating the generosity shown by Mr. Baines, has the good taste to preserve the following entry from Dr. Hook's journal: "In the Manchester exhibition a man came up to me and asked, 'Am I speaking to Dr. Raffles of Liverpool?' 'No,' said I, indignantly, 'but I presume that you are Cardinal Wiseman.'" The reason for the indignation is not very obvious. Dr. Raffles was a highly cultured Christian gentleman, for whom neither Dr. Hook nor any Christian minister need have been ashamed to be mistaken. This feeling, however, may be explained by a confession which he makes with great frankness: "I have endeavoured in my history to throw myself into the feelings and principles of all parties, giving to all their due, though not concealing my own conviction. My temptation to violate my rule in this respect is when I have to do with a Frenchman or a Puritan." We can understand how a divine with this special madness about Puritans should be very angry at his being mistaken for a Dissenting minister, even though it was one of name so distinguished and manners so courteous as the late Dr. Raffles.

We half forgive Dr. Hook for his outspokenness, but it is



one thing for a man to throw off a sentiment like this and quite a different one to give it a permanent record in a biography. Besides, while a foolish utterance like this is preserved, we find nothing to indicate that among the Dissenting ministers with whom Dr. Hook must have been brought in contact were men whose piety, ability, and learning would have made them ornaments to any Church. When he first went to Leeds John Ely and Richard Winter Hamilton were in the plenitude of their power, and at a later period they were succeeded by Henry Robert Reynolds, George William Conder, and Eustace R. Conder. If Dr. Hook knew nothing of any of these men, it was a loss to himself and a misfortune for the cause of religion in the town. If he had acquaintance with them, it is not to the credit of the biographer that they are passed over in the biography. The book would lead us to think that Dissenting ministers were a very inferior order of men, whose ruling passion was hatred to the Church, and whose mischievous influence it was the business of the clergyman to undermine. That they are Christian gentlemen as anxious to promote the glory of God, as ready to take their part in all works of public usefulness, and some of them as educated and scholarly as the vicar himself, is about the last idea that would occur to the readers of these volumes. We hear of a Nonconformist minister in Coventry, "of some ability," who "attempted, by delivering a set of lectures in his chapel in 1834, to confute the lectures on the Liturgy which were being given by the vicar in the church," and who, of course, only succeeded in enhancing the glory of the vicar's work; and at Leeds, "of a Baptist preacher, named Giles," who spoke against Church-rates, and therefore is said to have "delivered a furious harangue" or a "philippic." But of the earnest devotion and enduring labour of an Ely, of the massive eloquence and varied culture of a Hamilton, of the loving gentleness and ripe scholarship of a Reynolds, of the sturdy manliness and masculine force of the one Conder, or the perfect finish, both as a gentleman and a scholar, which would give the other a foremost place in any circle, we have not a word. Yet they were Dr. Hook's fellow-townsmen and often his fellow-workers. They were certainly as well worth knowing as some of those wonderful curates who used to

assemble at the vicarage on Saturday evenings, and we doubt whether their conscientious opposition ever did as much injury to the Church as the freaks of those interesting gentlemen who made St. Saviour's church a kind of training-ground for the Church of Rome. Even Mr. Eustace Giles was a far better and abler man than the reference to him would lead us to suppose, and though we can admire the clever way in which the vicar is represented as having dealt with him, as we can admire the adroitness of an advocate when we most dislike his cause, we object altogether to the suggestion that Mr. Giles's contention for justice was an evidence of want of charity.

In truth charity is the element which is most wanting in the biographer, and which is not very conspicuous in Dr. Hook himself. Take his account of the Evangelicals—the "malevolent Evangelicals," as Mr. Stephens calls some of those who were in opposition to his father-in-law, whether Churchmen or Dissenters. In a letter to the editor of the "British Magazine" in 1838, he gave his reasons for refusing to reply to the "Patriot" (the "English Independent" of those times), the "Record," and "*other publications in which what I consider a Socinian view of the Sacrament is taken!*" and on this he makes the following remarks in a note:—

When I speak of that class of persons represented by the "Patriot," "Record," &c., as Socinianizing Christians, I deal with them as they deal with Churchmen. They contend that Church principles lead to Popery; therefore, trusting to the infallibility of their logic, they call us Papists. Now we think it is only their ignorance of this logic which prevents their perceiving how their principles, if perfectly carried out, lead to Socinianism.

The same spirit appears in his refusal, quoted with approval by his biographer, to agree to a proposal for the union of Protestant Evangelical ministers for preaching at the work-house.

He was sorry, he said, that he could not accede to the plan, for although the writer was pleased to designate him a *generous foe*, he regarded the writer as an *erring brother*. They could not be offended at his refusal, for he understood that they intended to exclude from the arrangement ministers who were not Protestant and Trinitarian. Now he would exclude all who were not Protestant, Trinitarian, and Episcopalian (vol. ii. 468, 469).

This is quoted as a clever stroke of wit, and so it would have been had those to whom it was addressed as a *tu quoque* retort professed to be advocates of universal comprehension, or had they assailed the vicar because he felt it necessary to put some limits to his co-operation with others calling themselves Christian ministers. But they did nothing of the kind. They held that Protestants and Trinitarians might unite in a common Christian work. The vicar adds a third qualification, and then seems to think that he has disposed of their application. In reality, he had put a question of Church order on a level with fundamental doctrine as a condition of union in so simple a work as the pastoral supervision of the work-house—a somewhat remarkable position to be taken by one who accused Evangelicals of Socinianizing tendencies.

We regret the necessity for devoting so much space to this point, but it is one of the most salient features in the book, and one of the most suggestive. We think it a melancholy thing that the prominent object kept before us in the biography is the great work done by Dean Hook in diminishing the power of Dissent and increasing the influence of the Church. Nor is it Dissenters alone who are thus held up as persistent enemies of the true Church, for Evangelicals are regarded with no more favour. Dr. Hook was a man of very decided views, not to say very strong prejudices, and the most intense of all his feelings was his dislike to what he regarded as ultra-Protestantism. In a letter written during his first tour in Scotland, he describes a visit to the ruins of the cathedral of St. Andrews. He says: "Dauntless did I stand under them, for I am convinced, God be thanked, that I have not in my veins one drop of the blood of John Knox; if I had, I would draw it from my body at the risk of my life." Of course, this is a bit of exaggerated sentiment, but it is an index to the strong feeling by which he was possessed, and which, so far as we can gather from the biography, never wholly left him. If men like Dr. Stanley and Dr. Tulloch, who would have us acquiesce in the present state of things, and accept our position as "nonconforming members of the Church of England," would candidly study this book, they might understand how impossible it is for us to adopt such a suggestion. Dr. Hook was, in many respects, a large-hearted

and noble-minded man, but he was so satisfied of the rights of his Church and her priesthood, that he could recognize no other Church or ministry in the land as having a rightful place in the Christian commonwealth, and his life was, on the showing of this book, largely occupied in a crusade against Dissent. We have no right to object to this, so long as he and his friends were left to depend absolutely on such forces as their own faith and lives could command. When the State comes in and endorses the claim, what can we do but resist the injustice? If High Churchmen can persuade the people of England that their priests are the only true ministers of Christ, we may regret it, but we must bow until we can change the convictions of their followers. But when the sanction of law is added to the weight of argument, then we protest. Besides, Dean Hook, and not Dean Stanley, is the true representative of the Anglican Church.

There was in the dean himself so much that was really estimable, that it is all the more sad to have anything to interfere with the admiration which, notwithstanding all ecclesiastical antagonism, we entertain for his noble qualities, and which has been enhanced by the closer acquaintance with him into which these volumes have introduced us. A finer specimen of an earnest, self-sacrificing, practical minister of Christ it would not be easy to find, and those who are furthest removed from him in opinion, and must necessarily disapprove of some of the methods he pursued, must catch some new spiritual impulse from the inspiration of such a life. Nothing was more admirable in him—except, indeed, his absolute and unhesitating devotion to his work—than the absence of all conventionalism. No man has done more than he to redeem the Church from the reproach cast upon it by Sydney Smith, that it was in danger of dying of dignity. He found that the parochial system had utterly broken down in Leeds, as it has done in all our large towns, and he saved the Church by abandoning that distinguished position which he might have retained and dividing the overgrown parish into several distinct parishes. The same spirit was manifest in his own personal action. He set himself to do any work which needed to be done. An excellent illustration of his spirit is furnished in the following very characteristic story.

I was much amused yesterday by hearing from one of my curates the high esteem in which I am held by some of my poorer parishioners. He heard two old women talking. First old woman: "I likes to hear vicar when I'se be ill." Second old woman: "Eh! and so does I; he talks so like an old woman." This is another symptom of old age.

We do not know that a much higher compliment could be paid to a Christian minister. It was clear that Dr. Hook had acquired something of that wonderful art cultivated by the apostle, and was not afraid even of becoming an old woman to old women, if so he could comfort and instruct and win old women. He was the same with other classes, and yet, in this adaptation to the wants of all, there was not a sign of craving for mere popularity. On the contrary, he often endangered his influence—or, to speak more correctly, did things which the worldly-wise would have pronounced fatal to his influence—by the courageous manner in which he asserted his own convictions, even when his boldness of speech seemed certain to offend those whom it was his interest to conciliate. Notably was this the case in relation to the Ten Hours Bill, which he strongly supported, at the risk of displeasing the manufacturers, and in his celebrated letter to the Bishop of St. David's on the subject of National Education, which showed a breadth of view and a fairness of spirit which was not appreciated at the time either by Churchmen or Dissenters. But, in truth, the whole story of his life reveals a man who always subordinated personal consideration to a sense of right and duty, and who was prone to expose himself to misconception in consequence of his chivalrous defence of an unpopular cause, rather than to court public favour by trimming his sails to every breeze. Bishop Wilberforce said very truly of him, that "he was like a ship at anchor which, though stationary, swings round to present its breast to the tide." Consistently he maintained what he regarded as the *via media* of the Anglican Church, but to him it was a path of conflict and trouble rather than of ease and safety, from his tendency to become the champion of an unpopular extreme party, even though at heart disapproving of some of their proceedings. "While they are persecuted," he says of the Tractarians in 1840, "I shall stand by them, because I agree with them in the main." A man like this does not cater for popularity, but he won it because he deserved it. His was

the honour secured by a conscientious discharge of duty without regard to consequences.

That he was the best parish priest of his day was the opinion of one so competent to judge as Mr. Gladstone, and the biography proves the accuracy of the judgment. It should teach ministers of all Churches that if they would have the hearts of the people, they must be men of the people—not living apart on the heights of pietism, and thinking only of those who have been gathered within the fold, but making all classes feel that they have a living interest in their welfare—not standing upon dignity, but condescending (and yet without sign of condescension) to all; not shrinking from any work, whether political, literary, or social, by which the good of the community might be advanced. This was what Dr. Hook did, and if he had turbulent periods during his ministry at Leeds, he lived in the hearts of the people, and left behind him in the manifest fruits of his labour a monument far more enduring than the reputation of the hour. The book deserves a much longer review than we can attempt. It opens up many interesting points of survey, but from them all we must turn aside. We think a better use might have been made of the materials, but for one thing Mr. Stephens deserves our especial gratitude: he has, at all events, in the charming letters which he has published here, provided us with the most efficient instrument for understanding the character and views of a great and good man, our honour for whom is, we hope, not diminished by the strength of his antagonism to Dissent and to everything about which there was a suspicion of Puritanism.

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### *MRS. RANYARD AND THE LONDON BIBLE-WOMEN.*

THE death of Mrs. Ranyard on the 11th of February last has naturally drawn attention to the work of the London Bible-women, of which she was the originator. Like many other good works which have a seed of life in them, and ultimately grow into large proportions, this organization began in a private and local effort to extend help to struggling and miserable neighbours, and advanced into publicity

only by degrees, and under the pressure of circumstances not at the time recognized as specially providential. And yet, now that a review is taken of the life-history of the person chiefly employed in the enterprise, it is easy to see something of a plan in the previous training by which she was gradually prepared for a work that has proved so beneficial to large numbers of her own sex, both rich and poor. Of this training it is not necessary in this place to say more than that she grew up under the influence of parents, of whom one was remarkable for radiant benignity of temper, and the other for a practical force of will such as is seldom seen in common life. Her education belonged to the earlier years of this century, when great poets sang to an entranced generation of listeners, and, according to their tastes, Scott, Byron, or Wordsworth divided the susceptible souls between them. In this case, the final influence came from Wordsworth, who had, perhaps, few more loving and appreciative disciples than Mrs. Ranyard in her younger days. It might satisfy the shade of the venerable poet to learn in the unseen realms how at least one soul was trained very much by his influence practically to love the poor, not only of the lake-country, but of this crowded city, and was inspired to write of their troubles in the tender and graphic narratives which, in after years, commanded so large a circle of sympathizing readers.

Mrs. Ranyard was brought up in the midst of the gravest types of old London Nonconformity, first under the influence of the Claytons, who had formed the thinking and character of three generations of her family, since the middle of the reign of George III., and afterwards under the somewhat more lively and luminous teaching of Mr. Binney, Mr. Burnet, and Mr. Nice Davies, who were her near neighbours during the most impressible years of her early womanhood. Perhaps the best lessons she learnt from these teachers were to love and delight in the connected study of the Bible, and to know and honour good men and women when she saw them, including members of other religious communities. It was this simple education which, in after years, qualified her to work so harmoniously with Christians of every evangelical community, and so resolutely to resist the hindering effect of their specialities, in carrying on the work of making known the "common salvation" to the London poor.



The Bible and Domestic Missions of London began thus. In 1854, after bringing out the widely known Jubilee book of the Bible Society, called "The Book and Its Story," Mrs. Ranyard removed from Swanscombe to London, for the education of her children, settling, for convenient nearness to the London University School and Bedford College, near Brunswick Square. Dr. Mackern, brother-in-law of Dr. Joseph Kidd, also living in that neighbourhood, and a recent convert to Christ, escorted her one morning on a walk of exploration through St. Giles's and the Seven Dials, a district she had often heard of but never before seen. It was then, and is still, the resort of a mixed population of the poor, most of them born poor, but many of them sunk down from previous higher positions in life. It is a region where you can obtain, in inspected lodging-houses, a bed and access to a common kitchen fire for fourpence a night, and where, therefore, if so disposed, people can just live, without taxation, in very curiously mixed company, for something under seven shillings a week. Here are to be found multitudes of Irish, of Jews, of hawkers, of venders of vegetables and flowers, of "sandwich-men" and bill-stickers, and, generally speaking, of the Hivites and Gergashites of society. Among these are scattered destitute orphans of drunkards and profligates, who have died and left children "on the world," and sometimes people of good culture, who, by vice or misfortune, have sunk down to the *ménage* of the cheapest lodging-houses. Standing in the centre of the Seven Dials, you can now see twenty-four public-houses;—twenty years ago you could have seen thirty-seven; so that the spirit of reform has reached even this centre of unthrift and misery.

Such was the district through which Mrs. Ranyard took her first walk in the slums. She has described the effect it produced on her in "The Missing Link." The thought at once arose, "Cannot I find some good woman, accustomed to such revolting surroundings, who will visit some of these dirty houses, read the Bible to the inmates, be kind to them, and persuade them to buy Bibles, and become readers themselves?" This Protestant faith in the reading of the Scriptures is characteristic of the whole movement which followed. Mrs. Ranyard had learnt from the good men whose names are



mentioned above that there is no book in the whole world a thousandth part so interesting as the Bible, and she had the firmest persuasion that the secret of reaching even the lowest depths of degradation and misery was for some loving soul, who believed in and felt the truth of Revelation, to read to the miserable people its moving histories of the Incarnate Love. The art of reading well—in some Churches almost a lost art—is one of the greatest powers that can be brought to bear on ignorant and degraded souls. Mrs. Ranyard had excellent contemporary authority for her opinion. It was thus that Charles Dickens wrote of the services at the Britannia Theatre in his “Uncommercial Traveller” :—

A very difficult thing (he says) I thought it to speak appropriately to so large an audience, and to speak with tact; without it better not to speak at all; infinitely better to read the New Testament well, and let *that* speak. In the New Testament there is the most beautiful and affecting history conceivable by man, and there are the terse models for all prayer and all preaching. As to the models, imitate them, Sunday preachers, else why are they there? Consider! As to the history, tell it. Some people cannot read, some will not, many find it hard to pursue the verse-form in which this book is presented to them, and imagine that those breaks imply gaps, and want of continuity. Set forth the history for them in narrative, with no fear of exhausting it. You will never preach so well, you will never move them so profoundly, you will never send them away with half so much to think of. Show them Christ's choice of twelve poor men to help in those merciful wonders among the poor and rejected. Preachers often address with intent to convince ideal paupers and infidels, but what are they to wretched me, peeping in and out of the mud of the streets, and of my life, when you have the widow's son to tell me about, the ruler's daughter, the other figure at the door, when the brother of the two sisters was dead, and one of the two ran to the mourner, crying, The master is come, and calleth for thee! Let the preacher who will thoroughly forget himself, and remember no individuality but one, and no eloquence but one, stand up before 4,000 men and women at the Britannia Theatre any Sunday night recounting that narrative to them as fellow-creatures, and he shall see a sight.

The desired mission-woman soon appeared. St. Giles's and the Seven Dials had not to be visited now for the first time. The exertions of the rectors of St. Giles, of the Baptist Church at Bloomsbury, and of other agencies, had resulted in several admirable movements for the benefit of the people. Mission halls, ragged schools, Sunday schools, city missions, had all long before entered on this sphere of labour. Notably Mr. George McCree, then the missionary of the Church at

Bloomsbury, was exercising the profound influence of a man of talent, resource, and devoted piety. It was through an introduction to him that the first Bible-woman was found.

This good woman, known as "Marian" in the "Missing Link," was the orphan daughter of a family once "better off," but reduced through a father's vices to the social level of the Seven Dials. In two letters addressed to Mr. McCree she had expressed, in English worthy of a descent from a line of writers, her willingness to

devote three hours a day to the visitation of those sorrowful children of sin whom none else will go near—of the lost and degraded of my own sex, whom from their vicious lives no tenderly reared woman would be likely to approach; but to me, who by God's mercy was preserved in my youth from a like fate, such scenes will have no terror. Let me know at any time where such a sufferer lies, no matter how degraded she may be. It will be enough for her to require my aid. If she can obtain admission to a hospital I will by frequent visits take care that she has a change of linen, and in all ways endeavour to win such erring sister back to virtue and to peace.

Such was the offer of a woman who earned a scanty livelihood by cutting fire-papers, or moulding wax flowers, who had "picked up reading by gazing continually in at shop windows," who had married at eighteen, and who borrowed her first Bible from Mr. McCree. An arrangement was made by Mrs. Ranyard to superintend and inspire her movements, with the result of soon making a decided impression on a circle of women among the riffraff of St. Giles. Readings, tea-parties, working-parties, subscriptions for flock mattresses, garments for children, lessons in the use of soap and water, mothers' meetings, all followed in due course, and the "lady superintendent" ultimately took charge of the financial department of the operation. Here was a very simple combination, a working woman and a thinking woman of zeal and leisure, and by their united efforts access was gained into some of the foulest dens of drunkenness and vice. The news soon spread, as such good news will spread, other ladies desiring to find similar efficient helpers in other districts. All went on quietly for a time, but before many months were over the one Bible-woman became a score, and in 1859 thirty-seven were added in various parts of London. The workers met together for prayer and consultation as to the methods

and appliances, annual contributions flowed in to the extent of £2,000, and Mrs. Ranyard found herself at the centre of a movement which grew almost with every day, until at length in 1860 it assumed dimensions which required the devotion of her whole time and strength to its direction and development. In that year 134 Bible-women were set in action, and a sum of nearly £7,000 was contributed to the central fund. In 1866 the number of 234 Bible-women was reached, and the donations amounted to nearly £11,000. In 1870 an Institution of Nurses for the Needy was added to the staff of Bible-women, and at the end of last year the following were the numbers denoting the growth of the mission. There are 133 Bible lady superintendents, 38 nurse lady superintendents, and 5 central voluntary workers, that is, ladies devoting much unpaid time and labour to the work of the central management; total 178 for oversight and co-operation: with 171 Bible-women and 70 nurses, assisted by 16 visiting pioneers; so that with three clerks, and the matron of the servants' dormitory in Parker Street, the numbers amounted to 439. The money figures for 1878 were £10,874 donations; £1,454 payments for Bibles; £3,848 payments by the poor for clothing &c.; total, £16,177. Besides these a foreign fund paid salary in aid of 36 native Christians employed as Bible-women abroad, chiefly as Scripture-readers: 9 in Syria, 12 in India, 2 in Burmah, 2 in Madagascar, 2 in Berlin, 2 in Madrid, 1 at Genoa, 1 at Athens, 2 at Bordeaux, 1 in Constantinople, and 1 in the Hebrides.

It is obvious that these figures roughly represent a vast amount of beneficial labour among the poorest women in England — labour beneficial physically, intellectually, and spiritually. The organization which sprang out of the earliest effort in St. Giles's has extended itself all over London, and has given a wholesome stimulus to other unassociated and independent agencies. The special charm of Mrs. Ranyard's mission was that it was unsectarian. While inviting help and co-operation from all who "cared for the poor" and loved the Bible, she stood fast at the centre for the Catholic religion of Christ—faith, hope, and charity—and for twenty-two years held her ground against all ecclesiasticism and the narrowness which disliked this Bible-Society

catholicity. That noble society was her mainstay. It paid regularly for part of the time of all the Bible-women, as carrying the Scriptures to the people, and helped her with all its influence to the last. There were many of its chief supporters who were her fast friends through evil and through good report, notably the venerable Earl of Shaftesbury, who honoured her funeral with his presence as a true mourner; but the best testimony to her labours and to the loving spirit that burned at the centre of all the organization, was in the gathering of Bible-women and nurses in Parker Street mission-room, at their monthly meeting following on her decease, when all the back alleys of London seemed to have sent a sorrowing company to "weep and bewail" the loss of one whose life had thrown so bright a gleam upon their darkness. And so it came to pass that she who never dreamed of trying to be known as a philanthropist, and had quite other views of life in her original design, was gradually drawn into a publicity unsought, and died amidst general indications of regard—a regard how justly won is best known to those who have spent all their days in the radiant sunshine of her transparent character. E. W.

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### SUNDAY AFTERNOON READINGS.

SUNDAY, APRIL 6.

"But their eyes were holden that they should not know him."—  
LUKE xxiv. 16.

MARK explains that "he appeared to them in another form." No doubt physical change had passed upon Him. While form and feature were the same, the mysterious expression which death stamps, and especially death followed by a resurrection, had changed Him. It is difficult else to understand their prolonged blindness, unless we suppose miraculous disability. No form was more indelibly impressed upon their memory or endeared to their heart. Whatever the transformation from the languor and pallor of death to the vigorous and dignified form of this mysterious stranger, they could scarcely have mistaken Him in His own proper appearance.

"Their eyes were holden that they should not know him." The words point to some hindering cause, as if their recognition were purposely disabled until His experiment upon their spiritual susceptibilities had been completed. He was blessing them, as God often blesses us, in ways that they did not suspect, so that, when the moment of discovery comes, we discover that the process has long been going on; that the chief blessing has really been in the preceding thoughts, and emotions, and strivings; in the sympathies, and yearnings, and burnings of heart mysteriously kindled within us. Until they had learned to recognize Him through their spiritual perceptions, the lower recognition of sense was denied them—"their eyes were holden."

What are the things that hinder our recognition of the Christ?

1. The power of intellectual prepossessions; or as, with a slight infusion of a bad sense, we say, the power of prejudice. They failed to recognize the risen Christ because of their settled conviction that He was a dead Christ. Had they not seen Him expire upon the cross? Had they not seen Him dead in Joseph's sepulchre? So that, all His own predictions of His resurrection notwithstanding, they ridiculed the rumours of the resurrection morning. They "seemed to them idle tales;" just as their preconceptions of His political kingdom made them impervious to all His teachings concerning His spiritual kingdom. Nothing disables mental and moral vision like prejudice. Once we have formed strong judgments that a thing must be so, we are proof against almost any evidence that it is otherwise. Men very rarely change strong convictions into which feeling enters. Let a man come to any revelation of God—in nature, in the Bible, in the Christ—with strong preconceptions of what it ought to be, and he will rarely find it otherwise. If, in his imagination, he has enthroned physical law, he will be incapable of seeing the supernatural. If he has imagined in the Christ only transcendent humanity, he will recognize none of the subtle spiritual indication of His divinity. How differently men judge the same evidence! What different meanings they read into it! Perception depends upon the organ and the atmosphere of vision as much as upon the thing presented: God's revelation is in its

appeal so finely attuned to the moral fairness of a man ; its moral proof depends so largely upon right states of moral feeling, that if he came to it with disordered moral faculty, he will be incapable of discerning the delicate lines and harmonies of moral demonstrations. Nothing is so astounding as the meanings men read into the Bible, except their learned blindness to much that unsophisticated men see in it. Half the scepticism of the day is the effect of strong pre-judgments, perhaps half the belief also. Could we but purge our hearts of prejudice, and come to Christ "as little children," yearning only for truth, and willing to receive whatever is truth, how much we should see that we are now utterly blind to. With what certainty you may predict the verdict of men upon almost any evidence presented to them. So in the experimental things of the Christian life. A man conscious of sin, who looks to Christ with limited apprehensions of his atonement, or with hesitating fears about his sovereign purpose or electing grace, will fail to see the yearning, universal love of the Saviour of men, and will exclude his soul from forgiveness and peace. Nothing blinds the spiritual eye like the perverted dogmas of a sincere earnest religious feeling.

So if we think of Christ as hard and exacting in His demands upon our spiritual life—as a hard master, jealous of His rights, severe when we fall short, capricious in His appointments of life, stern in His discipline—we shall disqualify ourselves for right judgments of His love, and deprive our lives of all spiritual joy.

2. There are moral causes which hinder our recognition of Christ. Wrong feelings disorder spiritual vision even more than intellectual prejudices. Even in social life, how disordered feeling misinterprets every word and action : the passions of the heart, jaundice the eye. Like men with disordered stomachs, we see black specks and livid hues where none exist. If I am under the power of any evil passion, lust, or selfishness, how can I judge the pure self-sacrificing Christ ? How men misapprehend Christ through their sensuousness, their worldly-mindedness, their self-seeking ! and so they fail of the stimulus, and comfort, and confidence of true discipleship. Few things are more difficult than to maintain a pure, strong, growing religious life, when there is a disturbed feeling

between the soul and Christ, a lack of restful trust, of enthusiastic joy and inspiration. In all senses, and in all degrees of its possible application, only the pure in heart see God.

SUNDAY, APRIL 13.

"Their eyes were opened and they knew him."—Luke xxiv. 31.

How was the Christ revealed to the unconscious disciples?

Sooner or later the revelation of God comes to all candid intellects, to all true hearts.

1. The conversation by the way prepared for it. "Beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself:" the implication being that they listened with docility, and with eager desire to know the truth. Truth appeals to all true hearts, and we never know for what revelations our studies of truth are preparing us. The process of study must precede the revelation, and often without even our surmising what the revelation will be. The teaching of our Lord about the Messiah of the old prophets would shake many prejudices, especially the one supreme obstacle to spiritual understanding, the notion of a temporal kingdom. God's truth has a strange transmuting power. It is not always shaped to us in exact ideas; the workings of life are not at first to be analyzed and defined by exact intelligence. Subtle as light, as heat, as actinic influences, truth quickens us; our hearts burn within us; we feel the kindlings and motions of spiritual sympathy, of spiritual inspiration. We have a kind of instinct of God's truth. It awakens sympathy, it excites expectation: a hymn or sermon will kindle simple hearts far beyond their exact understanding of it. It is a great thing to receive the teachings of the Bible. We never know for what revelations they qualify us, to what conceptions of God and of His love they will lead, to what practical uses they will be put. A man in whom God's truth dwells richly will repel all incitements to evil, all seductions of error; it will sanctify him, develop his spiritual life, and thus qualify him for larger interpretations of God. He possesses a new instrument, an enlarged faculty for interpreting everything he sees and experiences. The moment and occasion of revelation was the breaking of bread, but only



because the teaching by the way had qualified them for it. Had they not received His teaching concerning Himself as presented by the prophets, they could not have discerned Him in the common meal. A soul that has filled itself with the truth of God is fit for any revelation of God, just as the mathematics of an astronomer qualify him for the discovery of new worlds.

2. There was to their prepared hearts Divine suggestiveness in the common things of life. The disciples had their eyes opened to the recognition of their Lord as He blessed and brake to them the bread of their common meal. God's appearances are characteristically in the common things of life. In old Jewish history Divine visitations were more frequent in common places than in the tabernacle or the temple. How rarely Christ manifested His special glory in the temple or the synagogue! At marriage feasts, at dinners, by the wayside, on mountain-tops, in the desert, in ordinary converse, the chief revelations of His grace were made. Common places are as full of God as temples; common things as fitting means of manifestation as religious services; common acts as intrinsically holy as prayer. It is not the thing that reveals God, so much as the sense of God that discerns Him. If we see God more commonly and fully in acts of worship, it is because we set ourselves more formally to seek Him—we adjust the vision, we prepare the heart of our faith. If it were our instinct and habit to seek God everywhere, we should everywhere see Him—His glory in the works of His hands, His working in the providence of our life, His love in its blessings. Assuredly God is in human life as much on week-days as on Sundays, in common work as in set services of devotion, in wayside journeyings as in the temple or the upper room.

Again; men of spiritual habit, who have "the vision and faculty Divine," often have the special discernments of God when they least expect them. Common things are full of Divine suggestion. On the broad sea, in desert places, on the mountain-side, in lonely journeys, in the solitude of crowded streets, in lowly work, what flashes of light from heaven come to us! What inspirations of holy feeling spring up within us! What snatches of heavenly thought, and communion, and joy, are realized by us! In the church our hearts may have been



dull ; in the home or the city, amid the play of crowded life and excited feeling, they may, we know not how, be quick with religious sensibility, rapturous with joy. In what unexpected places and ways we find our Bethels ! In what strange fields we find His hidden treasures ! In what deserts of life he shows us springs of water ! We need not when our hearts yearn for Christ wait for closet or church. In the walk to Emmaus, at the evening meal, He was with His disciples.

Why do we not more commonly recognize Him ? Because of our defective spiritual sensibility, yearning, and force. It is not our habit to expect Him in our country houses, our journeyings, our homes. We associate His presence chiefly with churches and formal acts of devotion. Because we do not expect Him we do not see Him. Our eyes are hidden by our habits.

It is with our life, not with our worship, that Christ mainly is ; in our hearts, not in our churches, that he dwells. Church worship, formal prayer, are but special means for ministering to the life. They are as food for the physical life, designed not merely for the moment of its reception, but for its perpetual sustenance.

SUNDAY, APRIL 20.

"He vanished out of their sight."—Luke xxiv. 31.

Perhaps the most signal and precious of Christ's manifestations to us are in hours of perplexity and dismay, such as those of the disciples. It is in the darkness that we the most grope for God, in the darkness that we have the keenest eye for the light of God. It needs darkness to reveal light ; but for the night we should not see the stars. So God sometimes causes us to walk in darkness that more distinctly and fully we may realize Him. It is better to realize God than any good that He may give ; better to have any good taken away, if thereby we may realize Him—

Every cloud that forms above  
And hideth love, itself is love.

The saddest experience of all is "when it is now dark and Jesus has not come to us," when all light and hope are left behind in Jerusalem, and the walk to Emmaus is unvisited,

the evening meal unblest." The lake-storm made the presence of Christ more precious in the boat than ever He had been on the shore. What a darkness it was to the disciples! All their hopes disappointed, their affections bereaved, their faith mocked, the precious thing of their life plucked up by the roots. These are the conditions of Christ's most precious manifestations. In the dark hours of sorrow Christ comes with His divinest lights, with His most precious comforts.

How true it is that "our mercies brighten as they take their flight." So soon as the disciples—perhaps through some familiar word or act in blessing the bread, certainly through the gathering intensity of their spirits—recognized the Lord, He vanished from their sight. So soon as they knew Him they lost Him. Is not privation a condition of all full appreciation? Health, how little he thinks of it who has never been sick! Wealth, how much more we estimate it when our "riches have made themselves wings!" Youth and robust manhood, how we value their freedom and power when disabilities of age come! Opportunity, how inestimable it seems when we have lost it! How filial, unselfish, and faithful, how industrious and magnanimous, we would be could the opportunity be ours again! How worried and peevish we were when our children were noisy and riotous! how harsh and selfish our repression! What would we not give now to hear again their bounding step on the silent stair, their merry voice in the sombre solitude!

'Tis only when they spring to heaven  
That angels reveal themselves to us.

So with religious privileges—spaces for repentance, quiet times of peace and joy, services of the church, opportunities of work. How dainty about these things we are while we have them! how commonplace we think them! By and by they will seem as the Delectable Mountains. Oh, for another walk with Christ! another meal with Him! another joy of Church-worship and fellowship! We pull to pieces our precious things and do not realize the joy we waste until they are no longer ours. Alas for the man who cannot see the Christ until he is vanishing away! The comfort is that Christ is often near to us, teaching and inspiring us when we think

Him the farthest away. He fills our life in its commonest places, only "our eyes are holden." Lord, that we may receive our sight.

SUNDAY, APRIL 27.

"Because thou hast been my help, therefore in the shadow of thy wings will I rejoice."—Psa. lxxiii. 7.

In this psalm religious desire and religious satisfaction blend into an exquisite faith. It is one of the most spiritual and intense of the Psalms; but, as often in the religious experiences of the Old Testament, the spiritual soaring starts from the helplessness and pathos of practical life. The vanity and sorrow of life urge the soul to God. The experience of life is a shadow, but God is the light on the heavenly side of it, and men try to get from under it into His brightness. The spiritual feeling of the New Testament is different, the spiritual revelation is clearer. Not as a mere refuge from worldly sorrow do men seek God, but in the clear perception of the good and glory of the spiritual life itself. Here, where the lights are more dim, God is a kind of refuge from life, good in Himself, and rejoiced in as such, but yet largely a rest from strife, a satisfaction in disappointment—the eternal stay and joy amid the shifting things of earth. The Psalmist desires God "in a dry and thirsty land, where no water is;" that in God which he longs to see is his "power and glory;" that in God which attracts him is God's "loving-kindness." God "has been his help;" God's right hand will uphold him. His "enemies shall fall by the sword," but he himself shall "rejoice in God."

All this is very inferior to the spiritual conceptions and desires of New Testament saints, in whom we find very little yearning for God prompted by mere temporal sorrows. These, of course, have their place and influence in every human life, but their high spirituality seeks the supreme glory of God Himself.

"The shadow of thy wings." The metaphor is one of exquisite beauty and assurance. It implies peril, dependence, trust on our part, and watchful care and tender protection on God's part. "In the shadow of thy wings will I make my refuge, until these calamities be overpast."

The assumption is of trouble, peril, and helplessness. God's sheltering care is as a "hen gathering her chickens under her wings." It is our Lord's metaphor for the love and care with which He would have gathered Jerusalem. Spiritual succour need not, therefore, be excluded. There are startled and perilous conditions of religious feeling—times of intellectual or spiritual difficulty, doubt, or depression—when exercises of doubt seem disabled, and endeavour seems impossible, and for the moment we can only run to God, as chickens to the hen, as a child to its mother.

There is protection, but under conditions of darkness, privation, and fear. There may be satisfaction in the mere feeling of safety, in a fortress or cave, for instance; but neither is a condition of life ideal or pleasant in itself. We do not like the shadows, although we may be glad of them. They are not the clear sky, the bright sunlight, the broad liberties of life. We are not free of the fields, the woods, the flowers, and the fruits. It is rescue, embattlement, security, but not the joy of normal life. Even if it be but shadow from the heat of the desert, the grateful shade of shrub or rock, it is privation, a limitation of liberty. We are "shut up in a narrow place;" much of the normal sphere of life is disabled. None the less so because it is by the heat of the sun rather than by the storm. The shelter even of God's wing, therefore, is only a relative good. In itself it is privation and darkness.

Much depends upon our knowledge of the shelter. It is not every wing that can give assurance. There may be treachery or miasma in it. Securing us from some evils, it may expose us to others.

Fully to rejoice in the shadow of God's wing, we must know Him—the disinterestedness, tenderness, and efficacy of His love—so as to feel towards Him the unhesitating, uncalculating confidence of a child towards its mother. Here the character of our feeling towards God comes into play. God has ceased to be an object of dread; we have no suspicions of indifference, capriciousness, or resentfulness. We have learnt enough concerning Him to be sure that His care is minute and loving. All the instincts of our sonship prompt us to put in Him implicit trust. No misgiving comes to us. "We know in whom we have believed." This is the distinctive Christian

teaching about God. So Christ has revealed Him—a father infinitely tender, patient, and self-sacrificing. The more distant feeling—the awe, the sense of sternness; the feeling of antediluvian and Jewish times—has passed away. We live in the revelation of an unspeakable love, and our entire feeling towards God is imbued with its confidence. To our conception God is less of a stern magistrate, more of a tender father; not less holy, but more loving; and, in seeking His shelter, we know Him in the love of His fatherhood.

We can think of God and realize Him. We can be inspired by His Spirit, and we are noblest when so inspired. Only in Him are the greatest possibilities of our nature realized. It is a sufficient proof of our spiritual nature and of our immortal hereafter that living such a life as this we can rejoice in the shadow of God's wing.

HENRY ALLON, D.D.

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### CHRISTIAN OXFORD.

WHEN Aristotle, in his crucible and scalpel fashion, set about any scientific inquiry he asked two questions; first, *An sit?* second, *Quid sit?* Firstly, that is, he asked whether this which we are seeking be a thing at all, an entity and not a nonentity. Secondly, if it exist, what is it?

Surely if he of Stagira were set upon the inquiry into religion at Oxford, it would behove him to hold fast by his method; it would behove him to determine this knotty question *in limine*, May religion be said to so much as exist in Oxford? This might appear an impertinent question to which the Dean and Chapter of Christ Church, and a unanimous body of clerical Fellows, would attempt a cavalier answer, not without a certain *severa indignatio*. "Is not," they would ask, "the sky over the city pierced with innumerable sacred spires? Is not each college provided with a venerable and ornate chapel? In these shrines are not prayers offered twice in the day by the clock? Is not the Holy Sacrament celebrated in this religious city before the rest of mankind have breakfasted?" But how if our Aristotle reply, "These things to my thinking are not 'of the essence'?" How if these all too beautiful domes and spires are, as Coleridge said of cathedrals

generally, "signs of *petrified* religion"? How if the priests at these shrines are paid functionaries elected to their office in virtue of a sonorous voice rather than in virtue of an earnest spirit? It will be remembered how Tennyson, re-visiting his university,

Heard once more in college fanes  
The noise their high-built organs make,  
And thunder-rolling music shake  
The prophets blazoned on the panes.

How if these "blazoned prophets" are the only part of the audiences who are religiously affected, while surpliced choir are ringing out their perfunctory responses, and sleepy undergraduates are sitting through their no less perfunctory prayers? Above all, how if this profusion of eucharistic services be going the way of all such sacrifices in times past, which since "the coming to them can never make perfect," have become most handy instruments of the devil for the choking of true religion? Clearly these questions need an answer; clearly we cannot from the first blush assume that religion does so much as exist in Oxford.

Two conditions we may assume there to be, without which no body of human beings can be called religious: these are Enthusiasm and Union. Now in Oxford all sorts of sins may be condoned except wearing of dirty linen and enthusiasm. Cleanliness, says the undergraduate, by all means we will have, with a view to which the college statutes against female servitors make an exception in favour of the *lotrix*, which may be translated laundress; but godliness, no! that might involve an exhibition of feeling which would ruffle our shirt collars. We are not a little proud of our position as scions of "this cold-blooded, analytic age." Then, if some little enthusiasm should be kindled somewhere, there is by the "wisdom of our ancestors" a cure provided: the case can be *at once isolated*. Mr. Matthew Arnold remarks of the world at large—

We in this sea of life enisled,  
With echoing straits between us thrown,  
Dotting the shoreless watery wild,  
We countless millions live alone.  
The islands feel the encircling flow,  
And then their endless bounds they know.

This is true, absolutely true, of the microcosm of Oxford. Each college is an island ; each "set" is an island within an island ; each man is a lesser island still, unblending with the surrounding archipelago. Enthusiasm and unity are not to be found. But are there not professors of divinity, and clerical heads of houses ? Yes, verily there are ; they may be found on a Sunday evening sitting over their dessert in luxurious common rooms, "discussing," as the Bishop of Manchester recently said, "toothpick in hand, the gravest questions with olives and claret." There is a story of one of these "leaders of thought," that there came under his teaching a converted Mahomedan, whom, by an impartial appreciation of alien religions, he induced to return to his old faith, and, so the story goes, justified the result by pleading "that it did not matter, the man in question was not much credit to any religion !"

We may conclude, then, that in spite of multitudinous priests and sacrifices, in spite of University sermons, in spite of divinity professors, the University as a university is not religious, but painfully, hideously irreligious. The boy comes up from school, religiously speaking,

*Invalidus etiamque tremens, etiam inscius ævi,*

and the forms which meet his eye are *simulacra*, empty masks, which can satisfy no earnest soul. There is a professor here and there who, "*juvenum purgatas inserit aures*," instils some doctrines into the young mind, touching liturgies and rituals, or touching apologetic theology ; there are "many echoes," as Goethe would have said, "but no voice"—no voice of authority proclaiming in the midst of rites and symbols some eternal truth which forces men to listen. And the University, as a university, is irreligious.

But who will believe that two thousand men in the vigour of their youth are Condillac's statues, or wooden images, which are sent to Oxford to have a voice put in them, or to remain for ever silent ? It is not so ; it is not so. We may confidently say that there are religious undercurrents in this quiet, immovable lake ; nay, volcanic elements, like those which broke to the surface in the days of Wesley, and again in the days of Newman. What are they ? How shall we discover them ?

By reason of the above-mentioned unfavourable conditions, the religious thought of Oxford undergraduates is of the hole-and-corner type, as it is contemptuously called: it is sectarian, not catholic. Can we imagine an organism which, in place of an equally diffused and healthy vital action, has in the main nothing but lethargic inaction, yet here and there can manifest a hectic flush of life, or a spasmodic muscular action? Can we imagine such an organism still in reality healthy, the life such as there is still in reality genuine and not diseased? Let us examine this body. As for the lethargic part, the "white calm of its breast" will not interest us. John Sterling painted it for us; it is still unchanged—

The younger sons, who learn in Oxford's halls  
 The spherul harmonies of billiard balls;  
 Too wise to doubt on insufficient cause,  
 They sign old Cranmer's laws without a pause,  
 And know that logic's cunning rules are taught  
 To guard our creed and not invigorate thought.

But we may discover three regions of unobtrusive life, which may pass under the names of Positivism, Catholicism, and Evangelicalism.

This first religion—for religion it must be called—draws to itself not a few of the earnest men of ability. It was in Oxford that this nineteenth-century gospel found its first English apostles, Mr. Frederick Harrison and Mr. Congreve. "When the philosophic minds of the world can no longer believe its religion," wrote Mill in his Autobiography (p. 239), "a transitional period commences of weak convictions, paralyzed intellects, and growing laxity of principle, which cannot terminate until a renovation has been effected in the basis of their belief, leading to the evolution of some faith, whether religious or merely human, which they really can believe."

This and other similar thoughts form the beacon by which not a few young Oxford men steer their ships. They are, be it noted, the "philosophic minds of the world;" they may therefore assume that all religions are equally false; they may set out to find a new faith, based, as Mill suggested, "upon the solidarity of mankind, as Comte said." Poor philosophic minds of two-and-twenty out in search of a God, sighing with the Persian poet—



Earth could not answer, nor the seas that mourn  
 In flowing purple, of the Lord forlorn,  
 Nor rolling heaven with all the signs revealed,  
 And hidden by the sleeve of night and morn.

No; to the "philosophic minds" earth, sea, and heaven positively refuse to utter an articulate word about the "Lord of heaven and earth." The conclusion is plain: they must fall back on "the solidarity of mankind." There is a humorous side to this Positivism in Oxford, yet one may barely laugh; it is no laughing matter to see earnest souls torn by their own logical implements, as Actæon was torn by the dogs with which he hunted; and then, lacerated and tired, constructing a deity out of the *grand être*. We may ask surely at whose door lies this fault? Are professors of divinity, with Thirty-nine jingling Articles, and yet more numerous confused rubrics, to blame? That blame is due somewhere is plain when men, young, ardent, sincere,

Drop their plummet down the broad  
 Deep universe, and say, No God.

But of this religious development we may have much hope. It is free from the root-evil, selfishness. It is a religion, because it demands enthusiasm and unity. We will wait a while; we will give our Positivist a year or two of earnest action, based "on the solidarity of mankind," and, it may be, in some hour of supreme effort, when in sadness and weariness he is struggling towards the unapproachable goal of a regenerate humanity, he will raise his eyes, clarified by many tears, and behold he will see "one like unto the Son of man," and, while he looks, the human outlines will grow dimly into the lineaments of God. There is good hope for this sort of religion.

But this second region of life is more perplexing, less hopeful, too, it may be surmised. Catholicism is a fair name. With unspeakable unction do pale-faced, emaciated undergraduates roll out the imposing formula, "quod semper, quod ubique, quod omnibus." With so fascinating an ideal no marvel that many earnest youths are gathered round two canons of Christ Church, and chant in unison—

"Credo," that is the key of heaven ;  
The more incredible, so much more  
Virtue lies in the credo given  
To open the everlasting door.

This sect is the most numerous, but how can we look on its future with equanimity? It was on such food that Professor Clifford was nourished at the University; it was in unspeakable loathing of such food that he turned fiercely on all the utterances of God, and spent the best energies of his allotted four and thirty years in denying the existence of the Divine, because he himself had sought in vain for it among the lumber and incense of mediæval monkeries. This movement, then, though unquestionably sincere, fills one with grave misgivings. "Render unto faith the things that are faith's," said Lord Bacon; "and nothing besides," we may add.

Lastly, Evangelicalism is not wholly voiceless. On March 11th a company of some fifty undergraduates met to consider a scheme for "an inter-collegiate union of Christian men," with a view of "furthering Christ's kingdom in the University." Of this company some may be found on Sunday nights among the common lodging-houses, and in the streets, even under the Martyr's Memorial, preaching the gospel; others may be found weekly visiting the surrounding villages (whose inhabitants, it may be noted, are verily *pagani*), and what amount of influence their prayers and their witness may be having in the presence of God it will be wise not to attempt to compute. But it will grow.

On some still winter day you have marked the boughs of the woods glittering in their leprous garb of unfruitful frost. The scintillations fill you with admiration, but as for life, where is it? It is there. The pushing germs are waiting under the icy surface, and at the touch of the spring sunshine they will burst triumphant through the stubborn bark; and the leaves of the trees will clap their hands together.

It is winter time in Oxford yet. The boughs are clothed in dazzling coruscations of poetry, philosophy, history, and art. But where is the life? It is yet beneath the surface. But before long perhaps the vernal warmth will come, and these chill icicles will flow away into refreshing streams, and these

barren branches will break forth into leaves and flowers and fruit.

Is our Aristotle content with the answer to his two rigorous questions? No, and it may be conjectured that he never will be; for no "victorious analysis" will ever probe and search and classify those subtle influences, those unsearchable vibrations, by which God keeps alive in the heart the yearning after Him, which we call religion. And when we have eagerly peered into the regions of partial life, and the regions of lethargic sleep, we shall be led to express some dim conviction that the life runs throughout, that its movements are inscrutable, that neither in Oxford nor yet in the wide universe is what we call death.

AN OXONIAN.

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## THE ORGAN IN DIVINE SERVICE.

### II.

THERE are several old-fashioned tricks of organ-playing which still linger in many places. One of these is the habit of touching the note a semitone below that on which the melody of the tune begins, making an *acciaccatura*, which is supposed to call the attention of the congregation to the air. Happily this vulgar and useless habit is almost extinct. Another is the custom of invariably suspending the fourth in the closing tonic chord. In old psalm-books we find this suspension commonly printed, so the custom was no doubt universal at one time. The device, however, loses all interest, and becomes obnoxious when it is habitually resorted to. Besides this, if the choir are singing in harmony, and do not suspend the fourth when the organist does, a hideous discord is the result. A third habit is that of simultaneously putting down the left foot on the tonic and the semitone below it in a *fortissimo* close, making an ear-splitting noise which cannot possibly be called music. The practice is condemned by the best musicians, although some able organists still so far fall in with tradition as to perpetrate it.

There is a great ambition among some players to use greater freedom in accompanying than a mere doubling of the

voice-parts allows; to employ the organ, in fact, as Handel and Mendelssohn employ the orchestra to accompany their choruses. These "free-parts" are especially in demand for chanting, where, with twenty or thirty repetitions of the same short phrases, variety is felt to be welcome. There is nothing to object to in this practice, and as congregations and choirs sing better, and become less dependent on the organ, I have no doubt the custom will generally spread. The worst that can be said against it is that it requires much judgment, and offers great temptations to an indiscreet and secularly minded player. Many eminent organists advocate unison singing for the hymns, and this leaves the harmonies entirely at their discretion. I should be very sorry to see unison singing generally adopted, as it would deprive psalmody of half its interest for a large and increasing portion of the congregation—I mean the part-singers. But unison alternated with harmony is highly expressive when the words suggest it. I do not know any better model of a free organ-part, with unison and harmony for the voices, than Mr. Sullivan's arrangement of the tune "St. Ann's" to the words, "The Son of God goes forth to war," in "Church Hymns." All who desire to study this kind of effect should carefully examine this arrangement, and then try to produce others equally good if they can. In a piece like this it is necessary that the choir and congregation be informed which verses are to be sung in harmony, which in unison, which by men only, which by women only, &c. In the ordinary service the choir, and to some extent the congregation, sing in harmony, and a player has to be content with varying the accompaniment without disturbing the vocal parts.

The most obvious, and by far the most neglected, variety under this limitation is obtained by stopping the organ altogether for a line or two, or even for a verse. This is commonly done in cathedrals and churches where the choirs are well trained and reliable. Every player knows how far he can trust his singers to keep the pitch and go on alone; and so long as he can trust them he may use the effect *ad libitum*. The beauty of the change to unaccompanied singing cannot be known, or it would be more commonly employed. The organ can re-enter very softly or loudly according to the

words. A second resource, which, however, cannot be so often used, is to play a few notes in unison on the organ, followed by harmony. Such a passage as this—



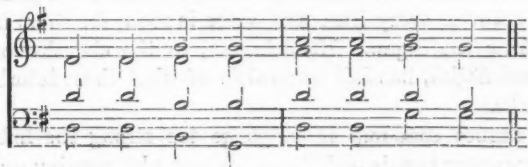
may be accompanied—



without conflicting with the vocal parts.

The remaining variations which are possible consist in inverting the alto and tenor, and throwing them into prominence by the use of solo stops, or in adding an entirely new part to the harmony. There is no need to say much about inverting the alto and tenor parts. It requires no knowledge of harmony, and the only danger is lest it should lose freshness by being too often done. In playing such a part we may skip from the air to the tenor, or from the tenor to the alto, according as a well-shaped melody presents itself. The stop chosen will generally be a reed, or one whose "clang-tint" stands out from the voices.

The remaining devices require a knowledge of harmony and, if done extempore, great fluency. The first consists in playing counterpoint of the second species on the pedals, two notes to one of the tune. Thus the line—

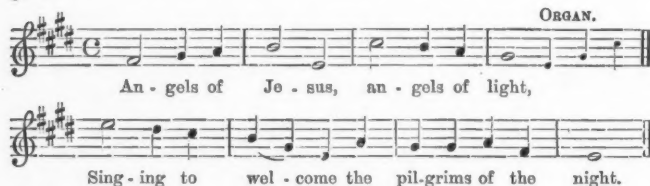


may be accompanied—



In doing this the player should avoid altering the bass ; *i.e.*, the first note of each beat should remain the same. This counterpoint cannot be used when the vocal bass is strong, as it will be discordant with it.

Lines of hymn-tunes may sometimes be connected with a few notes. The device of putting in a chromatic passing note in moving from dominant to tonic chords is unfortunately too well known to some players. An arpeggio may occasionally be introduced, as in Mr. Henry Smart's tune, "Pilgrims of the Night," of which it will be sufficient to quote the treble part :—



So also when a line has ended in the dominant key the leading note may be flattened in the pause, and so prepare the ear for the return. All this should be done without interrupting the rhythmical flow of the tune. A little motion between the lines preserves the sense of accent, and helps the congregation to keep time. Of course this is only possible in those places where the form of the tune requires a pause between the lines. In Lutheran churches an *ad lib.* pause is made between every line, and there is room for short interludes from the organ. Mendelssohn, in the chorales of *St. Paul* and *Elijah*, has left us models of what these interludes should be.

We cannot condemn in language too strong the habit of accompanying chants and Gregorian tones by running up and down the chromatic or diatonic scale, as is the custom of some

organists. It is vulgar, and not worthy the name of music. As a rule, free parts lose dignity as they become rapid. The player's taste must guide him to what is reverent and artistic. The following is an example of a good free part added to a chant by Dr. Steggall:—

Free Organ Part.

Vocal Harmonies.

This moves for the most part in contrary motion with the air. It is dignified, and adds greatly to the interest of the organ part. These free parts may be played in any octave, so long as they do not go below the bass. For instance, a fine effect would be produced by taking the last example in the men's octave on a trumpet. Some players are fond of occasionally giving the air in the men's octave while the congregation are singing, and the effect is often good.

A good effect may be made by letting the harmonies spread out above the vocal parts, accompanying Crotch's chant in this manner:—

Both here and in the free single melodies the player should be careful how he doubles sensitive notes like the leading note, chromatics, &c. The thickening of the chords will also greatly depend on the stops employed. With piercing stops, such positions as those above would be far too penetrating. Most organists fill up the chords with their spare fingers to some extent, but the modern tendency is rather in favour of playing real parts, unless a distinct orchestral effect be in-

tended. Sebastian Wesley, in the preface to his "Selection of Psalm Tunes," refers to this point. He says :—

Whether the organ be a good one of its kind or otherwise, we all feel how important it is that in playing chords the hands should not be crowded with notes. In writing for the organ, as for the orchestra, there appears a like necessity for attaining clearness and distinctness in the division of harmonies, of not doubling certain notes, and of spreading out the sounds which compose a chord at distant intervals. Perhaps it may not be too much to assert, that some of the most beautiful effects in the organ music of Bach, as in the orchestral writings of Spohr, arise from the clear and distinct mode of writing of these exquisite authors. Much truth there is in what has been proposed by one of our ablest musical critics, that the Germans are led to accompany their psalmody in real parts, where it is done, by the rich and beautifully balanced tone of their organs; for the performer to double anything being not only unnecessary but even objectionable.

Wesley goes on, however, to say that he has not himself written in real parts, because the counterpoint of English psalmody is strictly simple, and real part-writing appears less essential in simple than in florid counterpoint. The conclusion is that thickening must be done sparingly and with judgment. The custom which some organists have of thickening up the pedal parts by the use of the right foot, playing two notes at once on the pedals, is to be condemned. It greatly confuses the flow of parts.

The occasional use of the arpeggio to start a verse may be allowed, but the device is unsuited to the organ. The arpeggio, as its name indicates, belongs to the harp and instruments of the same class, like the pianoforte, which do not sustain their sound. Its purpose is to keep the chord in the ear. Obviously this is unnecessary on the organ, where the sounds are sustained. An arpeggio can only be used if the choir and congregation are accustomed to start decisively.

J. SPENCER CURWEN.

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## TALKS WITH CHILDREN.

### THE RIVER OF GOD.

If it were promised that you should see the *river of God*, would you not expect some great and wonderful sight? And if, then, some one led you to the window, and you saw the rain



pouring down, would not you be much disappointed? "Why," you would say, "I see no river at all! I only see a great many drops of rain." Yes; but that is what the Bible calls

"THE RIVER OF GOD, WHICH IS FULL OF WATER (Psa. lxy. 9).

Let us have a little talk about this wonderful river. And, first—

I. *Where is its fountain?* Every river, you know, has a spring or fountain—some pool or rocky cavern where it first springs up out of the deep dark earth. But where is the fountain from which the rain is fed? How is it that, however much rain comes pouring down from the sky, till it seems as if the clouds must rain themselves quite away, more clouds, full of rain, are always ready? The fountain of the rain is the great ocean. When the sun shines on the sea, especially in the Torrid Zone, it warms the water, and the water flies up into the air in invisible vapour or steam. So the air is always full of water, even when we cannot see a cloud in the sky. Then, when this steam gets high up in the air, where it is colder, it turns into little tiny drops, smaller than you can fancy, and these make the clouds. By and by these tiny little drops turn into larger drops, and fall down to the earth in rain. And thus it is that "the river of God is full of water."

II. *Where does this river flow?* Other rivers flow along in channels of rock or earth; but the river of the rain flows through the air, confined by no banks. It flows above the mountains, north, south, east, or west, wherever the wind may carry it. And so it is ready to send down its refreshing streams on hill, or valley, or plain, just whenever and wherever it is wanted. It falls on the mountains and moors, and comes streaming down their sides in little waterfalls, gathering into rushing torrents. It sinks down deep into the earth, and helps to fill the wells and springs. It falls on the pastures and meadows, and makes the grass grow for the sheep and cattle; and on the woods, and makes the buds burst out into leaf; and on the fields, and feeds the corn and the turnips, which are to give food for man and beast; and on the gardens, and the flowers seem to rejoice in it, and to praise God. Many a shower seems wasted: it falls on sandy

deserts where nothing grows, or back into the sea from whence it came. Never mind, little raindrops, your turn will come ! You have plenty of time ! After you have rested a little in the sandy waste, or floated about a little in the salt sea, the sunshine will call you up again into the sky, to help to fill "the river of God."

The snow, too, and the hail, are part of "the river of God." For when the clouds rise very high in the air, it is so cold that they are frozen, and turn to snow ; or sometimes the rain is frozen as it falls, and then it is hail. And so the tops of all the highest mountains are covered with snow, in summer as well as winter.

III. *What does this river do ?* It feeds all the other rivers. The great fields of snow and ice on the lofty mountains are always melting and sending torrents roaring and leaping down their rocky channels, which turn into peaceful streams when they reach the green valleys, and help to fill the great rivers. The rain which soaks deep down into the earth goes to fill the wells and fountains. There is not a drop of water you drink but once came down from the sky, perhaps years or hundreds of years ago, in rain, or hail, or snow. "All the rivers run into the sea ; yet the sea is not full : unto the place from whence the rivers came, thither they return again (Eccles. i. 7).

The "river of God" feeds all living things, both plants and animals. What ? *Do we eat the rain ?* Think a little. You eat bread and butter, and milk, and meat. But where does the bread come from ? From the corn. And if there were no rain, the corn would never grow, or if it began to grow, it would wither. The cow gives us milk and butter, and we eat the flesh of oxen, and sheep, and other creatures. But what do they eat ? The grass, and turnips, and other things that grow out of the ground. And if the rain ceased, the grass and all plants and fruits of every sort would perish, and the whole face of the earth would become a bare dusty desert.

Perhaps you may remind me that in the land of Egypt, where there is no rain, the river Nile overflows the land, and makes the harvest grow. True ; but it is the rain which falls on the mountains far away in the south which fills the river and makes it overflow.

So, you see, all our food, as well as every draught we drink, comes to us from this wonderful river of the rain.

Let us learn from all this how secretly and how gently God works. How softly the showers of rain come down, and the silent snow! How silently and secretly the vapour that is to make the rain steams up from the ocean! How gently the clouds float on their way through the sky! As you watch their huge silvery or grey masses swimming in the sunshine, you might fancy them asleep, or at play. Who would think they are busy doing the work God has set them, without which the whole earth would be a parched, lifeless desert?

Learn, too, not to despise little things. God does great things by means of little things.\* Hold out your hand and let one drop of rain fall into it. What a tiny thing it is! Yet with tiny drops like that God keeps all the rivers flowing, quenches the thirst of all living creatures, makes the grass, and herbs, and flowers, and trees grow, and provides food for man and beast. Yes, and we may please and glorify God by very little things. Whoever shall give but a cup of cold water to one of the youngest or poorest of Christ's disciples, out of love to Christ, the Lord tells us, "shall in no wise lose his reward."

EUSTACE R. CONDER.

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### THE CLERGY AND THE LAW.

AT a time when complaints are so rife, and, so far as we can judge, so reasonable, about the constant block in the law courts and the vexatious and costly delays thus caused to a large number of suitors, it is somewhat strange that more has not been said about the large amount of judicial strength which has been employed in settling disputes arising out of the proceedings of a comparatively small section of the clergy. Whether their conduct be lawless or not is the point in dispute, though, when we read of the anxiety of Mr. Dale to escape the service of a writ from the Court of Arches, and the tactics of Mr. Drury, of Claydon-cum-Akenham, to baffle the messenger charged with a monition from his own bishop,

\* Job xxxvi. 26-28; xxxvii. 5, 6, 16; xxxviii. 25-27.

it is only reasonable to conclude that they are not themselves perfectly satisfied as to the judgment which the law would pass upon them. But, whether right or wrong, they certainly occupy more than their fair proportion of the time of the judges. During the month one judge was employed three days in trying a suit brought by a clergyman against a journalist for the severity of his strictures upon what he regarded as an act of sacerdotal pretension. A divisional court, with the Lord Chief Justice at its head, has been engaged nearly three days in the Clewer case, and the Court of Appeal, including a chief justice and four lords justices, has for days been trying to find its way through the intricacies of *Martin v. Mackonochie*. The Established Church pays dearly for its Ritualists, and the nation pays dearly for its Established Church.

A correspondent of "The Church Times," in writing of the Bishop of Oxford, who has been so conspicuous a figure in a recent suit, but who apparently has earned but scant gratitude from the party in whose behalf he made so gallant a stand, says, "The Bishop of Oxford has lost his case through striving, as the saying goes, 'to run with the hare and hunt with the hounds.'" A more unfair reflection could hardly be made upon a man, or one which, under the circumstances, is more ungenerous. Any difficulty in which he has been involved is due entirely to his high conscientiousness and true chivalry. We believe him to be altogether wrong in his views both of the law and of his own episcopal duty, but we admire the man, and admire him just because his action has been the very opposite of what this writer imputes.

If he had been courageous enough to say, in his late correspondence with the proctors for the Church Association, that until the St. Alban's appeal was decided Mr. Carter could not be said to be breaking the law, because no one knew what the law was, it is quite clear that the *mandamus* would not have issued. Instead of doing this, however, he left the matter so open that he was able to say in court that he had not refused to issue the commission. This was a weak and fatal admission.

Nothing is cheaper than criticism, but judgments pronounced in this easy and confident style carry but little weight. It is not so clear to us that the three judges would so readily have accepted the favourite ritualistic view of the state of the law, which practically amounts to this—that

until the St. Alban's appeal is decided, every Ritualist clergyman is free to do what he pleases. The Bishop of Oxford, it is pretty evident, could not accept this view, or he might have answered the proctors in the manner suggested. We are at liberty, therefore, to suggest that the conduct of the clergy who are causing all this commotion is as lawless in fact as it certainly is in temper; and to this is due the struggle which occupies so large a share of the attention of our courts.

We have no right, and indeed no particular wish, to complain of this. Nonconformists could hardly have their work done for them in more effectual fashion. These suits are disquieting to all who have the interests of true religion at heart; and, indeed, the only advantage to be gained from them is the demonstration they afford of the impossibility of carrying out the Erastian theory, and of the undesirableness of making the attempt. On that theory, the state is to be the protector of the comprehensiveness of the Church, and the efficient check upon the sacerdotal assumptions of the clergy, and the law is the instrument by which the work is to be done. As a matter of fact, there is no restraint at all. The clergy are placed in a position of independence, which enables them to defy the wishes of the laity; and when the law is called upon to interfere, not only is its action hindered by all kinds of technicalities, but there is an unwillingness on the part of judges to take any decided action which may affect the rights of patrons—that is, those rights of private property which are so precious in the eyes of all English lawyers—and imperil a great public institution. The history of the last twenty-five years would certainly lead to the conclusion either that the Ritualists have been very careful to keep within the limits of the law, or that legal processes are too cumbrous, too costly, and too uncertain to be very effectual in suppressing any ecclesiastical rebellion. If the Council of the Church Association are satisfied with the result of their large expenditure during that time, they must be very easily content. For all the money they have so lavishly spent on their many suits; for all the irritation of feeling which they have caused, not only to their opponents, but to all the lovers of peace in the Establishment; for the amount of contempt which has accrued to the cause of Protestantism in con-

sequence of its identification with these incessant prosecutions, what have they to show? The money would no doubt have been freely given, and the contempt very patiently endured, had there been any signs of the abatement of the evil against which they have been contending. But if such signs exist, we certainly fail to perceive them.

Ritualism is stronger than when they entered on the crusade against it. One innovation after another has been able to make good its ground, and the party by whom these changes have been introduced has reason to congratulate itself, not merely on the extent to which it has transformed the character of Anglican services, but on the change they have wrought in the tone of feeling relative to these novelties. Our marvel is that Evangelicals themselves are not more anxious on this point. Without agreeing in the observation of "The Church Times" on the verdict in the Akenham case—"we are not certain that the failure of Serjeant Parry's impassioned invective does not make the reaction which has set in against anti-Ritualism more distinctly than almost anything that has yet occurred"—we could not but feel surprise at the comparative calmness with which the story of the doings in the Suffolk parish was received. There was a time, not long ago, when it would have created a sensation far and wide through the country. Now it is taken as almost a matter of course. Perhaps this may be due to the preoccupation of the public mind, and especially to the fact that the trial took place in a week when, according to "The Saturday Review," even the outbreak of a fresh war would not have diverted public attention from the grand doings at Windsor. Or, perhaps, as the Agnostics would tell us (and this is the most serious aspect of the whole subject), it may be attributed to the prevalent feebleness, not to say flabbiness, of religious conviction. It would be curious if this uncertainty should lead men to acquiesce in the silent advances of a system hostile to all freedom of thought, and to regard with indifference the decay of that Protestantism which has secured them the liberty they have so greatly misused. But there is reason to fear, lest the disposition to cry, "Plague on both your houses!" is growing, and it certainly is strengthened, by these incessant wranglings in the courts of law. The phenomenon is one

which cannot safely be disregarded by any of the parties concerned.

The important suits which have occupied a great amount of time and attention during the past month, have all really proceeded from the same cause. The verdict of the law has in each instance been challenged in relation to Ritualism and Ritualists; and if there are some who think that too much trouble is bestowed upon Ritualists, there are those who look a little deeper and see that it is only because of the relation of Ritualism to the Establishment that all this difficulty arises. The Court of Appeal has been engaged in listening to arguments in a case to which the real parties are the Lord Chief Justice of England and Lord Penzance, but the subject of contention is the extent of the jurisdiction of their respective courts in a matter of ecclesiastical law. The question is, no doubt, an important one; but when we remember how small the matter out of which this controversy has grown, and how heavy the draft which it is making on the judicial force of the country at a time when its strength is said to be already overtaxed, there is a natural indignation that the time of the courts should be so taken up with matters which lie so far outside their proper sphere. We are told that the reason for this is that the Anglican Church is so much more numerous and wealthy than other religious bodies in the country. But this is a fallacy. It is neither the revenues of that Church, large as they are, nor the number of its adherents, great as that undoubtedly is, which gives rise to this incessant litigation, but the fact that it claims to be the Church of the nation, and the teachings and practices of its clergy thus become matters of national concern. No party can be quietly allowed to shape it according to its own fancy. If the Ritualists had been endeavouring to change the character of a private Church, the process for dealing with them would probably have been much more simple and summary. They are seeking to effect a revolution in a Church which is by law established, and the questions which arise are much more difficult and complicated. In the former case, the courts would simply decide on the terms of trusts on the same principles and with the same coolness as they interpret the conditions of tenure of any other property. In the latter, questions of policy are



allowed to intrude, and, though there may be less of that tendency in the common law courts than in ecclesiastical tribunals, it is difficult wholly to escape it. Judges feel that they are not dealing merely with a question of property, but with the rights of individuals in relation to a national institution, and almost unconsciously they take a different tone. It is not easy to perceive how such a case as that now before the Court of Appeal could have arisen had there been no Establishment. In all matters of dispute in religious bodies, as in other matters, there is a regular gradation of tribunals, and disputes about jurisdiction seldom if ever arise. Here it is the interposition of ecclesiastical courts, which are concomitants of the Establishment, which causes all the difficulty.

Of the other two cases, that in which the Bishop of Oxford was the defendant is that which involved the most important issues, though possibly it is not that which will make the deepest impression on the public mind. The appearance of the Bishop of Oxford to plead his own cause invested the proceedings with unusual interest, and if his lordship naturally showed himself inferior in matters of technical law to the skilled counsel opposed to him, and was still more unequal to meet any objection started by the eminent judge who presided over the court, it is still open to doubt whether he did not gain more by the unconventional earnestness which he imported into the defence than he lost by his necessary want of familiarity with the minutiae of law. It was a bold step for him to take; but, despite the quibbles of certain Evangelical organs, which lose more than they seem able to understand by their want of generosity in the treatment of opponents, he fully justified his courage by the ability with which he conducted the case. No doubt he was in a position of some awkwardness, more, perhaps, than he realized himself. He was defending his own action, and it was not easy for him to remember that he was there only as a counsel, and was limited by the same restrictions imposed upon any counsel learned in the law whom he might have employed as his advocate. Of this the Lord Chief Justice had to remind him; but it was no reproach to him that he had thus to be instructed as to the laws of the court. His own observation that "he had no intention to enter into a professedly legal



argument in the face of the library of law-books arranged before the learned counsel on the other side," was, however, very doubtful in point both of taste and judgment. If a bishop takes the position of a lawyer he has no right even by implication to suggest that he is at a disadvantage with the opposing counsel. The question was one solely of law, and if his lordship was not able to enter on a "professedly legal" argument, it might have been wiser had he placed himself in the hands of one possessed of the necessary professional skill. If any one believes that common sense and common law are one and the same thing, he is at perfect liberty to become his own counsel, but he must be content to abide by the consequences if it should turn out that his assumption is incorrect. We have little patience with any complaint on the part of those who voluntarily place themselves in such a position, or of their friends on their behalf. "The Spectator" spoke of the bishop being subjected to a severe cross-examination; but the judge simply dealt with him as with a counsel, and Dr. Mackarness himself is far too manly to desire anything more, or to fret under any temporary annoyance to which he may have been exposed. To speak frankly, we cannot see that he had any ground of mortification. He held his own with great tenacity and ability, and we do not believe that the most able lawyer he could have employed would have altered the result. Law was against him, and yet the mistake he committed was a very natural one. He took the phrase "it shall be lawful" in the ordinary sense, as giving him an option, whereas it was laid down by the court that it imposed on him a compulsory obligation. The bishop's interpretation appears to us to be that of common sense, but it is clearly not that of legal precedent. Why the two should differ, and an intelligent man who has not had the benefit of professional training be thus misled, it is not easy to see; but if the law was written in the vernacular, so that all could understand it, there would be no need of professional interpreters.

As to the merits of the bishop's arguments, our opinion is very decided. We have not the faintest sympathy with the position he took up, and heartily rejoice that he failed. His object was to interpose himself between an "aggrieved parishioner" and a clergyman who is no doubt entitled to all

the respect which a long and pious life never fails to command, but who is charged with disobeying the law of the Church of which he is a minister. The case is one of pure law and nothing else. The years and services of a venerable old man may indeed be pleaded in extenuation of his offence, or at least in arrest of any proceedings against him; but it must not be forgotten that the argument cuts both ways. Those who are troubled about Mr. Carter's teaching and practices may very fairly allege that both are rendered more mischievous in consequence of the halo which is thrown around them by his position, his age, and his character, and however willing they may be to show all due deference to these considerations in his favour, they may naturally be reluctant to give the error which they hate the *prestige* which the influence of such a man lends to it. Mr. Mackonochie is certainly less dangerous to the Protestantism of the Church than Canon Carter. We do not know that there is any essential difference between them in opinion, but a consideration is shown to the incumbent of Clewer which is denied to his brother at Holborn. It is not easy to suppose that Canon Ryle, with all his desire to secure union in the Church, would have appeared at Croydon as the representative of the Evangelical school, if by doing so he had been brought into close public association with Mr. Mackonochie, but he did not shrink from being there linked with Canon Carter. The point is one which has apparently been overlooked by the bishop and his friends. They have regard only to the impression made on them by a man whom they highly honour; they forget that it is that very impression which constitutes the influence that those who regard him as a teacher of Romish error are most desirous to destroy.

The bishop thinks it hard that he should be called on to prosecute a clergyman at the bidding of any contentious individuals who may get hold of some story against their vicar, and out of petty spite desire to entangle him in the meshes of the law. The danger of these frivolous prosecutions is much less serious than he represents to himself, but we agree with him that the position in which the bishop is placed by such a view of the law is exceedingly onerous and difficult. That may be a good reason why the law should be altered,

but it must be said, on the other side, that Dr. Mackarness voluntarily accepted all the responsibilities attaching to his office, and that we have yet to learn from him and his brethren in what way they would have the present law altered. Are they content to leave the clergy open to prosecutions by any parishioners who feel prompted by their sense of duty to institute them? or do they wish the appointment of an ecclesiastical public prosecutor, a censor of doctrines and rites? These seem to us the only alternatives, unless we are prepared to concede to the bishops absolute discretion, and for this, we venture to say, the country is not prepared. We admit the episcopal grievance, so far as the matter of costs is concerned, and can easily see how a bishop might be ruined by the legal charges of incessant prosecutions forced upon him, either by the self-will of the clergy or the crotchety tendencies or vindictive temper of parishioners. We should be glad to see that redressed; but we are not content that it should be urged as a plea for a policy which would throw the ægis of episcopal authority over all kinds of Ritualistic excess. We are loth to say that there has been an episcopal conspiracy to save Ritualist offenders from the law, but there are certain appearances which tell in favour of such a view. Be that as it may, it is perfectly certain the nation has not sufficient confidence in the bishops to give them virtual control over the action of the law as a defender of Anglican Protestantism. It was discontent with the discretion given to their lordships under the Public Worship Regulation Act which prompted this attempt to revive the Church Discipline Act, and its success will doubtless encourage further action of the same kind. Of the singular irony of fate which has overtaken an Act which was passed for the express purpose of putting down Ritualism, we have no room to speak here.

One argument advanced by the bishop in vindication of his refusal to issue a commission was very remarkable as coming from episcopal lips: "That certainly is contrary to my notions of public duty, that I am bound, contrary to the opinion of his parishioners, five hundred of whom have memorialized me in his favour, to institute proceedings against an aged clergyman who contemplates resigning his benefice, partly on account of his age and health." And again: "I know

from a memorial presented to me from some hundreds of his parishioners that they are most unwilling that he should be molested." We are never astounded at hearing suggestions of this kind from ardent Churchmen, who love the *prestige* of the State Church, but want at the same time to have the freedom of Congregationalism ; but it is rather amazing to find a bishop introducing a consideration which, if it means anything, means that the will of a congregation ought to be considered, even though it be in opposition to the law of the land. The possible results of such a mode of proceeding are serious to contemplate. A vicar is inducted into a parish, and immediately sets to work to carry out his own views in it ; that is, to introduce a multitude of semi-Romish innovations. He has the wisdom to proceed softly ; but gradually as his changes are made, they have the effect of driving away a number of the old congregation, until at last he is left with few except those who sympathize with his principles and his mode of giving effect to them. Is this congregation to be consulted as to whether the vicar shall be allowed to set the law at defiance, and is their approval of his procedure sufficient to warrant the bishop in tolerating his eccentricities ? This would be bad enough in a Dissenting Church, and our only marvel is how honest men can resort to such a course. But in the case of an Established Church it is much worse. The Lord Chief Justice very pertinently remarked : " This class of cases comes within the range of the Act of Uniformity, the object of which was to establish uniformity in the ritual of the Church, and which therefore is a matter of national concern in which all have an interest." The observation seems trite and obvious enough, but it is continually forgotten in the discussion of the subject. We regard the judgment of the court as practically an affirmation of this principle. The Act of Uniformity is to rule congregations, to rule the clergy, and to rule even the bishops. This is the " control " from which Nonconformists are desirous of " liberating " the Church, and it seems that those who are most ready to doubt their goodwill are, nevertheless, quite sensible of the pressure of the yoke, and longing for deliverance.

" The Spectator " has discovered a very pleasant method of adjusting all the difficulties. It would give the congregations

a considerable measure of discretion, and combine with that a special provision to meet the case of dissentient minorities. Two-thirds of a congregation must approve any innovation in the service, but a minority may have its ideas carried out either by special services in the parish church, or by the erection of a chapel of ease, where freedom may be enjoyed. This is a novel conception of an Establishment, but it is only one of the many developments of that craze about the rights of minorities which seems to have got hold of a certain class of minds. A grand establishment of Congregationalism, with a number of "annexes" for minorities, would, however, involve as great a revolution as that dreaded disestablishment which it is intended to avert. In the mean time, the Act of Uniformity is on the Statute Book, and, as the Lord Chief Justice intimated, must be obeyed. The Bishop of Oxford, in that pungent letter addressed to the chairman of the Church Association, which kindles the sympathy and admiration of all who believe in the spirituality of Christ's kingdom, said, with great force—

What we need is an earnest endeavour on the part of disputants to understand one another's views, fair dealing, and candid reasoning between spiritual men, and, finally, a decisive voice of the whole Christian society, clerical and lay, on points in dispute. Such methods the gospel has sanctioned. I find no passage in Holy Scripture in which the wrangle of the law courts is recommended as the more excellent way.

The *naïveté* of this is as perfect as its truth is undeniable. It is a burlesque to associate these legal proceedings with the gospel; but there are a great many other things—indeed the whole arrangements of the Establishment—which are equally incongruous. While the Establishment continues, there will be these unseemly wrangles.

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## ECCLESIASTICAL AFFAIRS OF THE MONTH.

### THE AKENHAM LIBEL CASE.

A VERDICT of "forty shillings and costs" is generally a sign of a drawn battle, and will be regarded as such in the case of libel in which the vicar of Claydon-cum-Akenham was the

plaintiff, and the editor of "The East Anglian Times" the defendant. Some of the wiser Conservative and Church journals have sought thus to represent it, and to dismiss it as a miserable brawl between "two political parsons," neither of whom is a credit to the Church to which he belongs. This is a very convenient mode of disposing of a subject which must be extremely unpalatable to Churchmen, but it is very seldom that justice is done when complicated questions are settled in this rough and ready fashion. These easy methods, however, are sure to be popular, as effecting a great saving of trouble, and ministering to that pleasant sense of self-complacency which some men experience in the thought that they are free from the follies into which others of extreme opinions and ardent feelings are apt to be betrayed. "Let us leave the Drurys and Tozers to fight out their wretched battles; they are both mere fanatics or bigots, and alike deserving of blame: thank God, we are not as they, but know how to hold our principles with moderation and express them with charity," are the sickly reflections of many of our prudent men in all our Churches. Unfortunately for this comfortable theory, great principles are often involved in these conflicts on which they look down with such contempt. We have as little liking as they for the brawl, the undignified excitement, the heated words, and the unpleasant incidents of a struggle such as that which took place outside Akenham churchyard on that quiet afternoon last August. But the discussion has an immense significance for the country at large, and is destined, we have little doubt, to exert no slight influence on the agitation for the Burials Bill, and even on the fortunes of the Establishment.

Just so, say some of the champions of Mr. Drury. That is exactly what was intended from the first. The "political Dissenters" got hold of a case out of which they thought capital might be made, and they have employed all their ingenuity to turn it to the best account. This was really the gist of the elaborate argument of the plaintiff's counsel, Mr. Day, who talked as though it were out of the question to suppose than any religious feeling had anything to do with the affair.

The opportunity was too good to be lost, and accordingly two or three persons connected with the parish—I think two of the largest farmers in

the parish, themselves Dissenters—took an opportunity of arranging for a religious service to be performed, if not in the churchyard, yet under circumstances that should have at least as good a political effect. I do not suppose that they sought to derive any special advantages from the funeral service.

The license of counsel is proverbial, and there are numerous complaints of the extent to which it has recently been carried; but Mr. Day transgresses all bounds of courtesy and fairness when, adopting this *de haut en bas* style, he undertakes to pronounce as to the motives of men as highminded and honourable as himself. There was no imputation made upon his client by "The East Anglian Times" more offensive than that which, in this wanton manner, he casts upon two gentlemen, whose only offence was that they had done a kindly service to one of their poor neighbours in his hour of bereavement. If we are correctly informed, one of the gentlemen thus assailed is himself a Churchman, though not of Mr. Drury's type. But even if he had the misfortune to be a Dissenter, there would not be a *primâ facie* reason for believing that he would put on a mask of benevolence in order to cover the designs of sectarian hate and political malice. The poor man who had been bereaved of his child wished that it should have the rites of Christian burial, and Mr. Gooding, his employer, in the spirit of true Christian sympathy, undertook to make the arrangements for him. Mr. Smith, his brother-in-law, lent the use of his field, and as the Baptist minister was not at home, Mr. Tozer, of Ipswich, promised to attend and conduct the service. What malign purpose is there in all this? We are told that it would annoy the vicar, but how, except on the supposition that Mr. Drury, not content with refusing to read the forms of the Church (which the law forbids him to do), was unwilling that there should be any service at all at the grave of this unbaptized child? The prosecution endeavoured to disprove the existence of any such feeling on Mr. Drury's part, but it was forgotten that if they succeeded on that point they cut away the case from under their own feet. For unless the vicar had a sentiment of this kind, why should he be displeased at Mr. Tozer, simply because he read the Scriptures and prayed; and if he was not annoyed, where was the opening for the grand political de-



monstration on which Mr. Day supposed two gentlemen, who were acting the part of the good Samaritan to their neighbour, to be intent?

But supposing this to have been their purpose, what folly it was in Mr. Drury to play into their hands! He had simply to keep away from the scene of action, or, if he felt bound to be present and see the coffin lowered into its resting-place, to wait in quietude for a few minutes, in order to hoist these political engineers with their own petard. In that case the service would have been decently gone through, the body would have been laid in the grave, the company would have dispersed, and there would have been an end of the whole matter—of course, to the intense mortification of the manufacturers of political capital. But if Mr. Drury had resolved to help them to the utmost, he could not well have done it more effectually. Amid the cloud of words in which the affair has been enveloped, and the number of irrelevant topics which have been introduced, the facts seem in many quarters to be imperfectly understood. "The Spectator" is never generous in its treatment of Dissenters, but we have a right to expect that in dealing with a question of this kind it will take the trouble to understand the facts and be fair enough to state them correctly.

An action for a libel (it says) has been going on during the greater part of the week, brought by the Rev. George Drury, the rector of Claydon in Suffolk, against "The East Anglian Times," for an article *referring to the rector's refusal to read the burial service over an unbaptized child*. . . . Obviously Mr. Drury, though a narrow and not very wise priest of the Ritualist school, had only acted on his own narrow theological proclivities in burying the child and excluding the Independent minister, who was willing to read a service, from the churchyard.

Now if this were a correct account of the affair, Mr. Drury not only deserved a verdict, but might even have had exemplary damages. The law gives him control over the burial-ground, and his principles led him to exercise it in accordance with the rubric by refusing burial to an unbaptized person. The law is bad, as unjust as it could well be made, and as impolitic as it is unjust; but so long as it exists it is unfair to assail individual clergymen for obeying it. But there was "no conflict in the churchyard at all," no complaint of Mr. Drury for not officiating there, no desire to put the



Independent minister in his place. It was outside the yard that the altercation took place, and it was about Mr. Tozer's attempt to hold a service there, where the rector had no jurisdiction or authority whatever. This fact makes all the difference in the world in the colour of the transaction. Inside the churchyard the Dissenting minister would have been the aggressor, outside it was the clergyman who appears as the disturber of the peace. "The Spectator" had its mistake pointed out, and confessed it. But the mischief was done by a mistake which ought never to have occurred.

Of course, Mr. Tozer comes in for all kinds of condemnation from the friends of the Establishment, and the fact that he has not only held aloof from the Liberation Society, but has been a hostile critic, has not shielded him. "The Saturday Review," with that sublime contempt for facts which is so characteristic of the comments of the Church journals on the whole affair, says: "The Rev. Wickham Tozer, Independent minister at Ipswich, is the happy father of a son who has 'written favourably' of the Church. Perhaps it is on this account that Mr. Tozer thinks himself bound to write unfavourably of the clergy." This is a very superfine sneer, and it wants nothing to give it point except truth. It is Mr. Tozer himself who has "written favourably" of the Church, and as his son is himself a clergyman, it is not probable that he is predisposed to write unkindly satires. It is remarkable that a man of his type should be the prominent figure in this strife, but it is a conclusive answer to the suggestion of Mr. Day, that the Dissenters were bent on having a great field-day, and therefore passed over the Baptist minister, the more likely person to be asked under the circumstances, possibly because "from good feeling or unwillingness to thrust himself into an agitation with which religion had no concern," and invited Mr. Tozer as the more natural leader in such a movement. It is difficult to know which to admire most, the infallibility with which the eminent Queen's Counsel, turned for the nonce into a spiritual censor and judge, can pronounce on the amount of religion there is in an agitation, or the confidence with which he can propound a view of the conduct of others, which has been evolved out of his own imagination and is in flagrant contradiction to facts.

"The Guardian" says: "perhaps the first reflection which it suggests is that it would not be pleasant or edifying to give free scope to persons like Mr. Tozer, who are evidently not incapable of using these objects for objects altogether alien from reverent funeral solemnities." The writer of this has either not read the evidence himself, or he calculates (and a safe calculation it is, no doubt) that the majority of his readers will not take the trouble to go into the details. Let us take the more charitable supposition, and believe that he only glanced hastily through it, or he would have done more justice to Mr. Tozer, who never gave the slightest indication of any intention to attack the Church or the rector, until Mr. Drury himself interfered. He was reading a few verses of Holy Scripture when he was interrupted. No doubt he became excited then, and, as most men would have done under the circumstances, spoke unadvisedly with his lips. But there would have been nothing but "a reverent funeral solemnity" had Mr. Drury not interposed in a manner which was not only unwarrantable, but irritating to the last degree.

It is only by keeping this in the background, and so giving a false impression of the nature of the controversy, that even the semblance of a case for Mr. Drury can be sustained. Why Mr. Drury interfered it is not for us to decide, but about the worst thing that can be said for him is that he was annoyed by having to wait, and could not brook the further delay of the few minutes which the service would have occupied. It is far more creditable to him to suppose that he regarded himself as the guardian of a great principle which he thought it necessary to enforce. The little child, in his view, was not a Christian, "was not of the kingdom of heaven," and it was, therefore, not fitted to receive anything that seemed Christian burial. It was not enough that he could prevent any service in the churchyard, for he was the spiritual guide of the parish, and had to warn the people committed to his charge against errors. This seems to be what he means when he says, "I was in the performance of my legal duty; Mr. Tozer had no legal duty." It was this priestly assumption which was the cause of all the trouble; and unless it be taken into account, gross injustice is done to all the Dissenters concerned. A more gratuitous and unfair

imputation has seldom been cast upon any men than the suggestion on which Mr. Day based his argument. It was necessary perhaps, for had the actual facts been admitted, and the jury made to understand that the head and front of their whole offending was a simple act of Christian charity, it would have hesitated to give a verdict even of "forty shillings."

It is to be hoped that Mr. Drury is satisfied with the valuable service which he has rendered to Mr. Osborne Morgan by demonstrating to the country the mischievous and indefensible character of the burial law, and to the Liberation Society by showing that the Dissenters' grievance is not of "mere sentiment." That such an occurrence should be possible in the "nineteenth century" is a discredit to our country, a reproach to our boasted liberty, a scandal to the age. The facts would hardly have been credited had they not been proved in a court of justice. They are now placed beyond dispute, and the whole world knows them. The net result is well put by "The Guardian:" "One such parish does more harm to the Church than any amount of Nonconformist abuse or agitation." And thus "political capital" has been made, and will long be made, out of the burial of poor Pearson's child. But the manufacturer is neither the Baptist labourer, nor the kind-hearted Dissenting farmer, nor yet the Independent minister; but the Rev. George Drury, rector of Claydon-cum-Akenham.

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## OUR SUNDAY-SCHOOLS.

APRIL 6.

*God's Redeeming Ways.*—Job xxxiii. 14-30.

THE lesson begins in the middle of a paragraph. Job is charged by Elihu falsely, with a self-righteous blaming of God. "I heard the sound of thy words, I am clean, without transgression; I am spotless, without blame. Lo! He seeketh for enmity against me, He regardeth me as His foe. He putteth my feet in the stocks, He marketh all my paths." But Elihu's purpose, though based on a misconception of Job's position and feeling, is very noble. He desires to show the redemptive purpose and grace running through human history. Deprecating the contest of a fellow-creature with his Maker, because He does not

beforehand explain His governmental order and designs, but allows them to speak for and interpret themselves afterwards, he proceeds to show the Divine ways of restoration. I. THERE IS PATIENT REPETITION OF THE DIVINE REMONSTRANCE WITH THE GUILTY. 14. The Divine silence is broken for human benefit. If God speaks once, He repeats the admonition in diverse ways, if, or although, men perceive it not—do not give heed to it. II. In the absence of His word written, DREAMS AND VISIONS WERE USED AS MODES OF DIVINE REVELATION FOR MORAL ENDS. 15-18. (Numb. xii. 6; Judges vii. 13; 1 Sam. xxviii. 15; Job iv. 13; Jer. xxxiii. 25-28; Dan i. 17; v. 11-14; Matt. ii. 12, 13, 19). Perhaps the difference is to be found in the absence or presence of pictured scenes before the imagination. In a dream, the silence of the mind, there was only mental suggestion (Henderson on "Divine Inspiration"). **Openeth the ear**—compels attention. **Sealeth instruction**—impresses, gives the mind a sure hold of the warning. **Withdraw man from his evil purpose**, or way. **Hide pride**—cover, as in Psa. xxxii. 1, forgive. **The pit**—underworld. **Destruction**—passing away. **Sword**—the weapon for shooting. God saves from premature or violent death, sin's consequences. III. THE DISCIPLINE OF PAIN. 19-23. (Heb. xii. 5-11.) **The multitude of his bones**—the conflict in his bones is unceasing. The racking pain of fever or rheumatism, and the restlessness thereby occasioned, is what is intended. **Abhorreth bread**—the disgust of appetite. **Dainty meat**—food of delight, delicacies. **Flesh vanisheth**—the unsightly wasting and thin, shadowy leanness. **Bones stick out**—the prominence of the skeleton in consumption. Bareness of his bones follows. **His soul draweth near to the grave**—pit, underworld, abode of separated souls, as in verse 18. **Destroyers**—angels of death; those who bear the soul away to the place prepared for it (2 Sam. xxiv. 16). The warning of sickness arouses the conscience; the experience of it, the sense of helplessness and dependence. IV. THE MEDIATOR. 23, 24. The angels of death have set over against them the Divine-human helper of the sin-troubled spirit. **A messenger with him, an interpreter**—the angel interceding. **To show unto man his uprightness**—to declare unto man His righteousness. **Then he is gracious**—and He will be merciful unto him. **And saith**—and He will say. **Deliver, redeem, from going down to the pit**. I have found, obtained, a ransom—the propitiation or substitution. This angel is the Angel Jehovah, that manifestation of God which prefigured the coming of the Son of God in the flesh. The New Testament reading of these verses is "God was in Christ, reconciling the world unto himself." It is impossible to interpret the references to this Angel in the Old Testament on the supposition that He was a creature (Gen. xvi. 7-13; Gen. xviii.; Gen. xxii. 11-18; Exod. iii. 2-15; Isa. lxiii. 8, 9; Hosea xii. 4, 5). V. THE GLAD RESULT OF THE MORAL DELIVERANCE. 25-30. Bodily restoration the sign of the spirit's health. Prayer is answered. Joy and peace fill the heart. **He will render to man His righteousness**—He will restore to man His salvation (Psa. li. 12). **He looketh upon men**—the better translation is, Now singeth he to men, exulting: "I had sinned and perverted, made crooked, what was right; yet it was not recompensed unto me; He hath delivered my soul from going down into the pit, and my life rejoiceth in the light." This is the song of thanksgiving for moral deliverance. It is all of grace, not the result of mere human striving. "Lo! all these worketh God twice, and three times, with man, to bring back his soul from the pit, that it may become light in the light of life!"

**SUGGESTIONS FOR LESSONS.** 1. Divine patience and longsuffering. 2. Divine grace and mercy. 3. Redemption the key-note of Divine revelation and of providential dealings with men. 4. The way of mercy the same in the old and new times. 5. The joy of the Divine salvation. 6. Saved men patterns for those who may hereafter become conscious of the same moral necessities.

APRIL 13.

*The Happy End of the Righteous.—Job xlii.*

God sometimes vindicates Himself even to human sense. The end of the Divine discipline is reached consciously. Job acknowledges the wisdom and love of the Divine scheme of life which had not been comprehended by his weak and ignorant mind. **I. THE CONFESSION.** 2-6. **Then Job answered the Lord.** The Divinely directed clearness of spiritual vision. God's omnipotence. **Thought—purpose.** **Withholden**—cut off, restrained, or be impracticable to Thee. **Hideeth counsel.** He adopts God's word in chapter xxxviii. 2. The rash opinion had been pronounced without the capacity or means of a right judgment. **Demand**—ask, supplicate. The true attitude of the ignorant. The teachable spirit. **Hearing of the ear, but now mine eye seeth Thee.** The contrast between a report and knowledge based upon experience. **Repent**—change the thought or opinion, retract. **In dust and ashes**—deepest humiliation of self-aborrence. True knowledge of God the basis of true repentance and confession of sin. **II. THE REPROOF AND ATONEMENT FOR THE SIN OF THOSE WHO HAD SPOKEN OF GOD FOOLISHLY.** Divinely imposed, not a human scheme. Job was to occupy the place of the high priest (Num. xxi. 1-5). The servant of Jehovah, himself reconciled, becomes, through the whole burnt-offerings, the instrument of grace and reconciliation to others. Jehovah appears as a witness in favour of Job, according to his prayer. **Ye have not spoken of me . . . right**—that which is well founded. **The Lord accepted Job**—lifted up the countenance, showed His favour to Job. **III. THE OUTWARDLY MANIFESTED GRACIOUS RESTORATION.** 10-17. **Turned the captivity**—made an end of his misery, as though he had been an exile. **When he prayed for his friends.** His prayer returned into his own bosom. Intercessory prayer secures blessings even for the intercessors. **Gave Job twice as much**—increased everything that Job had possessed to the double. **Bemoaned him**—expressed sympathy with him. **Piece of money**—Kesita, that which is weighed out, gold or silver by weight, the value of which is nowhere explained. **Barring of gold**—word means nose-ring as well. **The latter end more than the beginning** (chap. i. 3). But he only receives seven sons and three daughters, the same number that he had at the first. This was also a doubling, for the deceased children are yet alive, to be found in the next world (2 Sam. xii. 23). The description of the daughters—Jemima, a dove, because of her dove's eyes; Kezia, cassia, because she seemed to be woven out of the odour of cinnamon; Keren, ha-puch, the horn of eye cosmetic, with which the women heightened the effect of their beauty. **Gave them an inheritance.** Under the Mosaic law only the sons inherited. The equal division of the property an indication of family concord and unusual affection. **Full of days**—weary or satiated with life. "Long life is a gift of God, but neither His greatest nor His final gift." The blissful content of a good man in old age.

**SUGGESTIONS FOR LESSONS.** 1. God does all things well. 2. Mercy ever overpasses judgment. 3. Wait patiently for the end of the Lord (James v. 11). 4. The end better than the beginning, harvest better than springtide, matured ripeness of character better than the flush and brightness of youth.

APRIL 20.

*Queen Esther—Esther iv. 10-17; v. 1-5.*

The feast of Purim is mentioned in the Book of the Maccabees under the name of Mordecai's day, as kept in the second century before Christ. Josephus says it was celebrated during an entire week. Its historic foundation is the story of this book. Purim means lots. It refers to the lots cast by Haman for the

finding of a favourable day for the extermination of the Jews. When Mordecai heard of the decree for the assassination of the Jews throughout the empire he went about the city mourning and lamenting. This was reported to his niece, Queen Esther. The lesson contains a part of the plan devised to undo this great mischief. I. THE DIFFICULTY. 10-12. Esther means star. Her proper name was Hadassah, the myrtle-tree. Hatach was one of the eunuchs of the harem. The king's presence-chamber was sacred; no one might enter it unbidden. The penalty of intrusion was death. The command to appear was given by a sign—the holding out of the golden sceptre which the king always carried in his hand. A month had passed since she had been summoned to the presence. She might have to pay the forfeit of her life if she were guilty of the presumption of forcing an audience (Rawlinson's "Historical Illustrations"). II. THE REMONSTRANCE AND CHARGE. 13, 14. Mordecai believed in a Divine interposition on behalf of his people. Heroic faith in face of impending calamity. Esther shared the danger of her race. The grand opportunity. **Who knoweth**—perhaps thou hast attained to royalty for a time like this. Favourable conditions imply great duties. Faithfulness and the dread alternative of any neglect to act in the grave emergency which has arisen. III. THE SPIRIT OF RELIGIOUS DEPENDENCE IN WHICH THE DUTY WAS UNDERTAKEN. 15-17. Fast ye for me for three days, *i.e.*, until the third day after it was begun (1 Kings xxi. 27-29; Joel i. 14; Josiah iii. 5-9). Neither the name of God nor prayer was mentioned, but both are implied. Fasting an acted prayer and appeal to the Divine mercy. **Not according to law**—"without according to law." **If I perish, I perish**—an example of noble self-abnegation and sacrifice. Not fatalism, but resignation to the higher will if success be impossible. **Mordecai went his way**—passed. **Commanded**—enjoined upon him. The spirit of religious concurrence and fidelity. True to each other before God, in religious duties and exercises, men find their safety assured. IV. THE WISE SCHEME OF THE QUEEN TO SECURE THE UNDOING OF THE DECREED MISCHIEF. v. 1-3. The king was to be won, the enemy of her race to be brought within her immediate influence. He was not to have the chance of working upon the king's avarice or weakness again. **Esther put on royal apparel**—royalty, royal dignity. This was to attract and win the notice of the king. The king was on his throne in the inner court of the royal house, over against the gate, opening. Esther received favour in his eyes—he was attracted towards her. The sceptre was held out and touched submissively. **The half of the kingdom**—an extravagant wish not to be denied. All she asked was that the king and Haman would come during the day to a banquet she had prepared. The woman's wit which thus laid siege to the heart of a sensual and reckless ruler. Patient waiting, not hopeless despair, in grave perils. "He that believeth shall not make haste." By moral sapping and mining she reached her end.

SUGGESTIONS FOR LESSONS.—1. Woman's work and woman's power. 2. Patriotic attachment to one's own nation and sacrifices for its sake. 3. Elevation of position compatible with generous attachment to the lowly and unfortunate. 4. The Divine response to those who humble themselves before Him. 5. For the greatest works we must be emptied of self. 6. Dangerous duty to be undertaken at the call of God and in submission to His will. 7. Love's faithful service cannot be deprived of its crown.

APRIL 27.

*The Servant of Jehovah.*—Isaiah xlii. 1-12.

The Old Testament has many representations of a mysterious Being more than angel, more than man, who was for the time the embodied manifestation

of Jehovah. The "Angel Jehovah;" the man who wrestled with Jacob until the break of day; the fire of the bush which burnt and was not consumed; the heavenly visitant whom Abraham entertained; He appears in this lesson under a new designation. The prophecy has reference to Messiah, and was fulfilled in the person of the Incarnate Lord (Matt. xii. 19-21). The passage declares, **I. HIS OFFICE AND CHARACTER. 1-4. My servant.** The word was applied to slaves, but was the title of ambassadors, military officers, soldiers, who were all, honourably, servants of the king. It is applied to true worshippers of Jehovah; then specially to those among them selected and set apart by Him for the accomplishing of some definite purpose. Here Messiah is, by way of eminence, **My servant, i.e.,** the special, distinguished servant, vicegerent, who stands nearest the throne of the supreme Lord. The Divine nature is one; but the executive functions of the government and the redemption are distinguished and separated from the 'supreme' authority. The nature is one, the Persons two. **Uphold**—sustain, keep firm hold of. **Elect**—chosen, set apart to special work. **Delighteth** is the word which expresses the acceptance of a sacrifice and him who offers it. My son, the sacrifice and the offerer, in whom I am well pleased, may not be too strong a rendering. **My Spirit upon Him**—the anointing and abiding of the essential Divine power or life in the case of Messiah (Matt. iii. 16, 17). **Judgment** is revealed godliness in its practical authority and rule. **Not cry, nor lift up, nor cause His voice to be heard.** The quietude of self-contained power. No trumpeting self-assertion in gracious strength. Noisy demagogues and seekers of notoriety have nothing in common with the Christ. **Bruised reed**—one bent and crushed by the foot of some passing beast coming to drink at the pool in which it grows, but not actually broken off—the emblem of a broken-down, sorrow-crushed, sin-bruised heart. **Smoking flax**—the dim, smouldering flame of a wick burnt down in a lamp almost without oil, flaring fitfully in its feebleness—the emblem of the exhausted, worn-out, helpless, and hopeless, who have been the slaves of sin and have failed to find a better way. **Judgment unto truth.** By truth or faithfulness He will cause judgment or true religion to go forth everywhere. **Not fail nor be discouraged.** He shall not be dim like the flax, nor bruised or crushed like the reed. The words point back to the preceding verse. His zeal will neither decline nor be extinguished, nor will His strength be broken by violence. **Till he have set judgment**—established true religion. **Wait for His law**—Divine doctrine and precepts. **II. THE CONSECRATION, ENDOWMENT, AND MINISTRIES OF THE SERVANT OF JEHOVAH. 5-9. God the Lord**—mighty Jehovah. **Created and stretched out**—creating, stretching, spreading, these works are now being done. God is in His works, and is still carrying them on. A protest against pantheistic materialism. **Breath**—Divine spirit of life. The word is never used of animals. It is man's exclusive endowment. **Spirit**—breath of life. Creative might and supremacy underlie the redemptive dispensation and authenticate its provisions and orders. **Called in Righteousness**—set apart, introduced on the basis of the redemptive purpose. Righteousness is God's purpose and plan of merciful restoration. **A covenant of the people**—the Mediator of the new dispensation (Isa. liv. 10, lv. 3). **Blind eyes, prisoners, them that sit in darkness**—spiritual ignorance and wilfulness, spiritual bondage, outward deprivation of gracious provisions, done away in Christ. **I am Jehovah**—the God of covenanted mercy. **Name**—power and perfections, self-existent, independent, changeless. **My glory will I not give to another.** Glory is grace manifested. It is exclusively revealed through the Word made flesh, and not through man-made idols. **III. THE CERTAINTIES AND THE JOY OF THE UNIVERSAL DIFFUSION OF THE GRACE. 10-12. The former things**—older prophecies. Their fulfilment the basis of new hopes.



Christ the creator of joyous song in human hearts and homes. **Kedar**—the second son of Ishmael. Means here the dwellers in the Arabian desert. Universal humanity is embraced by the redemption, and exalts in the triumph of the Servant of Jehovah, who subdues all unto Himself.

**SUGGESTIONS FOR LESSONS.** 1. The tenderness of Jesus. 2. The inspiration of hope in the despairing when He is known as He is. 3. The quietude of true strength. 4. The victorious might of saving power. 5. The assured triumph, because the future belongs to Christ, and the purpose of grace is Jehovah's.

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### CURRENT LITERATURE.

*Chief Actors in the Puritan Revolution.* Second Edition. By PETER BAYNE, M.A. (James Clarke and Co.) A correction is required in the title of this book. Since its publication the author has received the degree of LL.D. from his own University of Aberdeen, and if it is to be regarded as a recognition of the service which he has rendered to historical literature by the collection of essays contained in this volume, we can only say that the honour is amply deserved. Dr. Bayne's work is well entitled to take its place by the side of such works as Sanford's "Illustrations of the Great Rebellion," or Forster's essays on some of the more important epochs of a period which loses none of its interest for English readers. Our author, indeed, works on an independent line of his own, and the result is a very different kind of book from those we have named, and one which is likely to be more attractive to the general reader. It would be foolish to institute any comparison between works which are so different in their aims. Our only purpose in naming them together is to indicate our sense of the distinctive value of Dr. Bayne's book. The reader who becomes interested in it will probably desire to enter more minutely into the history of the times, and with this view will go to Sanford's most suggestive volume, or to Forster's biographies or monographs, or to Professor Masson's most elaborate and comprehensive work on Milton and his times. But even while availing himself of these works, he will not depreciate a book which is not only useful as an introduction to the study of the times, but which even the scholar will prize for its groupings of isolated facts, its admirable photography of character, and its panoramic views of the general history. Books of this kind are very apt to be unfairly valued. Its sketches are popular both in conception and style. They cover so large a field, that it is impossible to enter into minutiae. They do not bristle with learned quotations and numerous references, and it is assumed that they are superficial, and possibly inaccurate. But so far as we have tested them, we have been struck as much by the proofs of Dr. Bayne's industry in research as by his effectiveness of treatment. Nothing is more easy than for a specialist, who applies the test of a microscopic criticism, to detect what he thinks to be a mistake, possibly some difference of opinion from himself on a disputed question, in essays which necessarily contain allusions to a large mass of statements. But this kind of criticism counts for nothing with intelligent readers,



especially in relation to a period men's views of which are often so strongly coloured by their ecclesiastical or political predilections. Thus when Professor S. R. Gardiner tells us that our author's "notion that Laud's system was in some way connected with the system of the Ritualists of the present day, and the Church of Hooker and Taylor was balancing itself, as it were, upon a razor's edge between two great opposing masses of doctrine, is so utterly opposed to the truth that the candid reader will be apt to conceive a warm admiration for one who, imagining such things as these, could yet struggle earnestly to present Laud in the best possible light which such misconceptions would allow of," what he means is that the idea is opposed to his view of the truth. A professor, who has given himself to an exhaustive examination of the facts, is very likely to think that his interpretation of them is as decisive as his acquaintance with them is extensive. It will take a very long time, however, to disabuse English people of the notions Mr. Gardiner so coolly dismisses as "opposed to the truth," that modern Ritualism is in its essence a reproduction of Laud's ecclesiastical theories, and that in both we see a careful attempt to develop the "Catholic" (as its friends would call it) or the Romish or mediæval element (as its enemies would describe it) in the Prayer-book. Dr. Bayne does undoubtedly attach immense value to the religious feeling in the great Revolution, the Puritan opposition to the principles and practices of Laud and his co-workers; and in that we hold him to be unquestionably right. But it has laid him open to the kind of criticism which we have indicated.

Dr. Bayne thus describes the object of his volumes: "To look at the Revolution from various points of view, by impartial and sympathetic identification of ourselves, for the time being, with a few of the principal actors, the chief embodied forces, in the business, will be our effort in the succeeding chapters." Now this is not an easy thing to do for any man who has strong convictions and intense feelings. The philosophical student, whose one thought is to be judicial, and who regards all opinions and all parties with a cynical indifference, and whose own heart has never known a solitary throb of earnestness in relation to any subject, may fancy he can attain this power. But we doubt it. He can be severely impartial, but he cannot be sympathetic, and for our part we believe that an ardent Puritan is far more likely to sympathize with a devoted Cavalier, and *vice versa*, than is the philosophic thinker who sniffs with equal contempt at the follies of both. At all events, Dr. Bayne shows himself capable of appreciating the opposite qualities of Cromwell and Vane, of Laud and Milton, of Henrietta Maria and the Puritans. The *perveridum ingenium* is manifest throughout, but it is tempered by a spirit which is both generous and catholic. Our author is an enthusiast, and he is not without his strong likes and dislikes; but these are always held in check by a strong sense of justice, and a manifest desire to set forth the truth.

We value the book for its manliness of spirit, for its vivid and impressive sketches of men and events, for its generous sympathy with all that was noble, and its hearty recognition of all that was good in those whose principles and objects the author most disapproves. But most of all do we honour Dr. Bayne for the way in which he has separated himself from the new historical school, which is desirous to rob Puritanism of the

glory which belongs to it, and in general either to lower our estimate of the true heroes of the seventeenth century, or, where it is not possible to deny their work, to assert that they are not Puritans. Thus Professor Cheetham asks what the term "Puritan" can mean, when employed to include both Prynne and Milton, and then goes on to say: "The notion of Milton being a Puritan seems to me to pervert Mr. Bayne's notion of him." Verily these professors stagger us. If Milton was not a Puritan, where are we to find one? Professor Cheetham goes on: "Of late years a fashion has sprung up of using the word 'Puritan' to describe any religious person whose religion does not incline to ceremonial; and this is to be regretted, inasmuch as it had been already appropriated to designate the narrowest party of the sixteenth and seventeenth century." This might have come from Cuddesdon College, or from a modern rationalist, instead of from a professor in a Scotch university. By whom "was this great name appropriated to the narrowest party of the sixteenth and seventeenth centuries," except by enemies who refused to acknowledge their worth? Nothing is easier than to brand such an imputation on any party. You have simply to assume that it is a true description, and if you are confronted with any man who is not narrow, boldly to assert that he is not of it. We wish that Dr. Bayne had not afforded some countenance to the extraordinary assertion that Milton was not a Puritan by a similar one in relation to Cromwell. "He was never in any distinctive sense an Independent, any more than he was a Presbyterian or a Baptist." It would be as true to say that there were no Independents at the time "in any distinctive sense." Cromwell was large-hearted and tolerant, but it is a great mistake to suppose that men who have not the sectarian temper are not perfectly loyal to their own denomination, or to their own distinctive views of Christian doctrine and Church polity. In parting with Dr. Bayne's book we can only add that it is the book which we should like to see in English homes. It inspires admiration for the noblest men and the grandest traditions in our history; and while inculcating a spirit of broad charity, it also fosters a true enthusiasm for the right, and it tells in a style full of sparkling life and interest a grand old story with which every Englishman ought to be familiar.

*Forty Years in New Zealand.* By Rev. JAMES BULLER. (Hodder and Stoughton.) In these times, when men dream of resurrections in the East, please themselves with fancies of a protectorate in Asia Minor, are full of speculations as to the best mode of meeting the designs of Russia, and are occupied with imperialist visions in general, an endeavour to awaken interest in one of those distant dependencies in which Englishmen have found a field for the display of that remarkable genius for colonization by which they are distinguished, may seem almost hopeless. It is a much greater service to humanity, and a much more profitable undertaking for British enterprise, to colonize New Zealand than to conquer Afghanistan; but the world has not yet learned the lesson, and a book like that before us may therefore seem tame and uninviting to those who would be captivated by the story of military adventure. Looked at, however, in its relations to the general progress of the world, Mr. Buller's volume is one of far greater significance. New Zealand is full of

richness and promise; and Mr. Buller, who was there as a missionary for forty years, knows all about the country, its people, and its history, and what is of equal importance in an author, he is able to tell what he knows. His materials are very well arranged, and the book is as complete an account of the important colony of which it treats as we can desire to possess. Its natural features are fully described, the character and habits of the Maories carefully portrayed, the questions relating to the war discussed with intelligence and independence, and what is to us of chief interest, the story of the progress of the gospel told at length. The name of the late Bishop Selwyn will always be associated with New Zealand, and his connection with the work there gives the colony an interest in the eyes of Christians of every class. The Anglican Church has been greatly honoured in having this modern school of missionary bishops, such as Selwyn, Patteson, Field, and others, and Mr. Buller, though belonging to another Church, does ample justice to Selwyn's intense zeal and incessant toil. As he said in his first charge, he, following the example of the Venerable Bede, regarded the episcopate as a title, not of honour, but of work. "I pray (he said), in the name of our crucified Master, that we may never here discuss the question, 'Which shall be the greatest?' It is to be hoped that the title of a 'dignitary' of the Church may never be heard in New Zealand." How deeply it is to be regretted that the High Church views of a man breathing such a spirit should have created difficulty, and thrown the people back upon unprofitable questions. But nothing could rob him of that universal respect to which for "his work's sake" he was entitled. New Zealand has had not a few missionary heroes, and the chapters devoted to them are not the least interesting in this volume. It is a book full of valuable information, throwing new light upon many questions of colonization, and above all rich in encouragement to those who are labouring to establish the kingdom of God in the earth.

*Cassy. The King's Servants. How Appletree Court was Won. Two Christmas Stories. The Storm of Life. The Crew of the Dolphin.* By HESBA STRETTON. (London: C. Kegan Paul.) If our readers are not acquainted with these short stories of Miss Stretton, we advise them to get them without delay. When they were forwarded to us we were half inclined to dismiss them with scant ceremony. We are thankful that we did not, for they are certainly the best examples we have met for many a day of things that are little, but exceeding wise. We remember a series of books published a good many years ago entitled "Small Books on Great Subjects." These tales are "short parables on great truths." The larger books of the writer have rather disappointed us, partly, perhaps, because they are altogether so different in tone from that wonderfully touching story of "Jessica's Prayer," which first made Miss Stretton known to the world. But these smaller tales are exquisite gems. We admire them as pieces of art, but the truth is they speak with such power to the heart that at first it is impossible to criticize at all, even so far as to note the elements of power by which impression is produced. As stories, their charm seems to us to lie in their realism. They are photographs of scenes which are unfamiliar, and which a great number

of writers do not care to introduce. Miss Stretton has nothing to tell of castles and country houses and elegant drawing-rooms. She loves rather to picture the homes and haunts of the poor, and she certainly does it with masterly skill. There is no straining after effect, and the marvellous simplicity which marks the whole is one of the principal attractions of the stories. In the "King's Servants," for example, we have a picture of an old couple reduced to utter loneliness and destitution, thrust out of their house by the changes in the neighbourhood, and driven into the union workhouse, which is startling in its vividness and impressive in its great subduing force. It helps us to realize the feelings of the poor, and it certainly creates a sentiment against some of the arrangements of the Poor Law, and the unbending harshness of the political economy which dictates them, such as no elaborate reasoning could have produced. Miss Stretton has a rich poetic fancy, which throws a beauty over the commonest scenes. If it be true, as we believe, that she has not herself any extensive knowledge of the life she describes, there must be in her heart a deep vein of sympathy, and this accounts for the extraordinary power and pathos she possesses. The books are eminently Christian, without a touch of the "goody good." Our authoress teaches and commends the gospel by setting it forth in its practical manifestations, awakening a kindly interest in the poor and suffering, exhibiting the nobility of loving unselfishness, wherever found, reminding us that one of the grandest achievements of Christian life is to bear one another's burdens, and so fulfil the law of Christ. We have been specially struck with the spiritual insight which often gives a new and beautiful colouring to passages of Scripture or incidents of sacred story. The same remarkable power of realization which is manifested in the pictures of homely everyday life among the poorest is carried to the study of the gospel narrative with very admirable effect. But there is no sermonizing, however. The suggestive hints are put into the mouths of some of her humblest characters, and strike us as much by their simplicity as their freshness. It is in this kind of work that Miss Stretton's power appears, and here she shows herself to have real genius. We are not equally struck by her art in the construction of a plot. The "King's Servants" is one of the longest of the books before us, and contains much that is beautiful and touching. But its effect is greatly marred by the last part, from the disappointing character of the narrative. But we are reluctant to find fault where there is so much to admire.

*The Government of M. Thiers.* Translated from the French of M. JULES SIMON. Two Volumes. (Sampson Low, Son, Marston, and Rivington.) The title of the book is sufficient to indicate its importance. It covers an eventful and formative period in French history, and it is written by one who was behind the scenes and had every possible opportunity of knowing the exact facts. With all the actors M. Jules Simon was acquainted; with some of the most prominent he was on terms of close intimacy; of M. Thiers himself he was the trusted friend as well as minister. It is a book, therefore, invested with unusual authority and rich in interest. For the present we only chronicle its appearance, and direct attention to it as the most important contribution to the contem-

porary history of France which has yet appeared. Next month we hope to give it that fuller space which it well deserves, but which is not at our command in this number.

*An Examination of the Doctrines of Conditional Immortality and Universalism.* By JOHN ROBINSON GREGORY. (Wesleyan Conference Office.) Mr. Gregory thinks with clearness and writes with considerable power and force. He is a defender of the doctrine of eternal punishment, and he argues with much ability in support of his position, or, to speak more exactly, in refutation of the two theories against which the book is directed. Whatever side a man takes in this great controversy, he is much more successful in his destructive criticism than in his constructive argument, and our author is no exception to the rule. Indeed it is with the former that this volume is chiefly occupied. "Our purpose has been simply to point out where much-vaunted rival systems fail, and to repel confident attacks upon what we are still bold to call a cardinal doctrine of Scripture." We do not deny that the work is important and that it needed to be done, but there is something more that requires to be done also, and that is to have a full exposition and defence of the positive teaching on the other side. Despite the high names arrayed in defence of the doctrine of conditional immortality, we believe it to be absolutely untenable, and we regard with as little favour the views set forth in so attractive and persuasive a manner by Mr. Cox in "*Salvator Mundi*." Mr. Gregory says with some truth, "It may be added that the truths contained in Universalism neutralize the errors of Annihilationism, and *vice versa*." But the subject cannot be left here. A fuller discussion is inevitable, and what is most to be desiderated in connection with it is that the question be treated with becoming reverence; that mere rhetoric be not substituted for solid reasoning; and, above all, that it be recognized men may hold very different theories as to the future of the wicked and still be perfectly loyal to the gospel. Mr. Gregory's contribution to the controversy is creditable to his head and heart. It is thoughtful, candid, and courteous, and presents an array of arguments which will deserve careful consideration.

*The Caravan and the Temple.* By E. J. ROBINSON. (Wesleyan Conference Office.) This is an attempt to interpret Psalms cxx.-cxxxiv. The writer's "aim is to demonstrate the gospel of Christ in the Songs of Degrees, and show wherein the experience of ancient saints was like that of God's servants now, and will continue to typify the lot of His people." This aim is fairly realized, and the book is likely to prove helpful to the pious and devout readers to whom it is specially addressed.

*What is your Life?* By W. H. M. H. AITKEN, M.A. (J. F. Shaw and Co.) This is the title of a number of mission addresses delivered to young men in Exeter Hall. They are marked by the peculiar characteristics of this popular revival preacher. They are earnest, forcible, practical, and telling.

*The Kingdom and the People.* By MARY SEELEY. (Religious Tract Society.) Miss Seeley has here arranged the Parables of our Lord in

groups according to subject, and explained and illustrated them. The book seems to be designed chiefly for the young, and is calculated to increase their interest in a familiar but perhaps little understood portion of God's word.

*Glimpses of India and of Mission Life.* By MRS. HUTCHEON. (Wesleyan Conference Office.) A thrilling narrative of scenes and incidents of mission life in India. The events recorded derive a special interest and value from the fact that they are events which happened to the writer herself. Mrs. Hutcheon gives us the result of her own personal experience, and tells us what passed under her own observation. Her book is well fitted to awaken new interest in an important but difficult department of missionary labour.

*The History of the Teacup.* By the Rev. G. R. WEDGWOOD. (Wesleyan Conference Office.) A descriptive account of a subject full of interest and variety, and rich in suggestion, connected as it is with the general progress of knowledge and civilization. The history of the teacup is traced from its rude beginnings in the earliest ages down to its latest improvements in modern times, and some of the practical lessons which it suggests are pointed out.

From the Religious Tract Society we have received *The Waves of this Troublesome World, A London Square and its Inhabitants, Homely Heroes and Heroines, Rides Out and About—a Book of Travels and Adventures, The Boys of Highfield, and The Young Folks of Hazelbrook.* We have also received from the same House the *Picture Roll*, consisting of twelve hymns on sacred subjects, each of which is headed by a beautiful coloured picture.

*Manly Piety. A Book for Young Men.* By ROBERT PHILIP, D.D. (George Philip and Son.) This is a book of devout spirit, and marked by the practical wisdom of a faithful and experienced pastor. Its value is enhanced by the prefatory memoir of the author, whose genial spirit and Christian work endeared him to a large circle of friends, first at Newington Chapel, Liverpool, and afterwards at Maberley Chapel, London.

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### CONTINENTAL RECORD.

FRANCE.—In the new era on which France has entered religious questions will be prominent subjects of discussion. Political opponents being thoroughly vanquished, the Republic must now deal with *clericalism*, the determined foe of all liberty. The future only can show what will be the results of the tremendous struggle for which both parties are girding themselves. To quote the words of a Parisian workman, "there is Protestantism in the very air." Never was there more curiosity to know

what 'Protestantism really is, and what it can do for the country. To many in the Protestant Church it seems, as the *Revue Chrétienne* says, as if God was appealing to them afresh to undertake the religious reformation and moral regeneration of their country. M. Pilatte also says, in the *Eglise Libre*, "God is speaking to us Protestant Christians, and saying most distinctly and loudly, 'Preach the gospel to the people.'" A few recent facts will show the work that is being done, and the results that are already beginning to accrue. The plan generally followed in beginning a mission is to deliver lectures on Protestantism, as opposed to clericalism and free thought, in theatres or any large public building which may be available. Thus MM. P. Bouchaw and Peyre-Courant lately lectured in the theatre at Vernon, and M. Réveillard in the theatre at Thiers. The municipal council readily granted the free use of the buildings, which were crowded to the ceiling by enthusiastic audiences. Pastor Fourneau lectured at Clamecy (Nièvre) at the end of last month to an assembly of 400 or 500 persons, many of them ladies, and names were afterwards received of such as were desirous of attending the private meetings (public worship is not yet authorized at Clamecy), conducted every fortnight by Pastor Antonio of Auxerre. Pastor Fourneau also writes to say that at Châtel-Censoir (Yonne) he recently found a community of ninety-three persons who had formally seceded from Rome, as the result of services he held there in March and April, 1878. Several evangelists are heartily welcomed in many places in the Allier and the Creuse Departements not long since almost wholly Catholic. Similar movements are going forward in the Saintange, Berry, Provence, and Champagne. To quote again from the *Revue Chrétienne*, "Are these isolated and unimportant facts, or should we regard them as premonitory symptoms of a far-reaching and general movement?" The near future will show. But it is clear that Protestant Christians will be blind and guilty if they remain indifferent to these facts, and if they do not put forth every effort to take advantage of the present favourable circumstances.

We cannot forbear recording here what all the leading newspapers of Europe have already announced, that M. Loyson (Father Hyacinthe) has opened a church in Paris under the auspices of the Primate of the Scottish Episcopal Church, and by the help of an Anglo-Continental Society established for the purpose. Previous to the opening, letters had passed between M. Loyson and the Archbishop of Paris, and had been of such a character—so violent and abusive on the part of Monseigneur Guibert, and so dignified and Christian on the part of the excommunicated priest—as to excite much sympathy on behalf of the proposed movement. The coldness and indifference with which M. Loyson's lectures of last summer were treated has passed away, and his attempt to re-establish a Gallican Church is watched with interest, not only by the crowds who flock to his preaching, but also by the general public. Not being able to perform mass after the Romish fashion, owing to his connection with the Scottish Episcopal Church, he restricts himself at present to preaching and the exposition of his doctrines. In one of his latest sermons he dwelt on the universal priesthood of believers as a doctrine the restoration of which is indispensable in order to a thorough reformation in the Church. But he took care to affirm that this priesthood does not do away with the priest-



*hood of ministers.* This attempt to put new wine into old bottles does not augur favourably for the work of the reformation he desires to effect. His *ministerial priesthood* is essentially that to which the priests of all corrupt Churches lay claim. It implies a supernatural power, the possessor of which is raised far above the members of the universal priesthood. We shall watch with curiosity this singular attempt to restore Gallicanism in France, occurring as it does at a moment when Old Catholicism seems to be expiring in Germany. Our hope is that M. Loyson, by his earnest and eloquent sermons, may lead many to a thoughtful consideration of the claims of Christianity.

GERMANY.—In 1873, when the *culturkampf*, or struggle against clericalism, was beginning, the Catholic Church in Prussia had two archbishops, one prince-bishop, and nine bishops. Only three are now left—the bishops of Hildesheim, Ermeland, and Culm; and if they should die before the end of the struggle—and they are not young men—Prussia will not have a single Roman Catholic bishop. Great havoc has also been made amongst the parish priests. Numbers of parishes have no spiritual guide. Almost all the convents have been closed, and also more than 800 schools which were connected with them. The State used to make grants to the bishops of from £1400 to £1600. The three remaining bishops at present receive nothing. The sum of £50,000 formerly allowed by the State for the maintenance of certain churches and diocesan establishments has been reduced to £20,000. The average sum paid by the State to the inferior clergy was £75 each, and amounted in all to £65,000. It is said that at present less than 200 priests are thus supported. The State has in these various ways effected an economy of about £100,000.



### THE CHURCH-AID SOCIETY.

At a special meeting of the subscribers to the Home Missionary Society, held in the Memorial Hall on the 19th ult., the committee of that society presented its final report. The work of the society, including responsibility for the final instalment of its last year's grants, had been taken up by the Church-Aid Society from the 31st of December last, but the committee continued to exist, and occasionally to meet, in a separate body, to facilitate the transition from the old to the new method of administration. At this meeting it laid down its functions and dissolved itself. A certain tone of seriousness, if not of pathos, pervaded the meeting. The last meeting of a company of fellow-workers, some of whom for the whole space of a generation had been in the habit of holding counsel together in regard to a common service, could hardly be held without a feeling akin to sadness. And so it was, obviously enough, in the last meeting of the committee and subscribers of the Home Missionary Society. This feeling found no expression in words, however. It might be heard in an intona-



tion, seen in a look, felt in the air, but the language held was the utterance of blended gratitude and hope, as of men who had well closed one epoch of labour, and were about to bring the experience they had acquired in it to higher and more strenuous undertakings.

And nothing could be more natural or becoming than this. The Home Missionary Society has a good record. Specially since Mr. Morley brought the stimulus of his personal zeal and great munificence into its service, and since it secured Dr. Wilson as its secretary, it has aided the development of the resources of the Congregational Churches for home missionary purposes in a degree of which no statistics, or statement of comparative amounts appended, can give an adequate impression. This was modestly, gratefully, gladly recognized by the chairman, and by the several speakers at the meeting. This company of workmen was not breaking up because they had failed in their chosen enterprise. There was work to show which they felt to be in itself an ample recompense for all their labour and sacrifice. Then, the service in which they had been engaged was not about to be abandoned. It was not being abandoned even by them. They were dissolving only to enter a larger fellowship in which, for the very same ends, more strenuous labour would be required at their hands, and larger sacrifices. The Home Missionary Society was not dying, but entering on a new and fuller life as the Church-Aid and Home Missionary Society; and the energy and confidence which the sense of fuller life, and the realization of new and enlarged opportunities bring, imparted their tone to all the words which were spoken in the hour of the transformation.

We shall now hear of the Home Missionary Society no more, except as matter of history. The Church-Aid Society takes its place, and makes it appeal to the Churches. Already, before the committee of the Home Missionary Society was dissolved, the council of the Church-Aid Society had held its first administration meeting. On the 4th ult., under the presidency of Mr. Henry Lee, one of the treasurers, who took so active and influential a part in the discussions which led to the formation of the society, the council distributed the amount placed at its disposal by the several associations for the year. There will probably be disappointment in some quarters that the income is not larger. There is, we think, reason for congratulations that it is so large. A material part of the increased income which it was believed the formation of the new society would call forth was expected from the manufacturing districts. But the adverse pressure from which the industry of those districts has been suffering for several years, and pre-eminently in the last year, can be described by no word less emphatic than the word calamitous. Further, the society can hope to have a large, steady, ordinary income only in the proportion in which, in all the congregations, there is an efficient auxiliary system established. For this there has not as yet been time. Indeed, little more than a beginning has been made. The next year it is confidently believed will show a much more satisfactory result. As it is, there was reported to the council a total income of £29,595. The County Associations and the Home Missionary Society together expended last year in grants £25,278: for this year the council has voted £28,415.

The increased means placed at the disposal of the council, as compared with the incomes of the confederated associations, is thus considerable. It

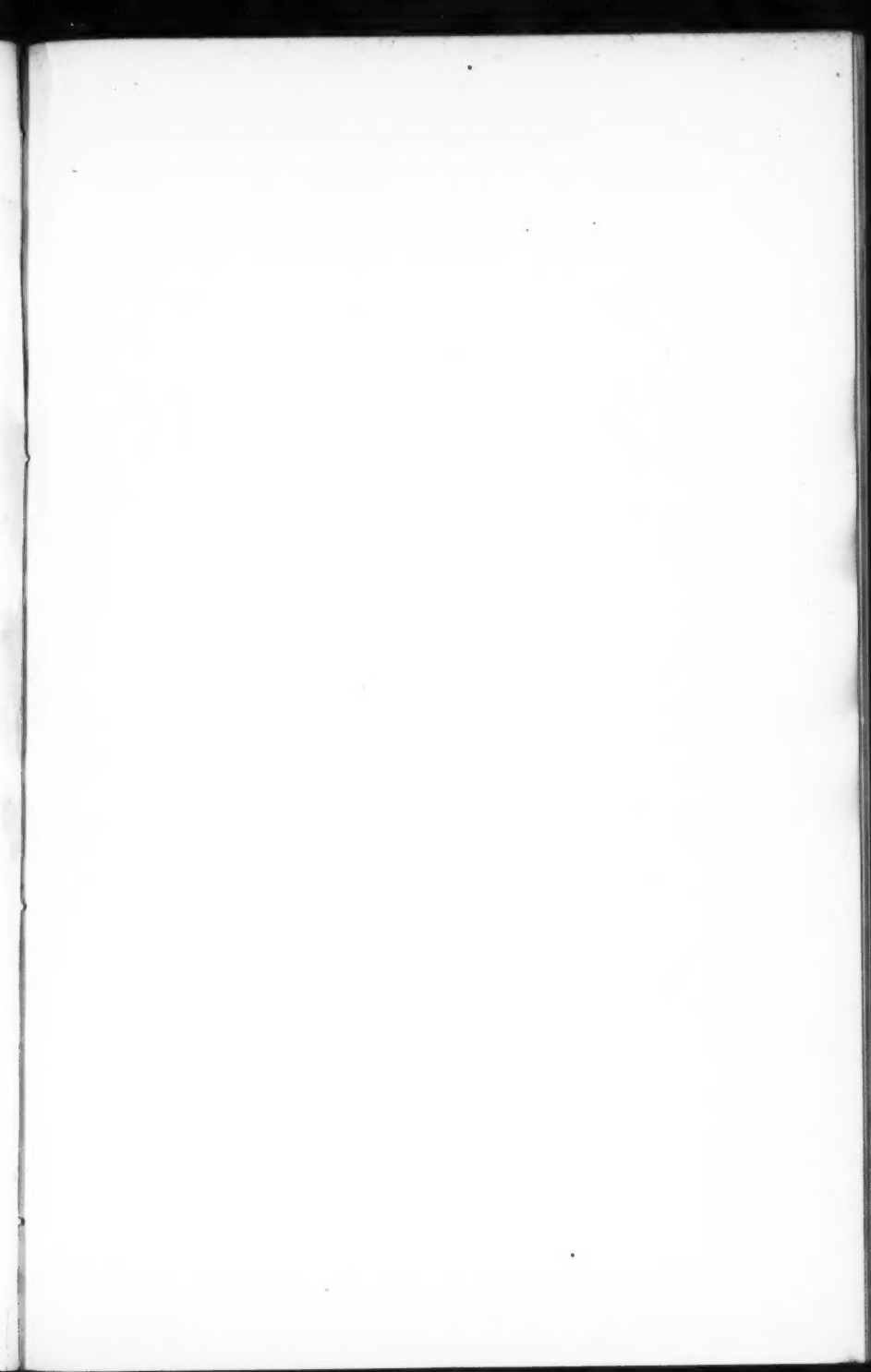
may be taken as a pledge that the prophecies in which the leading promoters of the new organization at times ventured to indulge, as to the enlargement of gift which the enlargement of the working field would bring, will, when brighter days dawn, be amply justified. There is one danger which we merely indicate, hopeful that it will never take practical shape. The increase of income is very unequally distributed over the counties. In some counties—notably in Gloucester and Hereford, and London and Essex—a great stride has been made. Others have advanced but little beyond the point they had reached in the preceding year. A few have fallen back. Reasons not at all discreditable to the associations may be assigned for this. But the danger we see ahead is that the associations which have entered with enthusiasm and the spirit of sacrifice into the new movement should say “this is unequal service,” and either withdraw from the confederation or diminish their gifts. We trust there will be patience on the part of those who have taken the place of honour, and that those who are not as yet fully awake to their new responsibilities, and those who have been hindered by adverse circumstances, will feel the generous stimulus of the example which has been set by their brethren. We shall return to this and some other practical questions connected with the society's work.

The association of the Rev. E. J. Hartland with Mr. Hannay in the work of the society is a wise and energetic step, from which we hope for the best results.

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“The Spectator” closes a highly laudatory review of the Rev. Eustace Conder's Congregational Lecture, “The Basis of Faith,” with the following sentences: “We think Dissenters ought to be proud of Mr. Conder. His book will, we doubt not, be read in many circles. It is an eloquent and well-reasoned defence of Christian Theism.”

We are pleased to observe that the son of the late editor of this magazine, Mr. A. W. W. Dale, has closed a distinguished career at the Cambridge University, by taking the eighth place in the Classical Tripos.





Lock & Whitfield, Photo.

Enwin Brothers, London.

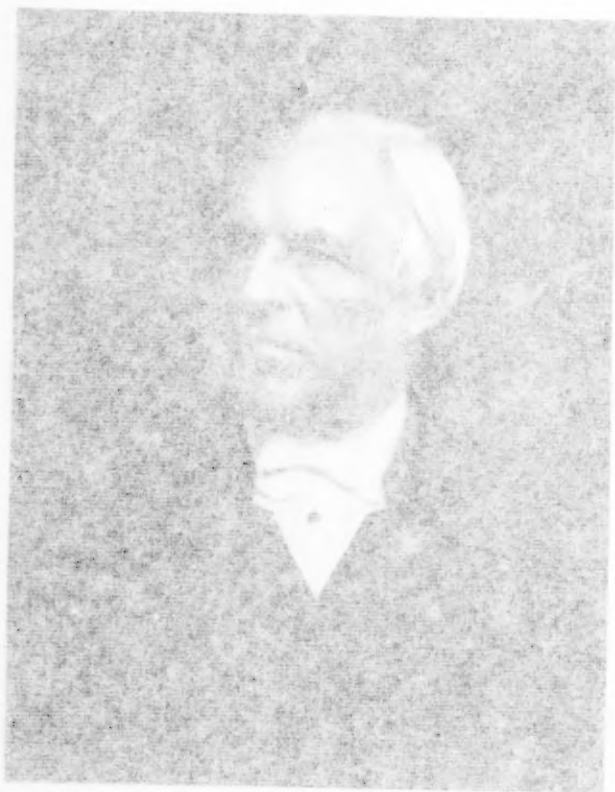
I am, faithfully yours  
Henry Allous

# The Congregationalist.

MAY, 1879.

REV. HENRY ALLON, D.D.

Islington is one of the principal seats of metropolitan Dissent, and Dr. Henry Allon is the centre of Islington Dissent. He has had no other pastorate but that of Union Chapel, and by thirty-six years of faithful, devoted, and successful labour there has obtained a position and influence, not only in Islington but in London, which comparatively few attain by the mere force of personal character and honourable service. He was born at Welton near Hull in 1812, educated at Chelsea College, and on the completion of his course there became co-pastor with the late Rev. Thomas Lewis in 1844, and succeeded him in the same pastorate in 1852. His career at Union Chapel has been one of steady and continuous success, owing, under God, primarily to the ability and vigour with which the pulpit has been occupied, but also to the well-ordered and efficient system of agency, which testifies alike to the administrative wisdom and skill of the pastor and the hearty and devoted co-operation of the people. Few churches, either in London or the country, carry out a greater variety of Christian service, or combine it so skilfully with method and energy. There was once that Congregationalism means the care of a certain seated congregation who attend at a particular church, and that it knows nothing of a parochial system. May with advantage be referred to Union Chapel. There will probably be surprised to find how wide an area is included in its parish, and what a large number of workers are engaged in ministering to its spiritual and temporal wants. The



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erection of a new chapel—not improperly called a Dissenters' cathedral—was one of the best evidences of the impression which Dr. Allon has produced and the success he has achieved. It is also a strong testimony as to the spirit and power of the man. So great an undertaking would have appalled a man of less pluck, even though he had been considerably younger than Dr. Allon. But he has an undaunted spirit, and so, though he was within sight of sixty years, he did not hesitate to undertake a work which the circumstances of the district, with its teeming population, appeared to require. While he gallantly led, his Church as nobly followed; and they found, as they deserved, wide-spread and practical sympathy from numbers in different parts of the country, who appreciated Dr. Allon's personal worth, or who had been benefited by his ministry. The result is the noble edifice, which is filled from Sunday to Sunday by interested congregations.

Dr. Allon has served the Churches very largely as a preacher, for there is no man who is more ready to help his brethren, or whose help is more efficient. But he has been a most valuable and successful labourer in other departments. As an alumnus of Cheshunt College he has always taken an active and lively interest in that institution, and, as its honorary secretary, has largely contributed to raise it to the position which it at present occupies. His literary habits and business powers marked him out as a fit successor to Dr. Vaughan in the editorship of "The British Quarterly," and in that capacity he has laboured assiduously and diligently to increase the reputation of that journal, and make it a high-class representative organ of Congregationalism. His work has been done in the presence of competition which has of late years increased in severity, and in spite of those difficulties by which every denominational magazine is heavily handicapped, and which so few seem able to appreciate. That the review has deserved success no candid judge will deny. In literary calibre it is fully abreast of the other quarterlies, and now that the Whiggery of "The Edinburgh" trenches so closely upon Conservatism, and that "The Westminster" seems unable to forget that there were some who appealed for sympathy with the Bulgarians on Christian grounds, it is the sole representative of sturdy and consistent Liberalism in the



quarterly press. But perhaps it is by his earnest endeavours to improve Congregational psalmody that Dr. Allon has best established his claim to the gratitude of Congregationalists. The service in his own church shows how possible it is to preserve perfect simplicity while yet attaining a high degree of beauty and effectiveness in ritual; and he has done much to stimulate and encourage others by his valuable publications. Dr. Allon filled the chair of the Union in 1864. He commands, as he merits, the respect and honour of all his brethren, the admiration of a large circle who know him as a public man, and the affectionate regard of those who enjoy a closer intimacy.

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### *IMPERIALISM IN THE LIGHT OF THE GOSPEL.*

THE Christian Churches of England have an opportunity at present of bearing a testimony on behalf of the great principles of their religion such as does not often fall to the lot of any community. It would hardly be too much to say that our Christianity is on its trial, so far at least as its capacity of influencing national affairs is concerned, and if there be a failure on the part of its professors to enforce its teachings, and to develop its power in curbing the selfishness of nations as of individuals, unbelief will gain far more decided advantage than any which can result from the boasted discoveries of science or the subtle reasonings of the higher criticism. The boldest apostle of the most extravagant doctrine of evolution is not so dangerous an enemy to the gospel as the optimist bishop who can regard the miseries inflicted by war with comparative complacency, and as he washes his hands "with invisible soap in imperceptible water," deal with them as the necessary pioneers of that religion of which he is a leading teacher. So long, indeed, as the aggressive temper is rampant, and every utterance that has in it the true imperialist ring is popular, these displays will be applauded by numbers of thoughtless people as indications of sympathy with the national feeling; but they are carefully noted by more thoughtful men, some of whom are hovering on the confines of Christianity, and

anxiously testing its character, while others, alas! have already pronounced against it, and are only too eager to seize on anything which will justify their decision. Both alike look to the teachers of the gospel to show, by practical and infallible proofs, that there was truth in the angels' song at Bethlehem, and that their own message is one of "peace on earth, and good-will to men;" and if they find that they are silent in presence of a fierce excitement, which at one time seemed to have turned the head of a large part of the nation, and to have steeled its heart to considerations both of justice and humanity, or, still worse, that they fan the flame of passion which they should seek to quench, it cannot be doubted that the effect will be a still further alienation from the Churches.

This is the point which is to us of the highest importance. The question of the relations between Great Britain as a foremost power in the ranks of Christian civilization and the weaker peoples who lie on the frontiers of her wide-spread territories, is not one of party politics but of Christian ethics. It would be unjust to fix on either of the great parties of the State an exclusive responsibility for acts of high-handed injustice in our national procedure, for there are points in the policy of both which do not admit of justification. Mr. Gladstone and Lord Beaconsfield may, no doubt, be taken as representatives of two opposite tendencies, the one regarding considerations of righteousness as paramount to all beside, while the other is intent on a sensational policy, by which the *prestige* of the country shall be enhanced, and is not scrupulous as to the methods by which this end is secured. Theirs is not a personal or even a party rivalry, but an antagonism of great principles. Mr. Gladstone is the representative of a Christian policy; that is, of a policy which is based on a respect for the rights of others as well as our own, a faith in the power of reason and justice rather than of arms, and a belief that national prosperity is to be sought in the dull and prosaic works of peace, not in the glare of martial glory and renown. Lord Beaconsfield, on the contrary, would have made an excellent minister for pagan Rome, provided that he had been less prone to bluster, and as vigorous in action as he is keen in sarcasm or bold in defiance. The tone of his Guildhall and Aylesbury speeches

was essentially pagan, and they were true expositions of the spirit of his policy. But the old Romans would not have been satisfied to flourish and bully in speech, they would have followed up their words by corresponding deeds. To the opposition between these two leaders, however, is due the character which the controversy has to a large extent assumed, of a party struggle. But even now it is not wholly so. There are still Liberals who love to hear the roar of the British lion, and are captivated by the idea of what is pleasantly called "a spirited foreign policy;" and there are Conservatives who have no liking for the pretentious and costly, but eminently unsatisfactory, course of action to which the Premier has committed his party and the country. Our own intention is to look at the subject independent of party interests and complications, and to deal with it in its relations to the principles and aims of the gospel of Jesus Christ.

We talk of our national Christianity, but what is the "Jingoism" which has been so rampant better than mere paganism? Its belief in mere force, its contempt of what it scornfully describes as "sentimental" or "humanitarian" considerations, its cool assumption that moral arguments are to be discarded from political discussion, its justification of any and every proceeding which seems necessary for British interests, however contrary to the principles of right, its idolatry of success—what are they all but pagan developments? Mr. Roebuck is one of the chief heroes of the school, and he has in the course of the past month given us one of those extraordinary diatribes which make us indignant, until the feeling of anger gives place to one of sadness, at the remembrance that the speaker who talks as though his mind was full of bloodshed and slaughter is bowed down by the infirmities of age. After speaking of the way in which our empire has grown in America and India, he thus proceeds—

Our government of India is only to be justified by the fact that by governing India we render its people happier than they were under their former rulers. If they are not happier we have no more business there. But holding that our dominion is a dominion of good and of mercy, I believe we are justified in having done what we have done. We have done it by the strong hand, and those who now want to introduce a new system into our government do not understand what we have done. They do not understand how we have become dominant in India, and how we are

rulers of the commercial world. The strong hand has made us what we are; and it will continue to make us, if we be true to ourselves and sustain the men who carry out the old principles of English government, and extend our dominion over every strange people within our control. In this way we may be, as we have ever been, the precursors of humanity, of civilization, and of peace. I say this as our only justification for what we have done and for what we may do.

Mr. Roebuck deserves the credit which belongs to every man who has the courage of his convictions. It is, perhaps, too complimentary to describe as convictions what seem to be little better than passionate prejudices, independent of all reason, and cherished with a vehemence equal to the dogmatism with which they are asserted. But whatever they be, Mr. Roebuck avows them with a fierceness and determination which finds a pleasure in outraging the feelings of that Liberal party of which he once was a conspicuous member. And this is what is dignified by the name of patriotism!

The honour given to Mr. Roebuck is one of the signs of the times. It is not so surprising, however, to find him an apostle of this gospel of force as it is to have a man of Sir Bartle Frere's principles and antecedents not only rivalling him in the assertion of this pagan policy, but reducing it to practice, and doing it for the glory of God and the extension of Christian missions. We have no disposition to judge the High Commissioner with undue severity, but the fact that he has dragged the name of the gospel into his wretched pleadings for a course of unrighteous aggression makes it all the more necessary that we who are in full sympathy with all his Evangelistic desires, but who detest his method as utterly contrary to the first lessons of that gospel which he professes himself so anxious to promote, should express our disapproval in the most emphatic manner. All friends of Christian missions should clear themselves of any suspicion that they would connive at un-Christian, not to say anti-Christian, procedure, if the object and the result were an extension of the territory over which the Christian faith has, at least, nominal dominion.

It may be true that Sir Bartle Frere's unctuous professions have roused some of his critics to a keener opposition than they would otherwise have shown, but we are far from feeling that this ought in any way to moderate our censure. Such indignation with these attempts to advance Christianity by methods

that are simply pagan appears to us perfectly natural and righteous. It is one of our strongest objections to Sir Bartle Frere's conduct, and the despatches in which he has vindicated it, that they afford ample reason for this sentiment. We like Lord Lytton less than Sir Bartle Frere, but his action inspires less disgust because of the absence of all religious veneering. Better the "high-falutin'," the fantastic orientalism, the empty bombast of the Viceroy of India, than the crusading zeal of the High Commissioner of South Africa. All that his friends can fairly say on behalf of the latter we are prepared to admit. That his despatches are clear and incisive, his views daring and comprehensive, his aims tinged with a desire for the ultimate good of the peoples he is desirous to bring under the sway of his country, we do not doubt. We are not able, indeed, to go into rapturous admiration of his statesmanship, seeing how miserably he has miscalculated his resources, and how rashly he plunged into a conflict for which he was unprepared. But we have no wish to question either his ability, the sincerity of his belief in the wisdom of his policy as a great instrument of Christian civilization, or the general humanity of his conduct towards the subject races. We have been told that he was popular among the natives of India, and that he showed himself their friend, and it is quite possible that if he enjoyed that supreme power in South Africa for which he sighs, he might earn a similar reputation there. Our difference with him is as to the means rather than the end. We agree with him and Mr. Roebuck that it would be much better for the Zulus if they were under the just administration of English rule than the arbitrary and civil tyranny of a savage despot like Cetewayo. But we demur to the idea that this warrants us in a wanton aggression upon the Zulu monarch, or even in seeking out pretexts for a quarrel which may issue in the destruction of his arbitrary and capricious despotism.

It is not necessary to feel any admiration for Cetewayo in order to perceive the injustice with which he has been condemned. The assumption on which the case of Sir Bartle Frere is built up is that the king contemplated an aggression upon British territory, and kept a powerful army on the frontiers of the colony for that purpose. Unfortunately for the theory, the

evidence all points to a contrary conclusion. If Cetewayo is full of evil thoughts against us and only watching his opportunity for an attack, his conduct, especially since the defeat of Colonel Glyn's column, is absolutely unintelligible. The colony was laid open to his raids, but the man who was said to be thirsting for the opportunity which the folly of his enemy had provided for him, firmly restrained his troops. We have only to look back to the state of feeling in this country on the receipt of the news of the crushing defeat at Isandhlana, to understand the full significance of a policy so irreconcilable with the theory of the desperate hostility by which the king was said to be animated. What a relief it would have been to the harrowing feelings of suspense and anxiety, which prevailed both in the colony and at home, if an assurance could have been given on the day after Isandhlana that Cetewayo would make no attempt to follow up his advantage, and that the dispirited British army would be allowed to remain in undisturbed quiet until the reinforcements, necessary to restore its morale as well as its numbers, had arrived! If the king was unable to do anything in the interval, he cannot be the formidable foe Sir Bartle Frere has described him; if being able, he has, nevertheless, been indisposed to act when action promised such certain success, it is equally clear either that he is not consumed by a passionate hate of British rule, or that if it exists, it is held in check by a salutary dread of British power, which is the most effectual defence against those unprovoked and marauding attacks with which we are said to be menaced.

It is in vain, however, that Cetewayo makes friendly professions, and, even after the signal success which he achieved at Isandhlana, professes his desire for peace. There is a settled resolution to regard him as an enemy, and every step that he takes is interpreted in accordance with the fixed idea that has taken possession of Sir Bartle Frere's mind. A curious illustration of this appears in a note on one of his despatches.

Had Cetewayo (says Sir Bartle) met my message in the spirit confidently predicted by those who said they knew him best; had he temporised, or made excuses or promises, or availed himself of any of the many openings left for discussion, I should, of course, have postponed my active operations till I had full sanction to commence. (C. 2260, p. 25.)

Here is no allowance for the possibility of an honest attempt on the part of the king to remove any reasonable grounds of complaint which the High Commissioner might have. If he rejects the ultimatum, of course there must be an immediate invasion in order to coerce him; if he returns a friendly message, it is to be regarded with suspicion as a mere effort to gain time. The tone of the despatches, indeed, makes us feel that nothing would have been so severe a disappointment as an absolute submission, which would have rendered it impossible to take any further steps in the way of crushing the king.

The fact is that the dealings with this unhappy monarch are conducted on principles which would never be adopted in relation to any civilized prince. It may be quite true that "it is only by completely breaking down the military power that peaceful people can live alongside the barbarian," and "that the Zulu military organization is an excrescence quite alien to the natural habits of the people," but this constitutes no justification for the interference of a foreign potentate to put down this obnoxious military system. As much might be said in relation to the armies of Germany and other European powers at the present moment. It would be for the good of Europe at large that these immense armaments, which are kept up at an immense cost to the people, and are a source of perpetual unrest, were greatly reduced. But the statesman who ventured to send an ultimatum to Bismarck, or Gortschakoff, requiring him to disarm, would be treated as a lunatic. Cetewayo is a savage and so he is treated differently, but why? His ignorance ought, it might be supposed, to constitute a reason for treating him with special lenity and indulgence. The lessons of history have not taught him the vanity of military ambition. He has no knowledge of any greatness except that which is acquired by force. Our Jingoës indeed ought to regard him with sympathy and consideration, for he is a devotee of their creed, and has carried it out to its legitimate consequences. He and they hold in common that a nation cannot be strong unless it has a powerful army, and so he has turned all his people into an army—has adopted a conscription, which some would be glad enough to see existing in this country, and to which we must have recourse if we are



to accept the responsibilities which some of our imperialist advisers would thrust upon us. Why should an uncivilized prince, who is obeying the instincts of his savage nature, be judged on principles so different from those we apply to powers on a level with ourselves, or from those by which we regulate our own policy.

Were Cetewayo to peruse the despatches of Sir Bartle Frere, the "semi-sarcastic, unofficial messages" of which the High Commissioner speaks might have had even more point. Take, for example, the extraordinary suggestion contained in the despatch of May 13, 1878.

Mr. Baillie's report strongly confirms the general impression left by Mr. Palgrave's account of the country further west, that it will be found necessary, sooner or later, to extend the British dominion or protectorate in some form or other all over the tribes between the Orange River and Lake N'gami, and between the sea and the present Transvaal frontier, and that the longer it is deferred the more troublesome will the operation become. (C. 2220, p. 35.)

To this grand scheme of imperial extension the British ratepayers would have their own objections. But our present business is with the light in which such a suggestion would present itself to Cetewayo. If anything could justify him in assuming an attitude of "armed neutrality" and in maintaining his formidable body of "celibate man-slayers"—as the High Commissioner calls them, in apparent forgetfulness of the extent to which celibacy is enforced upon our own soldiers, and of the disgraceful legislation which is one of its consequences—it would be the knowledge that the great white man was calling upon the power which had already absorbed the Boers, who had been the objects both of his hatred and his dread, to absorb him also. To be writing secret despatches proposing to extend the British rule, and describing it as "simply an authoritative declaration of facts already fully recognized by every petty chief between the Orange River and the southern limit of the Portuguese territory, that the Sovereign of England is the great chief, *the displeasure of whose smallest official is more to be dreaded than the wrath of powerful native chieftains, who habitually protects the weak against the powerful aggressor, and loves to maintain peace, and at the same time complaining of Cetewayo because he*



kept an army on his own frontier, is strangely inconsistent. The argument of self-preservation, which is so continually urged in defence of Sir Bartle Frere's policy, may be much more fairly employed by the Zulu king in defence of his own action. And so undoubtedly he would have reasoned had he become acquainted with the advice tendered by the High Commissioner to his own government.

Still more keenly might he have retorted had he known and fully appreciated the plea put forward by Sir Bartle Frere on behalf of the Dutch Boers, whose territorial claims were distinctly denied by Sir Theophilus Shepstone until, by the annexation of the Transvaal, we became interested in maintaining them.

Pure brutal force constituted the sole recognized local title to possession. The Boers had force of their own and every right of conquest; but they had also what they seriously believed to be a higher title in the old commands they found in parts of their Bible to exterminate the Gentiles and take their land into possession. We may freely admit that they misinterpreted the text, and were utterly mistaken in its application, but they had at least a sincere belief in the Divine authority for what they did, and therefore a *far higher title than the Zulus could claim for all that they acquired.* (C. 2222, p. 45.)

Surely a more curious passage can seldom have found its way into an official despatch. Had it been addressed to the Colonial Secretary of a Liberal Government we can imagine the withering scorn the "terrible marquis" would have poured on it. Its theology and its logic are about on a level of absurdity. We might fancy in reading it that the Boers believed only in the Old Testament, and that we might pity men who had been misled by a false interpretation of *their* Bible. But even this suggestion is equalled by the contention that their own belief in a Divine authority gave them a kind of right which the Zulus could not possess. Again we say that the Zulu monarch might have a very reasonable dread of the chief who argues thus, especially when he is backed up by a force which can carry out his views. There is an evident sympathy with the ideas of these Boers which gives the clue to Sir Bartle Frere's policy. He writes more as a crusader than as a wise and sober statesman, or (save the mark!) a friend of Christian missions. No doubt he has a sincere belief that the Zulu king is a monster, and possibly he is right. But it

does not at all follow that it is our duty to pick a quarrel with him in order that we may "exterminate the Gentiles," and it is certainly evident that the British power was as much a menace to the king as the Zulu army was a menace to the colony. Sir Henry Bulwer, who has kept his head through the controversy, says with great candour in relation to Cetewayo, whom he describes as "a Zulu of the Zulus, an upholder of the old traditional Zulu customs, a maintainer of the system of Zulu military despotism"—that is, as firm a believer in his own mission as the Boers in theirs—

He is besides uncertain what are the intentions of the English regarding him. The annexation of the Transvaal and the circumstances which attended it are matters by which he is still perplexed. He suspects the good faith of the English towards him, and he sees in their advance and in all that has taken place the foreshadowing of danger to himself and the Zulu power. (C. 2222, p. 37.)

This is not a pleasant confession to be made by an English Lieutenant-Governor; and it is all the more painful because these seeds of distrust have been sown under the administration of a Commissioner of such high Christian reputation as Sir Bartle Frere. Unfortunately, so far is the distrust from being unwarranted or even exaggerated that these despatches abundantly prove that there was ample reason for every doubt that the king entertained, and an absolute necessity for every precaution that he adopted. It is yet to be proved that he ever contemplated an aggression on English territory; but it is only too clear that Sir Bartle Frere was so bent on suppressing what he regarded as a menace, that he was eager to seize every opportunity for war and to exaggerate any cause of offence that might precipitate the struggle which he believed to be inevitable.

The South African aggression has not been popular, and has done not a little to discredit the bombast and pretensions of imperialism; but it is in no respect worse than the invasion of Afghanistan, of which also Sir Bartle Frere was one of the principal instigators, and which also has been defended as necessary in the interests of Christianity. We ask in astonishment, Can those who argue thus and would employ such instruments have learned Christ? Were such enterprizes to prove successful, the resentments they would awaken, the rank-

ling memories they would leave behind, must hinder instead of promoting the spread of the gospel. The preacher who is heralded by the rattle of the drum and the war of the cannon may secure a hearing, but he will certainly not find sympathy among those whose friends and brethren have been killed by his fellow-countrymen. But no success could justify such a departure from the Master's spirit and precepts. In one way only can the State help the cause of Christianity, and that is by a practical demonstration that the religion of Christ makes it more honourable, more considerate, more generous to the weak, more high-minded and unselfish in all its international policy. Of course all this will be sneered at as mere "sentiment" by those who profess to have a special care for the honour of the country, and there is a danger that Christians may sometimes be too much affected by their sneers and forget that it is for them ever to insist on this higher ideal. They may not triumph at once, but it is a characteristic of him that believeth that he "does not make haste," but "in quietness and confidence is his strength."

Our own firm belief is that the day is not distant when the nation will understand what it owes to those who have resolutely set themselves, at whatever cost of personal obloquy, to check the madness of the hour. But should it be otherwise, they will at least have the consolation of knowing that they have done something to redeem Christianity from the reproach implied in the burning words of Sir Wilfrid Lawson, who, in an outburst of righteous indignation, declared that many of her clergy had acted more as if they were the priests of Baal and Moloch than the ministers of Jesus Christ.

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## THE MIRACLES OF THE KINGDOM OF HEAVEN.

### IV.—THE DRAUGHTS OF FISHES.

(LUKE v. 1-11; JOHN xxi. 1-12.)

THESE two miracles are plainly associated with the apostolic work to which Christ called the twelve: they are a prophecy of the success which should attend their efforts. Our Lord

Himself gives this interpretation to the first of them when, after the draught of fishes was taken, He "said unto Simon, Fear not; from henceforth thou shalt catch men." And the second miracle is so suggestive of the first, both in their coincidences and their contrasts, that it is not hard to see in the one the supplement of the other. The first miracle has to do with the call of the twelve to be apostles, the second with their reinstatement in the apostolic office.

The early intercourse of Christ with John and Andrew and Simon is recorded in the first chapter of John's gospel. They had then no conception of the service which was before them. The very thought that it was Christ's purpose to gather an age-long, world-wide Church, and that it would be a long and arduous work, was foreign to them. They had a warm and lively faith that Jesus was the Messiah, and they followed Him that they might hear His words. At first they did no other work for Him than simply baptize the disciples whom He won.\* Their association with Him began shortly before the first passover of His public ministry; not until after the second passover did He call the twelve to Him, and set them apart for their office. In the interval He wrought this first miracle, in which He foreshadowed their own service in His kingdom. He wrought it, and left it and His comment on it to be pondered over by them, and to prepare them for obedience when He should send them out on their mission.

Nothing could have been more startling to these disciples than to find such a ministry given into their hands. It was the work, they thought, of rabbins and of scribes, and they were untaught persons; it was a work requiring authority, social influence, and they were peasant fishermen of Galilee. Our Lord teaches them that, even in the work with which they are most familiar, there are other than human agencies, and these agencies are under His control. There is no occupation which, more than that of fishermen, teaches dependence on God. Skill, experience, watchfulness, diligence, are essential to successful fishing; but with all these the man often toils long and catches nothing. Who knows the way of the fishes in the sea? Who can with certainty foretell success? When Jesus gives the word, "Launch out into the

\* John iv. 2.

deep, and let down your nets for a draught," the obedient disciples find that their nets are filled.

Doubtless Christ could have read this lesson from any department of human industry, but there is a singular appropriateness in it as read to fishermen. "There is," says Calvin, "a peculiar propriety in the comparison of preaching the gospel to fishing; because men, wandering and swimming about in the world, as in a vast and confused sea, are collected by the gospel." What to us seems vague and accidental is not so to Christ; there is no uncertainty in His commands, and therefore there should be none in our obedience. The utmost to which the apostles could attain was to obey their Master's bidding, and He would give an abundant, a satisfying, issue.

This lesson was made more impressive by the time at which it was wrought. Night is the time for fishing; then fishes leave the depths and scour the waters in search of food. In the darkness of night they are snared in meshes which they do not see. It was full morning when Jesus bade them launch out and let down their nets. Simon expected a miracle. He had seen Jesus turn water into wine; Jerusalem and Galilee were ringing with his Master's wonder-working power; and he says, "Master, we have toiled all the night, and have taken nothing: nevertheless, at thy word I will let down the net." This was the lesson Jesus would have them take with them in their apostolic work: "Nevertheless, at thy word I will." The cure of their diffidence lay here: they were serving One on whom success in all toil depended; One who saw success where, but for His command, they could only look for failure; One with whom unpromising circumstances, untoward seasons, went for nothing; One who could even reverse what seemed to them the natural order of events, and, in defiance of their past experience and the wisdom of this world, could give them blessing.

The second miracle is not a mere repetition of the first. The scene is the same, the sacred lake of Tiberias; the same partners are together again, and four dear companions with them. Again a night of fruitless toil is followed by a morning miracle. But whenever an incident of early life recurs in later years, the differences are as remarkable as the coin-

cidences. The differences serve not only to renew, but also to broaden, the significance of the event. Two questions were at this time burdening the apostles, one of them having a peculiar sadness in it. First, Did any work remain to do for Christ? and secondly, Were they the men to do it? Did any work remain for them to do for Christ? Would He not straightway establish His kingdom? Apostles and their labours belonged to the period of His humiliation; the risen Saviour would have no need of men to carry out His purpose. And for themselves, had they not fallen wholly from their mission? He had "upbraided them with their unbelief and hardness of heart."\* The little company of twelve was broken up. One of them had been the betrayer; Simon had denied the Lord; all had been faithless. It was to answer these questions, perhaps, that Christ sent them back to Galilee, promising to meet them there. Out of Jerusalem they would not be so burdened with the memories of failure and disaster. The heart grows tender among scenes of yore; repeated lessons have a charm and meaning in the fact of their repetition. The second draught of fishes would recall the hopes with which the first had inspired them, and which, for a little while, they had so fully realized. No other lesson could be suggested to them in this early morning time than that which they had learnt—measuring by events and experiences rather than by years—long, long ago. They knew that they were again apostles, again depending on the power which they had proved sufficient for them. Again they took assurance of large and unexpected success.

This miracle must be viewed in the light of the conversations recorded to have occurred between Christ and the apostles in the interval between the resurrection and the ascension. Luke tells us† that "when they were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?" and that Christ replied, "It is not for you to know the times or the seasons which the Father hath put in his own power;" adding that they should receive power, the Holy Ghost coming upon them, and should be witnesses unto Him "in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost parts

\* Mark xvi. 14.

† Acts i. 6-8.

of the earth." John says that this miracle was followed by a definite and singularly touching reinstatement of Peter in the apostolic office, and by an obscure intimation that it would be long ere their work was done.\* Matthew speaks of the Lord's commission and promise to the eleven: "Go and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."† And the appendix to Mark's gospel ends with a similar declaration of a work given into their hands, and of power to do it, together with the statement that, after the Saviour's ascension, they went out, joyfully and successfully accomplishing their work.‡ If we remember these things; and remember also how greatly to the Oriental mind the power of teaching by words is increased by the use of symbol, and what is the influence upon us all of the repetition of old incidents, the re-awakening of solemn and tender memories; we shall see how full and touching would be the confidence of these disciples that they were restored to their Master's favour, how perfect their faith that they were set to work for One who would give them large success.

In comparing these two miracles, we may observe the same element of growth, the same advancement in the teaching of the second beyond the lessons of the first, which we have observed in the other two pairs of miracles which have been treated in these papers.§ In the two draughts of fishes, as in the stilling of the two tempests, Christ draws His disciples from a mere carnal confidence in His bodily presence to faith in His unseen presence and power. Christ was with them in the boat when He first bade them let down their nets. In the knowledge that it was He who bade them they had an anticipation of the miracle which followed. In the second miracle, He stood on the shore in the mist and twilight of early morning, and until the net was filled they did not recognize, even if they at all suspected, who told them to cast it on the right

\* John xxi. 15-17, 22, 23.

† Matt. xxviii. 19, 20.

‡ Mark xvi. 15-20.

§ "Congregationalist," vol. vii. pp. 552, *seq.*, 678, *seq.*



side. A hint from a gracious stranger served to remind them of a former blessing and to re-awaken a former faith. There is, if I may so say, less obtrusion of Christ's personality in the second miracle than in the first. They did not need the constraint of His manifest presence when they were skilled to expect benediction. And in this way they were prepared to give a wide interpretation to the general commission they were to receive from Christ; to see in circumstances, in calls from other lips, in whatever might serve to awaken their remembrance of His help, and remind them of the success that had followed unpromising endeavours, a renewal of His command. The apostles would have been very unfit for their work if they had required marvellous interferences from heaven, the celestial voice of their Master, and the re-appearance of His form, before they could believe that He would bring persons under their influence, and make them capturers of men. They could hardly have been founders of the Church, certainly they would not have been examples to us, if their faith had not been freer and fuller than this. Christ's words often come to us from strange, even unlikely, lips; impulses, convictions, events—these, rather than mysterious directions, have been the leadings which the Church has followed. Christ's servants have to recognize the duty of labouring here or there, to interpret the call to special labour, for themselves; and often do not know the unseen Master to have been Himself the inspirer and director of their service until, like John, they perceive Him because of the great success that is given to their efforts. In all Christian work, indeed, the task that seems unpromising, the labour which is protracted after the hope of blessing has begun to fade, the continuance of effort in unlikely places, as well as in hopeful toil, where every day's success encourages the labourer to renewed endeavour on the morrow, it is the issue that reveals who is the Lord whom we follow, and by what a never-failing power we are upheld.

There is another significant contrast between the two miracles. In the first, whatever might have been Simon's expectations, he was plainly unprepared for the actual result. "He fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. For he was astonished, and all



that were with him, at the draught of the fishes which they had taken: and so were also James and John, the sons of Zebedee, which were partners with Simon." They were not only astonished, they were unable to secure what they had taken. "Their net brake;" and when their partners in the other ship came, and they filled both the ships, their ships "began to sink." In the second miracle there is no surprise, only grateful recognition; and it is added by John, "for all there were so many [fishes], yet was not the net broken."

There is, I am persuaded, a deep significance, a designed significance, in these recorded facts; that the net broke in the former miracle and did not break in the latter. The apostles were at first better preachers than pastors; like all who begin evangelistic work, they found it easier to awaken men than to retain them. What a sad significance they would see in the breaking net when they remembered the actual result of their first ministry! They had not found it hard to draw men to Christ; everywhere they went they awakened interest. Their labours appeared greatly successful; it was as if Satan were dethroned;\* crowds followed their Master as He went; a long and joyous procession attended His last visit to Jerusalem. But how poor a hold on the people they had secured appeared in the result: the bands the disciples had easily gathered were easily scattered; after the crucifixion there were few who owned His name. When Christ sent them forth the second time it was to do a work that should remain. They were to be the founders of an enduring Church; their success was to be measured not more by the thousands who should listen and be won than by the constancy with which they should endure. In the charge to Peter which follows this miracle, Christ adds the pastoral to their evangelistic work. He bids them feed and shepherd the flock; all the flock, the lambs, the sheep, the little sheep. They were to watch over and protect and keep safely until the "chief Shepherd should appear" the whole flock they won.† The assurance that they should do this was given them in the miracle before us. They were not to be always half-skilled workmen; they should retain the converts they attracted: "for all there were so many, yet was not the net broken."

There is beautiful suggestiveness in the fact recorded in the

\* Luke x. 17-20.

† 1 Peter v. 2-4.

first miracle, that when the net began to break "they beckoned unto their partners, which were in the other ship, that they should come and help them." United labour is needed for permanent efficiency. One man may gather a multitude, it requires the various wisdom of many to retain them. But with all their endeavours, the apostles found themselves at first overtaxed. The secret lay in the fact that they were as yet quite unfitted for enduring work. They had not the instruments for abiding success. They were enslaved by prejudice and ignorance. The men who could quarrel about the honours of heaven, and drive away the mothers who brought their children to Jesus, and call down fire from heaven on the Samaritan village that would not receive Christ when on His way to Jerusalem, and forbid a man to cast out devils in His name, because he followed not with them, and urge Christ to spare Himself the cross, were not men to build up an everlasting Church. At most they could only gather the human materials, the responsive hearts and quickened consciences out of which a Church might be built. Above all, they had not had until now a full gospel to preach. They could echo the Baptist's message, "Repent;" they could say that the Christ had come, could proclaim the good tidings that the kingdom of Heaven was at hand. They went to make ready for Christ the towns and villages into which He Himself would come. They healed the sick and cast out devils and relieved distresses. But the power to hold men's hearts captive, to give lasting peace to the conscience, and bind together in an abiding fellowship the disciples of the new faith, was not theirs until the new faith was perfectly revealed. The gospel was not—to use John's significant ellipsis\*—the gospel was not until Christ had suffered and risen again. The death that at once condemns the sinner and gives him hope; the blood which cleanses the heart that the sight of sin has broken; the resurrection which proclaims Jesus the prince and Saviour, exalted to the right hand of God to give repentance and remission of sins; a full authoritative gospel alone can give permanence to Christian work. Many an aspect of truth can arouse men's interest and move their hearts; the whole truth is needed to answer the rising and increasing

\* John vii. 39.

spiritual wants of those who are awakened and moved. And Christ, in sending out the apostles on their second and more arduous mission, assures them thus in symbol that they are fully furnished now for all the work He gives into their hands. From the cross they staggered at comes the power to do abiding Christian work: the Holy Ghost was after that Jesus was glorified.\* The prophecy of the miracle has been fulfilled in the history of the Church; the gathered converts remain; for all there are so many the net is not broken.

Students of the symbolical numbers of the Bible see in the number of fishes taken, an hundred and fifty and three ( $12 \times 12 + 3 \times 3$ ), a prophetic intimation that a work among the Gentiles was to be added to their work among the Jews. I have no doubt that this interpretation is the right one; if the number nine seems small in comparison with the hundred and forty and four, we may remember that for many years the Gentile mission seemed only a small and unimportant supplement to the work among the Jews.

John notes also that the fishes were "great" fishes, worthy of being preserved. In one of the parables of the kingdom of heaven, Christ describes the fishermen as casting away the worthless fishes when they have drawn their nets to shore.† "Many are called, but few are chosen:" miracles, parables, and their own experience conspired to teach the apostles this lesson. But He will not have them think that all the truth is contained in one maxim. When to their evangelistic mission He adds the pastoral charge, He brings none but "great fishes" into their net. The large attraction of the kingdom of heaven, the discriminating influence of the Church—to neither of these facts in the future history of the gospel would the Lord have His disciples blind.

ALEX. MACKENNAL.

\* John vii. 39.

† Matt. xiii. 47, 48.



*LETTERS TO A SCEPTICAL INQUIRER.*

## INTRODUCTORY NOTE.

THE young man to whom these letters are primarily addressed is one of the most earnest and intelligent searchers after truth with whom I have met in the course of my pastorate. If I could believe him typical of the sceptical class which, he tells me, is so numerous among the artizans of the metropolis, I should feel that there was abundant encouragement to undertake some systematic and well-considered efforts for placing ourselves in direct contact with them, in order to discuss the grounds of their unbelief. My friend was at one time an attendant on the ministry of one of the best known Evangelical clergymen in London, and took an active part in the Sunday school and other works of Christian usefulness. He was, in fact, an earnest member of the Church, a firm believer in Evangelical principles, and a diligent labourer in their behalf. He was first unsettled by Colenso's book on the Pentateuch, which happened incidentally to fall in his way, and subsequently by the scientific studies in which he is deeply interested. He had thus drifted far from his original moorings, though he did not appear to have settled down into confirmed unbelief. The circumstances which brought him into connection with me need not be detailed here. Suffice it to say that he had found something in my ministry which had led him to examine anew the claims of the gospel and to believe that possibly I could give him some help in his search.

Two or three points have been made clear by my intercourse with him. He is an engraver, and it is evident from his testimony that among the intelligent workmen of his class there is a large amount of unbelief, due largely to the influence of modern science, some of whose teachers are more active than is generally known as propagandists of unbelief. Lectures on science are really very often lectures against Christianity, and no effort is spared to convince the audience to whom they are addressed that modern discoveries have finally disposed of the claims of revelation, if they have not demonstrated that the universe can do without a God. It is evident, further, that the influence of these teachers has been

materially strengthened by the prejudice against Christian Churches, and especially against Christian ministers, which seems to be all but universal in the class. One of the first conditions to success in any attempt to reclaim its members to the faith is that this prejudice should be overcome, and how to do it is one of the most important problems we have to solve. It is not to be accomplished by heroic methods, but rather by quiet, steady, and continuous effort. An exhibition of the gospel which shall be at once sympathetic and intelligent, addressing itself to the conscience and the understanding as well as to the emotions, will have a power which even we ourselves may hardly anticipate. The difficulty is to secure opportunities for such presentation; but for these we must trust to the wise use of every opening which may fall in our way. Every man who is convinced that there are Christian ministers who will fairly attempt to weigh the force of any argument which objectors can urge, and who will endeavour to deal even with doubt in the spirit which the Master showed to it, as to every other form of human weakness and need, who will not entrench themselves behind authority, but will calmly try to reason out great principles, and who, above all, will meet sceptics with sympathy instead of overwhelming them with denunciations and anathemas, will himself become a missionary among his brethren. Through this earnest and faithful dealing with individuals we may gradually find our way to the mass. But one thing needs to be constantly borne in mind. It is idle, and worse than idle, to expect that they will be conquered by a mere reiteration of familiar truths. The idea that if even plain men, thoroughly in earnest, will go forth with the Bible in their hands and the love of Christ in their hearts to proclaim the old message over again they will achieve the desired result, is a mere illusion. There may be classes, especially those sunk in brutal ignorance and coarse sensualism, which may be reached in this way, but the thoughtful artisan, who reads scientific manuals and attends Professor Huxley's lectures, is a frequenter of the Sunday afternoon gatherings at St. George's Hall, and is thus acquainted with all that science has to allege against Christianity, is of another order, both intellectually and morally. Men of this type demand

very different treatment. I believe that the gospel should be commended directly to their hearts and to their conscience, but in order to effect this, certain features of the positive argument in favour of Christianity must be placed before them. This is what is chiefly aimed at in the following letters. The considerations they present have had some effect on one mind when brought out in conversation. My hope and prayer is that they may have a still wider influence when thus addressed to a wider circle of readers.

#### LETTER I.

MY DEAR FRIEND,—The conversation we had on the claims of Christianity leads me to think that you may have fallen into the mistake, only too common among those who are tempted to adopt an Agnostic view, of looking chiefly, if not exclusively, at the negative side of the argument, and dwelling on the objections that may be taken to the Bible, without giving due weight to the mass of positive evidence which may be adduced in its favour. You have been a student of science, and are staggered not only by its direct contradictions, and, as you think, disproof of many statements to which the Bible is supposed to be committed, but still more by the difficulties which it interposes in the way of accepting supernatural religion altogether, and therefore of believing in the possibility of a Divine revelation. You have read Bishop Colenso's elaborate criticism of the Pentateuch, have heard the curious questionings of the "intelligent Zulu," who was able to enlighten a distinguished scholar and Christian bishop as to the errors to be found in his own sacred records, have followed to some extent the microscopic examination of the Jewish Scriptures on which the bishop has employed such ingenuity and trouble. It must surely have struck you as remarkable that a clergyman who was sent out to preside over a Christian Church should occupy so large a part of his time and thought in destroying the authority of those sacred books which are so intimately and, as I venture to think, so indissolubly associated with the gospel of which he is a preacher. Possibly it may have occurred to you also that it is, to say the least, somewhat extraordinary that it should have been left to the

"intelligent Zulu" and the Natal bishop to discover the extent of the imposture which has been practised on the world, and, stranger still, that books so full of contradictory improbabilities, nay, impossibilities and absurdities, as the historical books of the Old Testament are demonstrated to be, should have obtained such a hold on the faith of men of intelligence and capacity of judging at all events equal to that of the Zulu, or even his episcopal guide, that it requires now a large array of portly octavos to dispel the unaccountable illusion by which they have been possessed. Still you have been so far affected by these reasonings that your confidence in the Old Testament has been shaken, and this has not unnaturally influenced your view of the Bible as a whole. The teachings of science have produced a still deeper impression, and you have felt as though the foundations of all faith were giving way beneath you.

The mode of investigation which you have adopted, so far as I understand it, appears to me very far from satisfactory, and one which you would not approve in relation to any other subject. If an acute lawyer were to take the British constitution, as its theory is expounded in any of our great text-books, he would not have any great difficulty in showing that it was full of anomalies and inconsistencies, that it was utterly impossible that it could work, and that it would prove to be nothing better than an instrument by which despotism could effectually secure its aims, masking its attacks upon freedom under the cumbrous forms in which such vain confidence is placed. But the defender of the constitution would very properly insist on having the evidence of experience adduced in its favour, and the theoretical difficulties would count for very little in presence of the innumerable practical demonstrations of its value to the interests of liberty and progress. A wild dreamer may satisfy himself that it is an ingenious imitation of the Venetian oligarchy, but, as a matter of fact, it has proved to be the freest government in the world. The man who would pronounce on its character without taking into account the history which has so conclusively shown it to be a grand charter of liberty, and would insist on dwelling entirely upon the possible difficulties which might arise in its working, would very speedily be voted out of court. The



gospel of Christ deserves at least as much consideration. It is but fair that those who would judge of its claims should be as careful to learn what those who believe it to be the Divine message to the world, and to have exerted a power in the elevation of humanity, compared with which all the influence of all the philosophies and moralities the world has ever known is as a drop in the ocean, have to say in its favour, as to study the objections which may be started by those who, for whatever reason, have enrolled themselves in the ranks of unbelievers.

Christianity does not challenge the faith of mankind to-day as a new system. The experience of the centuries is behind it to bear testimony on its behalf. It has been preached in different countries, to peoples of all varieties of condition, and has everywhere been found a mighty force for influencing and regenerating humanity. To deal with it as with some local religion, or some transient superstition, whose real character has only to be exposed in order to dispose of its pretensions for ever, is impossible. No one can be said to have met its claims until he has in some rational way explained its history and accounted for the power which it still exerts. That power is the influence of the personal Christ upon individual character and upon the progress of the race. Christianity is associated with the growth of all that is noblest and best in the world. It has encouraged, to put it in the most moderate way, that feeling of reverence for humanity which is at the root of all the noblest efforts for the emancipation and elevation of the race; indeed, it would not be too much to say that it has created the sentiment which has accomplished results which are not only full of blessing, but rich in hope for the future. That some of its professors have worked in an opposite direction, and that doctrines have been taught in its name and apparently under its sanction, which seem rather to crush all independence of thought and to establish the authority of the priest amid the wrecks of liberty and right, may be admitted, but that does not weaken the force of the argument in its favour, unless it can be shown that these things are part and parcel of the gospel itself. If they are mere excrescences, as I contend, they are in truth additional testimonies in its favour, for the life which they were unable to strangle must



be vigorous indeed, and that must be a mighty power for good which, despite all the corrupting influences of human selfishness and superstition, can still point to the immense blessings which it has conferred upon mankind as the surest indications of its Divine origin.

The source of all this power, I repeat, is Christ Himself. He stands a solitary figure on the page of history, unapproached not only in the moral grandeur of His own character, but in the transcendent personal influence He has exerted. If there be not sublimity of genius in those simple teachings which give so lofty and original a conception of human character and virtue, the world has been strangely deceived. But it is not on this that I insist here. It is possible to compare the teaching of Socrates or Confucius with that of Jesus of Nazareth, and it may be maintained, with some plausibility, that if the superiority of Jesus be confessed, the difference is one of degree and not of kind. But in this personal influence He is unique. It is not simply that no other has ever equalled it, but no other has possessed it even in germ. The wisdom of Socrates survived him, and, as expounded by Plato, has affected other generations, and has a certain power even now. But there the influence of Socrates ends. No one is stirred to enthusiasm or melted to penitence, roused to heroic struggle for the right or restrained from yielding to the power of passion, purged of the leaven of selfishness or inspired to generous consecration of thought and energy to the service of God or man by a sentiment of personal devotion to Socrates, after the fashion in which tens of thousands have been affected, and are affected still, by their love to Jesus Christ. Pure and noble-minded men have kindled personal attachment which has prompted generous and noble deeds, but this feeling has been confined to the circle in which they were known. But the peculiarity of the magnetic charm by which multitudes are drawn to Christ, and being drawn, are purified and elevated by their contact with Him, is that it is felt as powerfully to-day as ever; that it has been felt in every age and in every land in which the gospel has been preached; that it is the most powerful factor in the production of the great results by which that gospel has everywhere been attended. It is not mere hero-worship, or there

would be others included in it, even though none of them might be raised to the same rank as Jesus, whereas the feeling towards Him stands absolutely above. Paul is honoured for his loyalty to his Lord; but so far is the sentiment about Paul from having any generic resemblance to that which is cherished towards Jesus, that there are few of the positions of modern scepticism which devout Christians more keenly resent than the attempt to show the Christian religion owes its character mainly to Paul, and should be designated by his name rather than that of Christ. The one true motto of earnest Christian hearts is, "whom having not seen we love," and where that love exists, it exerts a transforming influence on character, to which it is impossible to find any parallel.

All this is not the language of excited feeling. For myself, I would not try or even desire to rebut the allegation (I could not regard it as a reproach) that I cannot write impartially on this theme. I could not believe in Christ without cherishing a passionate devotion to Him, which may very possibly prevent me from bringing a perfectly calm judgment to bear upon this subject. I dare not venture to picture the blank which would be created for me if I lost my faith in Christ; and though that feeling may be to my own mind a strong confirmation of the authority of the truth which thus commends itself to my conscience, it certainly incapacitates me, or those who feel with me, from being accepted as independent and unbiassed witnesses. I prefer, therefore, to appeal to those who look at the whole subject as philosophic observers. And, first, I quote the testimony of Mr. Lecky, the eloquent author of the "History of Modern Rationalism" and of "European Morals." In the latter work he says—

It was reserved for Christianity to present to the world an ideal character which, through the changes of eighteen centuries, has filled the hearts of men with an impassioned love, and has shown itself capable of acting on all ages, nations, temperaments, and conditions, has not only been the highest pattern of virtue, but the highest incentive to its practice, and has exerted so deep an influence, that it may be truly said that the simple record of three short years of active life has done more to regenerate and soften mankind than all the disquisitions of philosophers and all the exhortations of moralists. This has indeed been the wellspring of whatever has been best and purest in the Christian life. Amid all the sins and failings; amid all the priestcraft, the persecution, and fanaticism which have defaced the Church it has presented in the character and

example of its founder an enduring principle of regeneration. Perfect love knows no right. It creates a boundless, uncalculating self-abnegation that transforms the character and is the parent of every virtue.

The problem does not need to be better stated, and it is one no candid and high-minded sceptic will desire to evade. It is the old question which Pilate proposed to the wild and sanguinary multitude, who were howling, at the dictation of their priests, for the release of Barabbas, "What will ye do with Jesus that is called Christ?" Barabbas could easily be set free, but this Jesus, in whom he could see no evil, and whom the Jews insisted on being crucified, was a puzzle and a difficulty to him. He has often been a problem in the past, and is to-day the crucial difficulty with which unbelief has to deal. Even if the calculations of Dr. Colenso were right; if it could be shown that our whole view of the Old Testament must be revised; if, especially, we were to admit that science had started questions which we do not find it easy to answer, all that does not touch the facts connected with the power of the personal Christ. In one respect it would only augment the difficulties of the problem to be solved, for the introduction of these errors into Christianity might have been expected to lower and curtail the influence of the Christ Himself. His mighty power has been asserted nevertheless; and here it is to-day, a great phenomenon surely deserving of as careful examination and study as the latest discoveries of the prophets of modern science.—Your faithful friend,

J. GUINNESS ROGERS.

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### SUNDAY AFTERNOON READINGS.

SUNDAY, MAY 4.

"Christ our Life."—COL. iii. 4.

WHATEVER opinions other men may hold as to the nature, the character, and the claims of Christ, there can be no doubt as to the position He held in the estimate of Paul. If the apostle were wrong, still he was strongly convinced. And further, if he were wrong, he had been transformed and transfigured by his error into a new man. To him Christ was all. It was the highest, fullest name in the universe. When he had

uttered it, there was nothing higher that he could utter. "A name above every name"—this, and nothing less, was Christ to him. And this conception by which he was inspired, ennobled, sustained, and purified must have been the greatest truth, or the greatest error. Between these two poles there lies no middle region for the person and authority of Christ. If His claims are not supreme, they are not subordinate. They sink to nothing. If He is not the teacher whose words admit of no appeal, the Saviour whose work admits of no supplement, the king whose authority admits of no just or safe resistance, then the claims which, according to the only trustworthy records, He made for Himself, and which apostles made for Him, place Him wholly beyond our consideration. He falls below the level of ordinary men—falls, indeed, the lower in proportion as His claims have been lofty and exclusive.

The history of the Church has been very largely the history of controversy respecting the person of Christ. From the third century downwards this has been, at different times, the great battle-field. It is so still. The supreme importance of the questions, "Who is Christ"? and "What was His work"? both accounts for and justifies all the thought which has been given to it. Other matters about which there have been debate and bitterness more than enough may sink eventually out of sight and be regarded as comparatively insignificant. A generous truce may be signed in regard to them, because of their felt remoteness from what is vital. But the questions, "Who is Christ"? and "What was His work"? will never be suffered to take their place among things indifferent, unless indeed all interest in religion should vanish from the earth, and a godless philosophy should draw out of men's hearts, or freeze within them, the elements of faith, reverence, and fear. And of such a dark and disastrous issue we have no apprehension. Around the person and the work of Christ turn the whole moral and spiritual destinies of the world.

Now it is delightful to come upon such words as these of the apostle, because, beside the definite truth they were designed to teach, there is another lying in the background, without which even the truth directly taught could have no existence. If you see or hear of a magnificent structure whose towers and spires reach up to heaven, you infer that it must

have a foundation correspondingly wide and deep and firm, though you have never beheld one of those buried stones on whose security the stability of the whole depends. It is not enough that, in reading the language of an apostle, we ask ourselves, What is he teaching here directly and of set purpose? but, What does he assume in all this? What must he believe in order that he may feel himself justified in saying this? What, for example, must be his estimate of Christ as a person if he can say of Him, "Christ, our Life"?

True, he is not here, as in some other places, expounding specially the nature of the person of Christ. He is not here affirming His pre-existence, His equality with God, His creative energy, His universal sovereignty, His enthronement in heaven, and His position as final judge. But what he says is grounded on these things, and presupposes them. Could he, for example, have regarded Christ as a creature, however exalted? Was Christ but a star in his heaven of thought and affection, or was He the sun? In the words before us, sublime in their expression, the apostle is drawing aside the veil that he may lead us into the sanctuary of his heart, and reveal to us the great spring of his whole life. And this you will observe is Christ—Christ as the highest summit his thoughts ever reached; Christ as the farthest limit to which the wing of his imagination had ever borne him; Christ as the noblest end which man can conceive or seek. If there were aught loftier than this, fuller, more glorious, the apostle had never known it, nor did he ever wish to know it.

We need no further proof of what Paul thought of Christ. It is enough for us that the one word which he uses when he has to condense, and express the whole complex life he was leading, which was to gather up into one focus of burning and ineffable brightness all the activities of his nature, was "Christ." Whether he were right or wrong, the worship of his heart, and all that worship in all its reverence and extasy, had gone up to Christ. He had no fear of facing any judgment, or of being charged with any idolatry, because the current of his being had flowed in one deep, steadfast, undivided stream towards that sea. Christ had done too much for him—so at least Paul believed—to permit a weaker expression of his love: "Christ, our life."

## SUNDAY, MAY 11.

"Christ our life."—COL. iii. 4.

*Christ, the Source of the Apostle's Life.*

Life in and from Christ, and death without Him. These two truths meet us everywhere in the New Testament. They are seen recurring again and again in the teaching of Christ Himself. There is a life of which He is constantly speaking, and a life too which embodies all that is true and pure and heavenly. It is a life distinct from all else in kind, and in degree. It is higher than the highest life we have within us, higher than the intellect, higher than the affections, higher than the conscience. It is a life which does not come spontaneously into a man, nor does it become developed out of a lower species of life. The purest virtue never sublimates itself into this life. This life is *in Christ*, and we must come to Him to draw. "I have come," says Christ, "that ye might have life." "He that hath *not* the son hath *not* life." So true is it that until a man comes to Christ he is dead, that Paul says, "You hath he quickened who were dead in trespasses and in sins." We cannot too seriously ponder the solemn fact, that unless we are united to Christ by a living faith we are cut off from God. Nor is this an arbitrary arrangement. The reason for it lies deep in the essential nature of things. Could we but see all the relations of the spiritual world, as it may be given to us some day to discern them, we should not wonder that Christ is the only life for man. We should perceive that just as he that will not eat must hunger and die, and he that will not come to the light must abide in darkness, so he that will not come to Christ must continue in death. As there was no life out of the ark, and no life for the bitten Israelite except as he gazed on the brazen serpent, so there is no life save in Christ. Apart from Him there is condemnation, there is unsanctified passion, there is enmity to God, there is fear of death, but life there is none. There is life and there is death, and there is nothing between. One statue carved out of marble may be marked by rough outlines and coarse features, and another may be finished with exquisite grace, rivalling in beauty the Apollo Belvidere; but though the one may bear more resemblance to man than the other, both are equally dead. The chisel that has given them

form may strike a spark from their glittering surface, but the flame of life it cannot kindle. That countenance from which life fled some days ago begins to grow livid through the work of decay, while another which was living but a moment since has still the ruby on the lip and the crimson on the cheek, and the farewell smile and lustre lingering upon it, as lingers the lovely blush of evening in the sky even when the sun himself has set. But both—aye, and both equally—are dead, and it were as easy to build up into symmetry and vitalize the ashes in an ancient tomb as recall the life to the body from which it has just departed. So it is with spiritual death, whether it be in a man who has the graces of a worldly morality, or the deformity of sensual vices. With Christ, with Paul, there is no difference as to their possession of true life. It still remains true—he that hath not the *Son* hath not *LIFE*.

You will not forget how much it had cost the Apostle Paul to reach a position in which he could say, "Christ who is *our life*." There was a time when he thought he *lived*, and lived the more and the better without Christ. And even then he was not what men term a *bad* man. He was in fact the reverse. All that we learn of him prior to his conversion attests the moral purity and integrity of his life. He was a man of frank confessions, but he never confessed that he had been a false or licentious liver in the days of his Judaism. Indeed, he had dwelt in all good conscience among his own nation, and no moral slander was ever breathed against him by his most malignant enemies, even when he had become a preacher of the faith he once destroyed. He had been truthful, but still he did not *live*; he had been chaste, but still he did not *live*; he had been a devout student of the sacred oracles, but still he did not *live*; he had been a constant worshipper according to the Jewish ritual, but still he did not *live*; he had been a zealous persecutor of the Christians, and thought he was doing God's service, but still he did not *live*; he, with all these splendid qualities of virtue and reverence and enthusiasm, he did not *live*. And it was not until it pleased God to reveal His Son in him that he could say, "Now I live, yet not I, but Christ liveth in me, and the life that I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me."



SUNDAY, MAY 18.

"Christ our life."—COL. iii. 4.

*Christ the Motive of the Apostle's Life.*

If Christ was the source of his life, we have now to notice that He was also the *motive*, or, if you will, the end of his life, for a man's motive is but another name for the *end* he contemplates, and by which he is animated and impelled. Now that which is the highest source ought to be the highest end. He who renders to man the highest service ought to receive the highest homage, and he who rescues man from perdition deserves the consecration of the life which has been thus redeemed. This was with Paul hardly a matter of reasoning: it was a matter of instinct and instantaneous conviction. From where he lay trembling on the high road to Damascus he raised his blind eye-balls heavenward as soon as he knew that Jesus was there, and said, "Lord, what wilt thou have me to do?" His whole soul had come under the power of Christ as if a hitherto wandering planet should sweep within the reach of some glorious sun, and henceforth curve sweetly into allegiance to its sway. The passion which was begotten in him when he saw Christ was that which alone can finally bind soul to soul, or a soul to its God. It was love. The first vision of Jesus entranced him, thrilled his spirit with a fascination which never left it, but which seemed rather to increase from year to year. He had found him whom, though he knew it not, the deepest cravings of his soul desired. He, like other men, had felt a sense of want and vacancy. He, like other men, had been striving to fill up the mighty void with various things, but when there came to him the glorious epiphany of Jesus he could say, "The things that were gain unto me I counted loss for Christ." *The love of Christ.* This, my brethren, is, in substance, the true Christianity. Man's fall was the sundering of the chain of love which binds all holy souls to the King of kings, and to the great Father of our spirits. Man's recovery is the restoration of that disrupted bond. The loss of love for an object worthy of it, and with a rightful claim upon it, is evermore a fall—a deep degradation. The child cannot lose its love for its parents but it must sink with the loss. If its



soul does not quiver with emotion at the mention of so hallowed a name as father and mother, if it can hear it not only with indifference but with recoil, and this too though the parents have been faithful to their duty, having blended in their home government firmness with wisdom and tender affection, all goodness must be rotting away from such a heart. If I see one who has managed to expel from his soul this holiest thing on earth, viewed in a purely human light, and all the holier because it typifies the affection which as children of our Heavenly Father we owe to Him, I know that there is no bond that can hold him, and that he is prepared for any depth of degradation to which circumstances may enable him to fall. Is it wonderful then to see the abysses into which men have fallen since they lost their love to God. The first step in their recovery is to re-attach to their hearts the broken chain through which, as through an electric medium, the Divine affection can flash to them and theirs to Him. What is the whole apparatus of the gospel, with its incarnation, its atonement, its resurrection, its intercession, its spiritual power, its regeneration? What is all this but a revelation of the love of God to man, and what is its design but to rekindle the extinct fires of man's love to God? When the first spark glints through the cold and faded ashes of other fires that we have kindled in our waywardness, do you wonder that there is rejoicing in heaven—rejoicing among the angels, and rejoicing in the heart of Him who is the Lord of angels and of men. It is indeed the finding of a son that was lost, the revival of a son that was dead. Love, my hearers, is life. It alone is the true life. Life is only on its way to perfection so long as it has not reached the point of love. If it fails of this it is like a column without its capital, or a stem which dwindles to a point instead of crowning itself with flower and fragrance. Even the ten commandments cease to be injunctions and become privileges, and even luxuries, when they are bathed in love, for *love* is the fulfilling of the law. The religion which lacks this is but a pretence or a delusion. We think but little of a creed, however perfect its concatenation, and however complete its parts, unless it be on fire with love. It may be a fine systematic structure, embodying all that has been revealed to us. It is but a glittering temple of ice, in which the soul

will be frozen to death, unless the love of Christ be in it. Christ did not ask Peter for his creed, He asked him for his love. Lovest thou me? This he must have before he could tend the flock of Christ. Without this his hand would be ungentle, his speech would be rough, his patience would be brief, his shoulder would not be strong enough for the wounded or weary sheep, nor his bosom warm enough for the sickly lamb. Christ knew that love of Him would eventually ensure all that was needful in the shape of a correct faith, that before the light and heat of that love errors would melt away, like shadows and frost-specks before the light and heat of the risen sun. Now what the apostle's Christianity was, ours too must be; for Christianity from its very nature cannot change. We must be certain that we have within us the love of Christ. Nor let us be mistaken upon this point. There is no mystery about this love any more than there is mystery about love in its lower relations.

We know that we love some of our fellow-creatures. It is a matter of deep, clear, strong personal consciousness. Our hearts enshrine their image. We dwell upon them in sacred, joyous thought. No distance from them chills the ardour of our affection. Their health, honour, and happiness are the objects of our most jealous care. Their love for us and ours for them is the inspiration of our life. It is to us both light and strength. Even when absent from our thoughts through the crowd and pressure of other things they are still the ruling power within us, and when the mind is released from its constraint it swings to them as the needle to the pole. This was Christ to Paul. He was the one all-sufficing motive of his life.

SUNDAY, MAY 25.

"Christ our life."—COL. iii. 4.

*Christ the Example of the Apostle's Life.*

Christ was the life of the apostle because He was *his example* or model. He was the source of his life, the motive or end of his life, and also the model. All life which is moral and spiritual needs the three things I have mentioned—source, and motive, and model. Without the first it cannot be, without the second it cannot continue to be, and without the third it can-

not worthily be. You will have but a mutilated Christ unless you give due prominence to the exemplary aspect of His life; and it must be acknowledged that, even to this day, the Church has never assigned its true function to the life of our Saviour as one of the great redemptive powers which constitute the gospel. And it has still less succeeded in giving a harmonious representation to all the three which I have mentioned. Sometimes, and in some sections of Christendom, the example of Christ has been dwelt upon with great force and eloquence. It has been made indeed the almost exclusive theme. The love of Christ, the gentleness of Christ, the patience of Christ, the meekness of Christ, the unselfishness of Christ, the charity of Christ, the truthfulness of Christ, the innocence of Christ—these and other aspects of His character have been unfolded and enforced with power of reason and splendour of diction. Nor has there been uttered one word too much. But many words have been omitted that should have been uttered. The power of our Saviour's example would have proved omnipotent, and would ere this have conformed the Church to its own perfect model, had it been only a model that the Church needed. If it be only a *way* that men need to be shown, then as soon as the way is made plain they will walk in it. But men need more than a model, for there is in men more than *ignorance* of what they ought to be, and do. If there were only ignorance in them, then give them knowledge and they will be what they ought to be, and do what they ought to do. But we know that the case is far otherwise. Models in the moral and spiritual world may prove, and do often prove, sore discouragements instead of sources of inspiration. They make our hearts sink and fail. We lack motive. We are told that we are to copy an example, but we are troubled with sin and misery and fear, our consciences are clamorous and reproachful, and talk of condemnation, and we have no heart for beginning the work of copying the example so long as we have all this tumult within us. We are like men who are told to climb some steep mountain, and who see the way, but who are wounded and weak, and need healing and strength. No one knew better than the apostle how poor a thing even the best model is without inspiration in the soul which shall stir it to imitation. He never begins his teaching with exhortations to

imitate Christ. He begins them with exhortations to be reconciled with God through Jesus Christ. He unfolds the love of Christ, he displays the cross of Christ, he urges the pardon of Christ, and then, when he has kindled the soul into a heavenly fire and glow, he exhorts it to follow Christ, and be like Him. The metal must first be molten before it can take the mould; and the soul must be melted too before it can be fashioned after the image of Christ. When the jailer inquired, in his tormenting anguish and terror, "What, must I do to be saved?" he did not receive as answer, "Imitate Christ;" but, "Believe in the Lord Jesus Christ, and thou shalt be saved." His soul was to receive its life and motive first, and then it would begin its imitation of Him.

But while it is true that the life and the motive must precede the imitation, it is equally true that the life and the motive require a *model*. Love is a power, but it is not always a wise power. It is a force, but it cannot always devise the best channels in which to flow. Love needs guidance, a pattern; and Christ is the guide and pattern. Oh! is it not well for us that He whom we most love, and cannot help loving most, is also the One whom we can follow with perfect safety in every aspect of His character. It is the tendency of love to beget imitation; and if we love a bad model we shall copy it. Hence there are bad schools of painters, and bad schools of sculptors, and bad schools of writers, and bad schools of speakers, because some man greatly respected has been accepted as the pattern of the best, when he was not such a pattern. But in Christ we have all we need in one living, glorious person. We have not to go to one person for our spiritual life, to another for our inspiring motive, to another for our example. They are all in Him. We cannot see Him, but we live; we cannot see Him, but we love; we cannot see Him, but "beholding as in a glass the glory of the Lord, we are changed into the same image from glory to glory, as by the spirit of the Lord."

There is no life worth living here if Christ be not in it. And believe it, too, there is no life we shall bear to live hereafter, if Christ be not in that. What is your present life without Him? Does it satisfy you? Is there one thing in your nature which it satisfies? Be true to yourselves, for a delu-

sion here is fatal. Does this life without Christ satisfy your *intellect*? Does it satisfy your passions? Does it satisfy your hope? Does it meet that vast hunger of the soul which yearns and pines for greater things than this world contains, and which rises from every banquet table of earthly pleasures cheated and longing still? This life you know is moving on through chequered scenes to evening shadows and chillness, and to the brooding night and silence of death. Yes; this is your life if Christ be not in it.

And what is the future life for you if Christ be not in that? Will you, oh! will you, venture upon the experiment of dying without Him as you have lived without Him? Will you brave the revelations of the eternal world unguided, unhelped, unprotected? Will you try, at least, what can be made of your soul in that new sphere with all its sins still upon it, and all its stains untouched with the cleansing blood? Will you take your risk at the judgment-seat in the presence of the searching light, and in the presence of that Divine Love whose sorrow and whose patience you have outraged by your unbelief. You have dared to live in time without Him: will you dare to live in eternity without Him too? Think, oh! think, before you make such perilous venture, and at least hear these words which are not mine, which are not man's, "He that believeth on the Son, hath life; but he that believeth not the Son, hath not life, but the wrath of God abideth on him." E. MELLOR.

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### CAN DISSENT BE ABSORBED ?

If we were to listen to the boastings of its enemies, or the sinister predictions of some of its professed friends, Nonconformity in general, and Congregationalism in particular, must be in bad condition. The Rev. T. H. Gill, an Evangelical clergyman from a suburb of Manchester, went so far, at the recent meeting of the Church Association, as to assert that Ritualism was the only hindrance to the absorption of Manchester Nonconformity by the Establishment. Considering that the party, of which Mr. Gill himself is a representative, is said on the highest authority to be in a state of decay, which apparently threatens its extinction, this

was certainly a bold position to take. Evangelicals must have enough to do if they are to make good their own position, without thinking of absorbing any body. By a large section of their own Church they are regarded as mere troublemakers in Israel. Despite that steady loyalty to the Establishment which has so seriously compromised their testimony for Protestantism, Erastians regard them with almost as little favour as High Churchmen. To the bishops they are objects of jealous distrust; and among the sober-minded men, who may be described as the centre party of the Establishment, it may be doubted whether dread of Ritualism or hatred of the Church Association is the stronger feeling. To hear a member of a party, which has in truth a hard struggle for influence, if not for existence, talk of absorbing Nonconformity, and indulging the fancy that it might be done, were it not that many who would otherwise adhere to the Establishment are alarmed at the idea of their wives and children kneeling before a priest, and making confession of sin to him, only provokes a smile. Canon Ryle took a much juster view of the situation, when he solemnly warned the meeting that the Church was in danger, not only of disestablishment, but of disruption, in consequence of the advance of the Ritualists towards Romanism.

Mr. Gill's hopes rest on Nonconformist laymen, many of whom reside in the district where he is a clergyman, and are found the most liberal givers and the most zealous workers in connection with one or other of its Churches, although they shrink from giving their full allegiance to the Establishment because of the existence of Ritualism. We are glad to have impartial testimony to the value of Dissenting teaching, which appears not only to have prepared these men to be useful members of any Church to which they attach themselves, but has implanted in them so sturdy a love of Protestantism, that their Evangelical friends cannot induce them to follow their example, and become adherents of a system under which Ritualism finds so safe a shelter. These excellent individuals appear, so far as we can judge of them from the description Mr. Gill gives, to be Nonconformists of a weak type, who probably have been attracted by the preaching of an Evangelical clergyman, and are not sorry

to have the opportunity of serving fashion and religion at the same time, but who are, nevertheless, too decided in their reprobation of Rome, and all that bears any resemblance to it, to ally themselves to the Establishment until the Establishment has purged itself of all complicity in the attempt of some of the clergy to revive Romish doctrines and practices. We cannot think the class is a numerous one in the country. Whalley Range may, perhaps, be its principal home, and it is quite possible that personal or local reasons may have led some individuals who appear still to have some Nonconformist feeling to worship in the churches of the district. Nonconformists who are attracted to Church services are not generally so squeamish about Ritualism, and, in fact, are only too often among its most zealous disciples. Even these Manchester gentlemen are hardly likely, we fancy, to hover long on this border-land. Very likely they may be annexed, but the notion that their conversion would be an earnest absorption of Manchester Nonconformity is too ludicrous to be seriously discussed. The men who constitute the muscle and sinew of our Dissent are of very different calibre.

But we are told it is not only in the ranks of the laity that these defections are found; they have extended to the ministers, of whom every year sees a number passing over from Dissent to the Establishment. The statement has truth in it, but the more carefully the facts are analyzed the less is there found in them to awaken any anxiety on the part of those who are supposed to be suffering the loss, or to justify any exultant feeling in those with whom the victory is supposed to remain. The most sanguine friends of the Establishment cannot believe that it will be saved by the converts from Dissent, can hardly fancy that the force of its assailants will be diminished, or its own capacities for resistance augmented, by these occasional changes. It loses more to Rome than it attracts from Dissent; and if we were to measure power as well as numbers, the entire body of its gains is not sufficient to compensate it for the loss of John Henry Newman alone. Now and then, no doubt, it wins a man of real power from the Nonconformist ministry; but these are the rare exceptions. Take them altogether and they would hardly outweigh the injury done by the secession of Baptist Noel, and his publication of the



reasons which had led him to exile himself from a Church in which he held so high a position. For the most part these seceders are not greatly regretted by those whom they leave; and though at first there may be a good deal of pardonable rejoicing over the penitents who have been brought to see the error of their ways, it soon dies away. We are not at all troubled by these conversions because of any indications they may seem to furnish of the state of ecclesiastical controversy among us, but there are some aspects of the subject which are grave enough, and ought not to be summarily dismissed.

We see in them an evidence that the demands upon the Congregational ministers are becoming more onerous, and that there are many who find it more difficult to meet them. A minister of our acquaintance was laid aside from active work by nervous exhaustion, resulting from cerebral excitement. Soon after the fact became known he was visited by a clergyman of some distinction with whom he was on friendly terms, and the conversation speedily turned on his position and prospects. "Why not join us?" was the inquiry of the clergyman. "The intellectual strain of the Dissenting ministry is evidently too great for you. It would be unwise for you to resume work, but you may soon recover strength so far as to be able to take an incumbency with us." The idea was presented in all seriousness and urged with all kindness, while the differences between the two systems were so minimized as to present but a trifling obstacle to this passage "from Church to Church." Here, we believe, is the secret of a good many of the changes that take place. It is not to be denied that the Establishment does present many inducements to those who feel the difficulty either of preparing two new sermons week by week, or (what is not less serious) of guiding and governing men of independent spirit, and possibly at times of wayward temper. If it can once be shown that the differences between the Establishment and Congregational Churches are very slight, it is not wonderful that these temptations come into play, and that conversions to the National Church are the consequence.

Is it, then, a fact that the line which divides two systems, which, nevertheless, seem to be so widely separated from each



other, is so thin that the crossing of it is a mere matter of expediency, or taste? So some would fain persuade themselves and others. The tendency to treat these ecclesiastical, and even theological, diversities as matters which belong to the "infinitely little" is not confined to the questions between Churchmen and Dissenters, but extends to the whole range of controversy, and is one of the most dangerous symptoms of the day. With some, indeed, it is only a display of amiable weakness which allows a passionate desire for peace to blind them to the peril of obtaining peace by a surrender or concealment of principle. With others it is an endeavour to gloss over points which, in their view, are of minor importance, in order to preserve an institution which they esteem of incalculable value. In others, again, it seems nothing less than an effort on the part of a minority to disarm hostility by a policy whose subtlety runs dangerously near to the confines of morality.

Of the last two we have a remarkable illustration in some recent articles in "The Spectator" on the "Ideal Public Worship Bill," with the correspondence to which it has led. The notion of "The Spectator" is that, in a Church governed by an Act of Uniformity, there should nevertheless be legalized diversities of ritual according to the different tastes of congregations. The suggestion practically means that those who are on the sunny side of the line of Conformity should be allowed to manipulate the law, which alone gives them their special privileges, so as to suit their own conscience and taste. The Act of Uniformity has created a state of things whose inequalities could not now be redressed even by its unconditional repeal; but "The Spectator" does not propose its abolition. It has the coolness to suggest that its conditions should be relaxed, or nullified, in favour of those who are in the enjoyment of the advantages it gives to those who accept its terms. The Erastian feels that some liberty of this kind must be granted if the Establishment is to be preserved, and he does not concern himself about any injustice which may be done to Nonconformists. But in order to lay a basis for its scheme of reconciliation, "The Spectator" has to assume that the question at issue is one as to more or less of ritual. Were it otherwise it would be worse than folly to propose to an Evangelical congregation that they should be satisfied if the ordi-

nary services of the day were after the correct Low Church model, although their vicar as soon as he mounted the pulpit did his best to promote the principles they detest, and so to prepare the way for introducing at the regular services the same symbolic ceremonial which he was already observing at extraordinary times. Worked in whatever way the plan would be a peculiar one; but its impracticability, not to say absurdity, becomes manifest as soon as it is remembered that there is a doctrinal difference of a vital character underlying that relating to ritual. That "The Spectator" should be able to ignore this is wonderful; for, despite its disposition to regard all these differences lightly, because of its anxiety to include them all in the National Church, it is strange that it should not be alive to the perils of the growth of that Clericalism of which Ritualism is the most effective instrument. But when Dr. Littledale interposes to support its scheme, professing that it would satisfy all the desires of reasonable Ritualists, and in fact is all that they have ever wished, our surprise changes into a different feeling. The fervid champion of Ritualism must fancy that the world has forgotten the pamphlet in which he conclusively proved that Protestantism and Anglo-Catholicism were two religions! How the sort of concordat to which he gives in his adhesion could be concluded between two parties which are thus radically antagonistic is inconceivable; but it is quite intelligible that the adherents of the weaker one should be content with this tolerance until the time comes when it is strong enough to assert its full rights. If that time should ever come, it is possible that the deluded Evangelicals would be surprised by a discovery as unwelcome and as astounding as that which awaited poor Red Riding Hood in the children's fable.

While there are such fundamental differences within the Church, it is utterly useless to pretend that between the Church and Dissent the distinction is but trifling. The Church herself is clearly not of that opinion, or she would not impose the penance of a year's silence upon the Dissenting minister who aspires to a place in the ranks of her clergy. Nor, in truth, do we find any disposition on the part of the clergy generally to take this view except when they are on the platform of the Bible Society, or, it may be, in conversation

with Dissenters who give hopeful signs of conversion, and whose path it is thought desirable to smooth. Mr. Gill, however, in the speech quoted before, tells us that the interesting Nonconformists who would fain become Churchmen, but cannot because of the Ritualists, have no difficulty about the episcopal polity or the liturgy, and therefore infers that there is no positive hindrance to their joining the Establishment. But what an extraordinary conception of the points of difference between Church and Dissent the man must have who fancies that those who have no particular objection to government by bishops, or to a form of prayer, are prepared to renounce their Dissent and conform to the National Church. We undertake to say that, if this were really all, there are hundreds of Nonconformists who might go over to-morrow, but who, notwithstanding, are among the sturdiest and stoutest opponents of the State Church, and may fairly be classed among the "irreconcilables." As to government, they must be very unreasonable who make any objection to the rule of the bishops as it exists in the Establishment, seeing how many ways there are of setting it at defiance; and as to the liturgy, the objection with many is not to the use of forms, but to the forms which are used, and to the doctrines they teach.

A Nonconformist, and especially a Nonconformist minister, has been accustomed to look at the Prayer Book from the opposite side to that which it has presented to the Evangelical clergyman. The latter, being attached to the Church in which he was born, and which from childhood he has been accustomed to regard with reverence, is desirous to take the most favourable view of expressions in the formularies, which he is nevertheless compelled to admit are of "doubtful interpretation." He is fully instructed in all the modes of explaining them, the ingenious glosses put on very plain words, the approved plans for getting rid of their natural sense. He knows that these have satisfied many, and it is not wholly surprising, remembering what human nature is, that they satisfy him. Incredible as it may appear to those who have studied the book carefully, and are familiar with the story of its last revision, and the character and aims of the men by whom the revision was done, there are those who have

persuaded themselves that the Prayer Book is an Evangelical compilation, and their ingenious attempts to establish their point are curious, though not convincing. We can understand, therefore, that an Evangelical clergyman, who is naturally very unwilling to be persuaded that his whole life has been based in error, should be able to make out a case to his own conscience by which he justifies himself in denouncing all priestcraft, although himself holding a commission as a priest, received from the hands of the bishop, who has given him authority to loose or retain sins, and in denying the mystic grace of sacraments, although every time that he baptizes an infant he gives God thanks for having regenerated the child.

The phenomenon is a singular one, but in view of the numbers of good men who have held, or who now hold, a position which to us seems so utterly anomalous, we can only regard it with silence and amazement, without venturing to question the conscientiousness of men who take this view. It is a very different matter when we find those who have not only been trained as Nonconformists, but have been exponents of Nonconformist principles from pulpit and platform, suddenly putting aside all their objections and conforming to that against which they have all their lives been protesting. It may be true that they have encountered some unpleasant people, and had to face some disagreeable incidents; that their disappointments have been many, and their successes few; that deacons have been contentious, or Sunday-school teachers independent; and altogether that their actual life in the Dissenting ministry has been much less satisfactory than the prospect held out in those roseate pictures which hope painted for them in their early days. But what has all this to do with their views of the meaning of those expressions in the liturgy to which they have so often expressed their insuperable objection? Mr. Tozer may be very mean and inconsiderate, Mr. Jenkins fussy and officious, poor Mr. Crabtree extremely narrow and illiterate; but what has all this to do with the questions which separate Church and Dissent? Even if the Churches to which he has ministered be composed wholly of "unreasonable men"—a condition of things with which we ourselves have never met—is that any reason why a man should change all his opinions as to the nature of the ministerial

office, or the relations of the Church to the State? Were the question only one of personal comfort or position, of unappreciated worth, or of unpleasant relations to other parties in a Church, it shows a want of an adequate knowledge of human nature and ecclesiastical systems, to rush hastily from one to another in the belief that the unknown ills of a different economy must be more tolerable than those we are already enduring. The Establishment may appear a paradise to the Peri who is shivering and sighing outside, but if the unfortunate being should obtain admission he may discover his mistake.

But it is not a matter of personal convenience, but one of principle, that is involved, and it becomes, therefore, all the sadder that any man should be affected by those petty vexations which are sure to cross the path of all who aspire to be guides and leaders of men. An Evangelical clergyman may think the differences so trivial that it can require only a slight effort to sweep them away. But what of the Dissenting minister who has insisted on their grave and serious nature? No doubt he may have changed his opinions. There are excellent and conscientious men who see reasons, even in somewhat advanced life, to transfer their allegiance from one Church to another, and who do not forfeit the respect of others by the change, though they may shake the confidence hitherto reposed in their judgment. But then they can show grounds for their conversion. We do not say that it is not so in the case of ministers who pass over from Nonconformist communities to the Establishment; but if so we should like to hear less of the vexations which have wearied them of Dissent, and more of the grounds on which they have given in their adhesion to a system which hitherto they have been wont to denounce as unscriptural and unjust. How, for example, have they been convinced that the office of a "priest," with the commission he receives from the bishop at his ordination, is in harmony with the teachings of the New Testament? In what sense do men who have denied the mystic grace of sacraments mean henceforth to pronounce a child "regenerate," and how do they reconcile their view with the language of the Prayer Book? Are they satisfied that it is right to utter the sacred words of triumphant Christian hope at the grave of a

blasphemer or a drunkard? Having hitherto lived among Dissenters, found friends and associates among Dissenters, been indebted for their intellectual and religious life to Dissenters, are they now convinced that it is right to keep their old friends under a social ban because they cannot accept the three creeds and Thirty-nine Articles? Of course it must be assumed that they have answers to these and a hundred similar questions. All we can say is that, if they will produce them, and they prove satisfactory, they will do more real service to their new Church than by a hundred diatribes against the Church they have abandoned. The worst thing that could occur, however, would be that the authority of conscience in these matters should be wholly ignored.

If conscience could be stifled, and this easy mode of dealing with religious differences of the gravest character should come to prevail, Dissent might be absorbed; but with it would perish some of the best elements in the spiritual life of the nation. An evil day will it be for the country and for religion when the sway of conscience is thus curtailed or its sensitiveness thus blunted. Happily there are no signs of its approach yet. There are tens of thousands of consciences which refuse to be lulled to sleep by the ingenious reasonings which satisfy good Churchmen, and they will prevent the work of absorbing Dissent from being so easy as Mr. Gill, in his innocence, supposes. At the same time, Dissenters may do well to inquire whether there may not have been too much complaisance on their part, too much readiness to speak smooth things about the Establishment, too indiscriminate eulogy of the liturgy, without regard to the objectionable points in it, possibly too much delight in the charming condescension of bishops or others, which has led to a prediction which is an insult alike to their principles and themselves.



*M. THIERS.\**

Two portly octavos, devoted to the story of a single French administration, lasting over two years, suggest that there is a possibility of too great elaboration and minuteness in the narration even of important events. They would have been more popular had the author possessed more of that pictorial art which we are accustomed to regard as specially French. Had a Lamartine written the narrative, in the style which threw such a charm around history of the revolution of 1848, it would have been far more picturesque, more brilliant, more attractive, but these more dazzling qualities would have been but poor compensation for the absence of that solid work which this work unquestionably possesses. M. Jules Simon is seldom brilliant or even epigrammatic, but very painstaking, and, so far as we can judge, he is accurate. The book would have been more acceptable to the English reader, and possibly quite as useful, if the narrative had been condensed throughout, but it was written for Frenchmen primarily, and to them details which are to us somewhat tedious may appear necessary. English readers are not competent judges on this point, seeing that they cannot be familiar with the several points that have arisen in controversy, and to which some of the details that appear to us wearisome and needless have a special relevance. A book like this necessarily partakes, to a considerable extent, of the character of a party manifesto. It is not merely a history; indeed, it might not improperly be called an "apologia" for M. Thiers's government, the defence consisting in an unvarnished narrative of the work which that government did, and the difficulties in the face of which it was done. All this needs to be borne in mind when passing a critical judgment upon it. Of course it would prevent us from accepting, without proper caution, our author's verdicts upon men and events, but it would teach us also not to be hasty in condemning sins against artistic effect and proportion, which may be owing chiefly to the conditions under which the book was written, and the objects it was intended to subserve.

\* "The Government of M. Thiers, from the French by M. Jules Simon." (London: Sampson Low, Marston, &c.)



The two years over which the story extends are full of stir and incident, and exhibit the French people in the worst and the best aspects of their character. It opens immediately after the capitulation of Paris, and it closes on the eve of the complete liberation of the territory from its Prussian occupants. The contrast between the position of the country at the commencement of the period and that which it had attained before its close, is so extreme as to be almost marvellous; but it is not more striking than that presented by the various developments of French politics and character in the course of the transition. If any one on the day of the capitulation of Paris and after the conclusion of peace had ventured on a prophecy that in little more than two years the claims of the Germans would be satisfied; that within that period a nation which had suffered such terrible calamities in the defeat of its armies, in the capture of its cities, in the hostile occupation of its provinces, would, nevertheless, meet the heaviest pecuniary demand ever levied upon a people; and that already it would be beginning to repair the fearful waste of a cruel and desolating war, he would have been pronounced a wild dreamer. But if he had gone on to predict that the man to whose wonderful energy and versatility, infinite faith in himself and equal faith in the French people, unfailing resource and singular tact, the achievement was due, would be grudged the honours to which he was fairly entitled; that the nobility of France would deny him the title of the "liberator" of his country, and drive from power the minister who had ventured to give it to him; and that the same aristocratic party would so far forget justice, chivalry, and every quality as to which the great principle *noblesse oblige* applies, and only wait for the hour in which his service to his country was completed to deprive him of the power which he wielded for his country's freedom—the extravagance of such a forecast would have called forth only peals of scornful laughter. Possibly those who were best acquainted with the temper of the boasted chivalry of France might have seen more reason for anticipating such a result, but to those who had only a general and outside knowledge of men and events, such a requital for such service would have appeared more incredible than the marvellous change in the condition of the State, which, according to the forecast, this service was to produce.



We are often reminded of the ingratitude of democracy, but we know of nothing in history worse than the ingratitude of the French Right to M. Thiers. We are not by any means passionate admirers of the clever but somewhat dangerous politician who in his old age had, by the force of circumstances, and his own conspicuous ability, become dictator of the country; but the last people who had any right to complain of him were the men who worried him by the incessant and contemptible intrigues which at last overthrew his government. It is true he did not gratify their aspirations after a monarchy, though he might fairly have undertaken to do so as soon as they could agree among themselves as to the monarch they desired. He was wise enough to see, however, that a republic was the form of government which would least divide France, and he renounced his own preferences for constitutional royalty, and accepted what he saw to be the only possible solution of his country's difficulties. Even a conservative republic was not his ideal, but it was the best possible; and feeling that a secure settlement was the first condition of a revival of French influence and prosperity, he subordinated every other consideration to that. In this he surely played the part of a patriot, but the infuriated Right, whose members agreed in nothing else but hatred to the republic, and would have kept France weak and divided rather than see her free, were unable to appreciate his motives, or to understand the service which he had rendered to them. Whether any other man in France could have put down the insurrection of the Commune it is impossible to say; but, at least, the work was done by M. Thiers; and if any other leader at Versailles possessed the capacity for performing that terrible task, he certainly showed wonderful skill in hiding his light under a bushel. But all this was forgotten by the Broglies and Buffets, who would have had no France over which to play the tyrant had not M. Thiers in her hour of supreme danger come to her deliverance.

It was the misfortune of the nation that the Commune and Right of the Assembly reacted upon each other to the advantage of the country at large, and to the disquiet of those who were charged with the administration of affairs, and to the annoyance of all rational politicians who had to endure a fire from both sides. One of the first offences which Thiers gave

to the Right was by his delay, which they could not understand, but which he knew to be necessary, in opening an attack upon the Parisian insurgents.

That the government had not opened fire on Paris on 19th March was their first grievance. According to the Right, it ought to have struck a great blow, a decisive blow, and at once "the insurrection would have been crushed before it had time to burst forth, if the government had acted on the first symptoms of disorder." Like all who are ignorant, the Right saw what was desirable, without taking into account what was possible. They counted up soldiers, and even exaggerated their numbers, but they did not take into account their physical and moral condition. To have looked at them would have been enough; but anger does not reason.

Ah! there was the secret of much of the difficulty. Both parties were drunk with passion, and it is not easy to say on which side the frenzy was the most violent. The Commune—or, at all events, some members of it—set Paris on fire, but the Right on their side were perilling France itself by the incessant worrying with which they hindered the acts of the patriot who was seeking to emancipate the country from the iron grip of the invader. For this must be said to the honour of M. Thiers: his one care was for France. He must of ten have been very irritating to his opponents. He was as satisfied of his own infallibility as though he had been the wearer of the triple crown. If Liberals had been displeased with him it would not have been wonderful, for he was narrow and antiquated in many of his views, but he was sincere in his devotion to France, and "his resolutions were not to be a party man, to think only of France, and, as he himself put it, of the health of France." It is this single-hearted patriotism which gives unity to his policy, and compels our admiration even when we find most to condemn in some of the political principles he maintained, and the measures he adopted.

The story of the Commune is sad and tragic enough. M. Jules Simon tells it as one of the Versailles government, but not in a bitter spirit or with as much severity as numbers who had no such close relation to it would speak of the authors of the massacre and arson which have left an indelible stain upon its name. No wise friend of liberty would say a word in extenuation of acts which were atrocities of a cruel tyranny

just as much as though they had been perpetrated by the orders of a Phalaris or a Tarquin. Whatever the devices blazoned on their standards, or the professions made in their public manifestoes, the leaders of the Commune were neither more nor less than despots of the worst type. They talked about the sovereignty of the Commune—itself a theory monstrous and impracticable—but what they really did was to set up a dictatorship of their own. They vapoured about universal suffrage, and deliberately set it aside in order to secure the election of their own nominees or partisans. They clamoured against those who had conducted the defence of the city against the Germans because they had not employed “torrential” sorties, which, they asserted, would have been irresistible, but having once tried a movement of this kind against the French army, they imitated the example they had so fiercely denounced as a manifestation of treason, and stood on the defensive. They abolished courts martial and burned the guillotine, but they imprisoned every man who offended them, even though he had previously served them as well as Cluseret or Rossel; they made doubtful soldiers a mark for the guns of the enemy, and they consummated all their other infamies by a wholesale massacre of hostages. We search in vain through their proceedings for a trace of real patriotism, or for any political wisdom or intelligence. As our author says—

The socialism of the Commune was not much wiser than its politics, and its politics were about on a par with its military tactics. The name of the Commune had been taken out of the Revolution, as the red flag had been taken, and with this name, under that banner, it dared fortune. The tragedy which cost so much blood, and narrowly escaped destroying France, began, like a melodrama, with crackers and masquerade. A soldier is not made with a plume, nor a legislator with a sash. Never was there beheld such confusion, ignorance, uncertainty, presumption, and contradiction.

Their fault was grievous, and all the more so because, in the case of some of the leaders among them, there evidently was premeditation. They might not have any conception of the issue to which they were to be forced, and probably would have shrunk from the crimes which they committed had they been set before them at the outset of their mad career. But they stirred up class jealousies, scattered far and wide the

seeds of universal suspicion and distrust, propagated outrageous calumnies for which they had not a scintilla of proof, and thus roused the fiercest passions of a populace always excitable, and at this time, owing to the severe tension and prolonged suffering of the siege, peculiarly liable to violent outbursts of rage. Even had the mass got beyond their control, and perpetrated deeds which they themselves abhorred, those who had roused this wild fury could not escape all responsibility for its natural results. But there is no reason to believe that the mob did thus break loose from its leaders, or that even the worst deeds of that dark time were not inspired by the ruling party at the Commune. Before the extreme point was reached, many had no doubt been disgusted and become suspected in their turn; but the evidence is only too clear that the massacre of the hostages and the incendiarism, which would be too mildly described as an act of vandalism, were distinctly ordered. M. Jules Simon shows that the existence of a plan for this wickedness is sufficiently established, though it may not be easy in every case to identify the individuals by whom it was shaped and worked.

Are we, then, to satisfy ourselves with the belief that the Commune was simply a monstrous development of wickedness, a sheer revolt against reason as well as authority, and pass it by as one of those horrid spectacles in which there is everything to appal and nothing to instruct? No doubt a good deal might be said in favour of such a view, and yet it is one which cannot satisfy any reflective mind. So far as the mass of the insurrectionists are concerned, it is not possible to deny pity to those who had passed through the dreary months of so cruel an experience as that which Paris endured during the siege. Their physical privations and sufferings must have told on their mental state, and, in fact, have driven numbers of them to the verge of lunacy; their nerves had been kept in a state of perpetual irritation and excitement; their imaginations had been fed on the wildest rumours; they were utterly disqualified from forming a calm judgment on the state of things. Colonel Rossel, to whose military capacity and moral superiority to most of his associates our author bears witness, and who was, doubtless, a sincere enthusiast, wrote thus to the Minister of War:—"Mon

général,—There are two parties in this country. I do not hesitate in joining the side which has not concluded peace, and which does not include in its ranks generals guilty of capitulation." To us, as unexcited spectators, all this sounds like wild raving. We are convinced that France could do nothing but make peace; that to talk of further resistance on the part of Paris at a time when it was uncertain whether even a capitulation could avert the horrors of a famine, was worse than idiotic; that instead of complaining of Gambetta that he did no more, the work he did should have excited universal admiration and applause. But there were numbers in Paris who did not share this view, and even a soldier like Colonel Rossel indulged the illusion. Patriotism may have induced this irrational belief, but it was coloured with a morbid vanity, and it was singularly unfortunate in its results, for it caused the people to suspect men whose love to France was as devoted as their own.

But if anything could strengthen such doubts, it was the conduct of the Assembly at Bordeaux. The very constitution of that body was alarming. It seemed to be a resurrection of all the pride, the arrogant exclusiveness, the reactionary passion, of the old *régime*. There is much force in what M. Paschal Grousset says in a remarkable article in Mr. Yates's new magazine—

Paris was passionately republican; and it saw suddenly its representatives faced with a majority of monarchists—450 out of 750 members. Monarchists is not even a fit word. They were rabid *émigrés*, men whose very name and language France had never heard since 1815; pontifical Zouaves, devotees of the Sacred Heart; a host of crusaders, who did not merely threaten the republic, but proclaimed loudly their firm intention of doing away, at the same time and once for all, with every legacy of the Great Revolution. It looked like one of those transformation scenes only to be seen at pantomimes. Such a miracle, indeed, was this sudden hatching by Voltairean France of a majority of Jesuits' eggs, that it has not ceased to appear suspicious.

All this has to be borne in mind if we would form a candid judgment of the Commune. The feuds between classes will never be healed if each does not seek to understand the exact feelings of the other. It is as easy as it is right to condemn the violence of revolutionary movements; it is harder, but certainly quite as necessary, to try and understand their

secret causes, and see if in them any ground of extenuation may be found. The sins of the Commune are not expiated by the absurdity and violence of the Assembly, but the Commune itself looks less absurdly irrational when placed by the side of the Assembly. The latter body lived to justify all the distrust cherished in relation to it. There are few stories more contemptible in the history of the world than that M. Simon tells at length of the petty intrigues which men, priding themselves on their nobility, carried on against the man whom they did not dare dismiss from power. But all this we must leave our readers to learn from the narrative.

In putting down these volumes two things impress us with astonishment: the first, the extraordinary sequence of events which forced these old devotees of reaction to found a republic, and the second, the extraordinary power of endurance which M. Thiers showed during the whole of the protracted struggle. He was not always wise, but there was a heroism in the resolution with which the "old man eloquent" used to confront his foes in the tribune, and a nobility in his patient submission to taunts and insults, intended to goad him into resignation, until his work be done. M. Jules Simon does him full justice. We can hardly say as much of his treatment of Gambetta. Still, it is not to be forgotten that during these two years Gambetta was comparatively in the background. Not the least of the offences of the leaders of the Right in the Assembly was the attempt to class the Government of Defence with that of the Empire, as though they had been equally criminal in relation to the war. It shows how much of the worst kind of vulgarity may be found in association with noble birth and high station, when we find French aristocrats unable to recognize the services of the man who had not despaired of France in the hour of her direst necessity, when her emperor was an exile, her armies defeated and imprisoned in a foreign land, her provinces laid waste by hostile troops, and her proud capital surrounded by a beleaguering force.

He had (says M. Jules Simon, with a glow of enthusiasm which the subject may well elicit) created armies and generals, won battles, repaired defeats, rallied the timid, and inflated the courage of others, resisted the intrigues and malevolence of parties, effected bargains, raised loans, filled the arsenals, and found time during all these labours to write letters—some of them admirable—and to deliver harangues which aroused enthusiasm in their hearers.

This is a fair tribute to his merit, and yet we feel that Gambetta, who was a greater hero than Thiers himself, is left in the cold shade. It is unfortunate that the book commences with the story of the difference between the Paris Government and Gambetta. No doubt, the action of the former was to some extent inevitable, and yet our sympathies are with Gambetta, whose feelings ought to have been studied, and who, as the event proved, might have supplied an element in the united counsels which would have been of benefit. Possibly the Assembly might not have been such an anachronism and a difficulty if the elections had not been held in such hot haste. It was, at all events, the gallantry of Gambetta that made Thiers and his work possible, and to the action of these two statesmen France owes the peace and liberty she enjoys under the present republican rule. All who desire to have an intelligent view of the difficulties that Thiers had to surmount, and the gallantry with which he conquered them, should read these two most interesting and attractive volumes.



### THE ORIGIN OF OUR COLLEGES.

It is a common confession amongst Congregationalists that they are lacking in that *esprit de corps* which is a very strong and, within certain limits, a very lawful force to be employed in advancing a worthy cause. But while we need not hesitate to make the confession, and to admit that other Churches excel us in this respect, we may claim that at least our failing is one that leans to virtue's side. It is the result, though the needless result, of that freedom and independence of action which is our strength, and of that perfect reliance we have on the truth and the final supremacy of our principles. The spirit which regards all Church organization and all denominationalism as means to an end, and as valuable only in as far as they conduce to that end, and which is convinced that the freest system will increasingly vindicate its superiority, is a spirit that, however commendable, ought not to tempt us into any indifference as to our modes of action. If we are too little interested in denominational enterprise it is a state of things much to be deprecated. That this is the



case with regard to our colleges will hardly admit of dispute. We suspect but few of the members of our Churches have any clear ideas either of the history or of the management of institutions to which they owe so much. The majority of our Churches give no support to our colleges, and manifest no practical interest in them. They apply to them for preachers to fill occasional vacancies in the pulpit; they look to them to take the place of a pastor resigned or deceased. Perhaps one or two members of the Church may be amongst the annual subscribers. But there the connection ends. Even subscribing Churches exercise too blind a faith. They send their collection, but the contribution is neither preceded nor followed by any living sympathy. This very serious defect is increasingly felt and deplored, and we therefore welcome any effort that may be likely to remove it.

The Congregational Union has called together a conference of the professors and the representatives of the English colleges, with a view to such an interchange of opinion as may suggest lines of reform. We remember other conferences, and we think of Sisyphus, and do not permit ourselves to be too sanguine. But we are quite sure that no permanent improvement in the adaptation of the colleges to our needs as a denomination, and to the progress of the kingdom of Christ, can be brought about unless the Churches are roused to a deeper interest in their welfare. Few of our institutions have a better claim upon our regard; few are more closely associated with the diffusion both of those forms of Church life which we hold to be of vast importance, and of those Christian doctrines which we regard as supreme. An intelligent interest on the part of our Churches would be of signal advantage, and would not only enlarge our collegiate work, but would soon deliver the colleges from sundry errors which undoubtedly belong to their administration, but which it is exceedingly hard to grapple with if wide and deep sentiment on the subject is wanting. A "Senatus Academicus" has recently been formed, which we may hope will have the effect of drawing the colleges closer to one another and of leading to wiser co-operation than has hitherto prevailed. In March of last year, at a conference of the professors of seven of the colleges, it was agreed to form a representative senate for



instituting examinations and granting certificates in theology. We do not now discuss the scheme, but we hope from it a real if an indirect contribution to some of those reforms in our college system which are much needed. A very timely little volume has been compiled by the principal of New College, Dr. Newth, which serves to give a bird's-eye view of our present college system. It is entitled "The Congregational College Calendar, 1879." It embraces the Congregational colleges of England and Wales, and includes the Countess of Huntingdon's college at Cheshunt. It is "printed for the editor." We trust it will be published from year to year, and that it will find its way into the hands not only of tutors, students, and college committees, but of many of those friends of the college who ought to know, and who will be glad to know, what is being done by the institutions they support.\*

The Act of Uniformity was passed on May 19, 1662, and came into operation on St. Bartholomew's Day, the 24th of the following August. It has been described with considerable vigour, but without the least exaggeration, as "that horrible decree, written in the blood of millions of immortal souls, which forbad two thousand conscientious men of God to speak to sinners that they might be saved."† It was but one of a cluster of Acts, many of which were of still deeper atrocity. The Corporation Act, which closed all municipal offices to

\* The calendar compiled by Dr. Newth contains an almanac for the year. In this we find the names of many Dissenting celebrities recorded against the date on which they died; and a few events conspicuous in Nonconformist history are noted in a similar way. The selection of these dates is at present arbitrary and incomplete, and will no doubt hereafter be enlarged. The days of the various Arts examinations of London University are also marked. Following the almanac, Dr. Newth gives an extremely interesting but necessarily very brief sketch of the history of academic training amongst Congregationalists, from the passing of the Act of Uniformity to the establishment of our present colleges. Tolerably full information is then furnished of each college in detail, and taken in the following order: New, Western, Rotherham, Cheshunt, Airedale, Hackney, Lancashire, Spring Hill, Carmarthen, Brecon, Bala. The Open Scholarships available to our students are next enumerated, and the two Institutes, Nottingham and Bristol, occupy a single page. An alphabetical list of the students in all the colleges, as well as of those at present on probation, completes the work. There is however an appendix giving an account of the *Senatus Academicus* to which we have just referred.

† Bogue and Bennett's "History of Dissenters," ii. 17.

Nonconformists, had been passed in 1661. In 1663 Nonconformists were forbidden to hold meetings at which more than five persons, in addition to those constituting the household, were allowed to be present. This iniquity was perpetrated by the Conventicle Act. In 1665 there followed the Five Mile Act, which prohibited Nonconformist ministers coming within five miles of any corporate town. The Conventicle Act was extended in 1670, and its provisions made increasingly ferocious. In 1673 the Test Act was imposed, by which all employment in the army, the navy, or the civil service was forbidden to Nonconformists.\* The most sacred symbols of the Christian faith were used as a weapon of party malevolence, and the bishops of the Political Church were the ring-leaders in the conspiracy against liberty, and against the most earnest and the most spiritual form of Christianity in that age. But the conspiracy utterly failed. And it did more than fail—it invigorated and it consolidated Dissent. The “hosts of Midian prowling round” drove earnest and spiritually minded men closer to one another, and, amongst other things, they effectually broke off the education of Dissenters from the torpor and the bigotry of the national universities. What was the bearing of this policy upon the nation at large, and what the State Church and Nonconformists respectively lost or gained by the infliction and by the suffering of so much injustice, are questions we cannot now pursue. Indeed it is vain to speculate on the course ecclesiastical history might have taken in this country had Charles the Second and his advisers practised the first elements of justice. Acting as they did, they threw around Dissent the glories of martyrdom, and they showed that Nonconformity was indestructible.

Our colleges originated, or, to speak more correctly, were developed, from the efforts of some of those two thousand clergymen who were driven from the Establishment in 1662. “There were giants in the earth in those days,” and they were giants that did a work that remains to this day. In sacrificing their “livings” rather than their conscience they became poor men. But the tyranny that reduced them to

\* Skeat’s “History of the Free Churches of England” admirably summarizes, for those unable to consult earlier authorities, the character and the operation of these infamous Acts of Parliament.

poverty no more deprived them of their intellectual ability than it did of their spiritual consistency. Many of them betook themselves to teaching that they might earn an honest livelihood. Hence they received into their houses the sons of laymen as well as young men who were designed to become ministers of the Gospel.

We must remember that in the ranks of the laity there were men quite as true to their convictions as the expelled clergymen. Had it not been so, we might well wonder how so many pupils could have been found, and so many tutors maintained in a condition above absolute want. But in taking pupils the originators of Nonconformist seminaries had a far higher motive than the honourable desire to escape beggary. The condition of society, and especially the degraded state of the Political Church, made it imperative that they should do all that could be done to maintain and to perpetuate the preaching of a pure gospel. As apostles of spiritual freedom and of Christian truth, they knew it was necessary to provide themselves with successors. They firmly believed in the doctrines for the maintenance of which they suffered; and while they were founding Churches, or ministering to Christian communities that already existed, they bestowed great and disinterested labour on the preparation of men who should wear their mantle when it fell from their shoulders. They were well qualified for such a work. Many of them, as university men, were accomplished scholars, and were teachers of proved ability. Frankland was a Master of Arts of Cambridge, and had been appointed by Cromwell to a tutorial post of responsibility in the new University of Durham. Doolittle, of Pembroke Hall, Cambridge, held the degree of M.A. Shuttlewood had studied at Christ College, Cambridge, and had taken the B.A. degree. Cradock was Bachelor of Divinity and Fellow of Emmanuel College, Cambridge. It was under him that Edmund Calamy studied, and with whose account of these times no Nonconformist should be unacquainted. Morton gained distinction at Wadham College, Oxford, and took his M.A. degree. Theophilus Gale, author of "The Court of the Gentiles," also held the M.A. degree, and was a Fellow and Tutor of Magdalen College, Oxford, and select preacher in Winchester Cathedral. Tallents was

Fellow and Vice-President of Magdalen College, Cambridge, and a tutor of high repute. Cole was student of Christ Church, Oxford, and Principal of St. Mary's Hall: John Locke was one of his disciples.

These names are sufficient to show the academic character of the men upon whom there rested the work, after the passing of the Act of Uniformity, of training the succeeding generation of Dissenting ministers. Perhaps they could not impart to their students some of the minor graces of culture and refinement which they may have themselves possessed; but their knowledge was ample, their ability to teach was unquestioned, and they succeeded in training a set of men in no degree intellectually inferior to themselves. But they did this under the pressure of grievous persecution. They were repeatedly robbed of their little possessions. They were driven from place to place. Sometimes they almost had to live in dens and caves of the earth. From 1662 to 1689, notwithstanding a limited kind of indulgence granted in 1672, they persevered in their arduous work through a storm of vindictive persecution. It seemed an audacious thing to train students for a ministry that was forbidden; to establish seminaries in the very teeth of a brand new law; and to cultivate faculties it would be a crime to employ. But they did it; and they displayed a faith and courage which has exercised a powerful influence not only on Dissenters, but on the whole country.

The accession of William and the passing of the Toleration Act (May 24, 1689) brought considerable relief, and Dissenters were able to take more united and methodical action for the education of their ministers. In most instances the work of tuition ceased, and the seminary was dispersed, on the death of the minister with whom it had originated. But this was not always the case. On the death of Mr. Gale, for example, the seminary he had conducted with marked success at Newington was maintained. Mr. Rowe, with whose father Mr. Gale had formerly been associated, became the tutor, and carried on with undiminished efficiency the work Mr. Gale had begun. It became increasingly evident that the duty of training men for the ministry must no longer remain in precarious dependence on individual lives or on isolated zeal.

That something like a college system was felt needful by Independents was seen in the combination of two or more tutors in one institution. The academy in Hoxton Square was of this character. It continued in existence from 1700 to 1729. Dr. Joshua Oldfield was the first theological tutor. He had already filled the same office in Coventry. "His labours," say the historians Bogue and Bennett, "commenced here [Coventry], and were more open, and more extensive, and more regular than those of his predecessor. Persecution, the firstborn child of Satan, here laid hold of the good man, and occasioned him much expense, vexation, and sorrow. She came from the bishops' court, and after tormenting him there, and then in the civil courts, he was at last delivered from her fangs in consequence, it is supposed, of a rebuke from good King William, who intimated to the prelate that he was not pleased with such prosecutions." When Oldfield began the academy at Hoxton, there were associated with him the Rev. John Spademan, of Magdalene College, Cambridge, and the Rev. William Lorimer, of the University of Aberdeen. Mr. Spademan was professor of Hebrew, and continued so till 1708, when he was succeeded by Mr. Capel, a name well known in the present day, but in very different associations. The Edict of Nantes, by which protection was secured to Protestants in France, was in force from 1598 to 1685, when in an evil hour it was revoked by Louis XIV. Some fifty thousand Protestants were driven out of France, and one of them was M. Capel. England has been less "forgetful" than any other nation "to entertain strangers," and she has had her reward; and the form the reward took at the close of the seventeenth century was a large accession to the ranks of the Dissenters.

To have more than one tutor in the same institution was no doubt an advance upon previous action, but it cannot be said that any orderly method has prevailed, or any clear principle been observed, in the creation of our present collegiate system. Almost every act has been isolated, fragmentary, and, one may almost say, accidental. The Congregational Fund Board, which first met in December, 1695, had a kind of representative character, but Congregationalists as a whole have never taken combined action in

relation to academic training. The connection between the colleges and the Churches is of the most shadowy kind. The Board just named had for its object the training of young men for the Christian ministry. Its early operations are obscure, but evidence soon arises that it had under its supervision several young men preparing for the pastorate. It engaged tutors, and by a succession of able men it accomplished valuable and lasting work for the Church of Christ. It is not without interest, in looking back upon that period, to observe that if the first tutors of our seminaries were clergymen, the State Church succeeded in re-capturing a few very able men whom those seminaries trained. Josiah Hort, one of Mr. Rowe's pupils, afterwards became Archbishop of Tuam. Thomas Secker, trained by the Rev. Samuel Jones, who conducted an academy at Tewkesbury, attained to the primacy in the Church of England; and the same tutor had for a time under his care the illustrious Joseph Butler, Bishop of Durham. Of men who remained faithful to their Nonconformity, and who have powerfully influenced the Christian life of the country, the roll is too splendid to recite. But half-a-dozen names may be mentioned in a line, of men that the Church will long hold in reverence. Matthew Henry was a student under Doolittle; Calamy sat at the feet of Cradock; Isaac Watts and Daniel Neal and John Evans "learned the way of God more perfectly" from the lips of Thomas Rowe; and Dr. Philip Doddridge was an alumnus in the academy at Kibworth, conducted by the Rev. John Jennings.

But to return to the Congregational Fund Board. In 1744 it was amalgamated with the King's Head Society, an institution of similar aims, but which had separated from the Board in consequence of a difference of opinion arising on the question whether students should be admitted who had not passed through a classical training. The members of the King's Head Society contended that the rule imposing such a limitation precluded many suitable young men from entering the ministry. The difficulty was ultimately overcome, and the academies were united, as we have said. They first of all occupied premises at Mile End, but in 1768 their lease was out, and they migrated to Homerton in 1769, and thus established the first of our modern colleges. Coward College

sprang fully formed from the head of one benevolent man in 1738. Highbury originated in 1778 through the combined efforts of a few earnest Dissenters, working in connection with an older institution, called the Societas Evangelica. Homer-ton, Coward, and Highbury were united in one institution in 1850, with the title of New College. Western College began in 1752 as the offspring of the Congregational Fund Board. Rotherham began at Heckmondwike in 1756, and was called at first the Northern Education Society. Cheshunt, like Coward, arose from individual benevolence. The Countess of Huntingdon exclusively maintained it for several years after her secession from the Established Church in 1782. Airedale began with the present century, and was instituted by Independents in West Riding, who felt that Rotherham was too far off. Hackney owes its existence to a clergyman, the Rev. John Eyre, who, with his congregation, formed an association called the "Village Itinerancy for spreading the Gospel in England." It took the form of a Congregationalist college about the beginning of the century. Lancashire was founded in 1816, its institution having been proposed by the County Union in 1808. It was placed first at Blackburn, with the title of the Blackburn Independent Academy. Spring Hill, like Coward and Cheshunt, began in an act of a noble-minded Dissenter, William Mansfield, in conjunction with his two sisters. It was opened in 1838. All these institutions have done and continue to do work for the denomination to which they belong, and for the Church of Christ—work of which there is no need to be ashamed.

It would be a grievous and perhaps not a creditable confession, if we were constrained to admit that the literary standard now attained by our students is lower than it was in the days of ex-clerical tutors and of private academies. We think it is not so, but certainly in some subjects the students of Frankland and Morton and Gale were more thoroughly versed than are the majority of our contemporaries. Calamy and Bennett, and even the brief page or two by Dr. Newth on the character of the training given in these early days, present us with a very creditable picture of the work done, as well as of the industrious habits of academic life. The rule to rise at five would, we fear, cause many of the students of our own day to



be frequently "indisposed," while the necessity for speaking in Latin would greatly conduce to the carrying out of the maxim that "speech is silvern, silence is golden." Probably "a logical disputation once a week" would be more adapted to the modern mind. One regulation we should be glad to see revived in all our colleges—that of spending an hour once a week in reading out loud. The books chosen were the Bible, and sometimes poetry, with occasionally a sermon, though it may be hoped the latter did not continue for the whole hour. It is evident that our predecessors felt that Christian teachers should not fall behind the Levites in the days of Nehemiah, who "read in the book of the law of God distinctly, and gave the sense."\*

Many of the questions that perplexed the minds of our ancestors a hundred and a hundred and fifty years ago are still unsettled. We have already noticed the difference of opinion entertained as to the desirability of admitting students unfurnished with a fair amount of literary attainment. We hope to approach, if we cannot actually reach, the principle of the Congregational Fund Board, that theological colleges should devote themselves exclusively to theology. And this would settle the question whether our colleges should be open to lay students as well as to those designed for the ministry. The means by which the colleges could be brought into more direct relation to the Churches exercised the minds of our fathers, and still remains one of the most important questions we have to consider. Christian doctrine was no doubt taught within the limits of a creed more sharply defined than any of our colleges would now accept; but there is happily such a practical unanimity amongst us on the central articles of our faith, that as yet our colleges present no division by which a more or less advanced type of doctrine is denoted. But after all, we cannot regard our present condition with very great complacency. It has long been needless to hide the sons of the prophets by fifties in a cave. We have liberty to build as many institutions and, in truth, to waste as much money as we please. We cannot think that our progress in the matter of academic training for the ministry has been commensurate either with the facilities we have pos-

\* Neh. viii. 8.



sessed or with our general denominational growth. Our wisdom has not been on a par with our opportunities. But we hope for amendment, for more economy with our resources, more concentration and unity in our professional work, and a more thorough sympathy between our colleges and our Churches. Our colleges are no corrupt corporations. There is no malappropriation of funds to selfish purposes, and there is nothing but disinterested motive amongst their supporters. On the other hand, perfectly independent institutions, maintained by voluntary zeal, and owing obedience to no external authority, can be reformed only by considerate care and Christian wisdom; and we doubt not these high qualities will not be wanting.

THOMAS GREEN.

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### ECCLESIASTICAL AFFAIRS OF THE MONTH.

#### THE CLEWER CASE.

THE Bishop of Oxford has been finding employment for "The Times" and some of its correspondents in the comparative dulness of Eastertide. Dulness at present can only be a relative term, but there were a few days about Easter when we had neither tidings of a new war, nor of a new complication which threatened war, nor of a fresh disaster to our troops in any of the wars in which we are already engaged. So space was found by the leading journal for different writers, some of them anonymous, who undertook to discuss several points connected with the procedure of Dr. Mackarness; and even Jupiter himself found time to launch one of his thunderbolts against the intractable bishop for a letter he had written to the Archdeacon of Berkshire in vindication of his conduct and in criticism of the Court of Queen's Bench. It was certainly an audacious thing for a bishop to do, and is only another proof of the extreme divergence of the Oxford diocesan from the type of prelate which safe and moderate Churchmen approve. Even his critics should do him the justice of saying that he shows a noble superiority to all selfish considerations, curries favour with no party, fearlessly proclaims his opinions, and boldly acts upon them. Of course he is imprudent; all men who are loyal to conscience are more or less so. But of one

thing we may be sure. Religion gains more from such errors as those which he commits, in obedience to his own sense of right, than by years of caution and correct action on the part of bishops whose praise is in everybody's mouth, because they never had the generosity or the faith or the courage to do an imprudent thing. Far be it from us to commend imprudence in the abstract, but we must stifle all the best instincts of our heart before we could cease to admire the man who braves a storm of unpopularity rather than deflect in the slightest degree from that path which his conscience has marked out as the straight though rugged path of duty.

Feeling all this, we must also say that Dr. Mackarness appears to us strangely out of place as a bishop in an Erastian Establishment, and every fresh step he takes only makes it more evident that he is vainly kicking against the pricks. His criticism of the decision of the Queen's Bench is able, but it is not convincing. What the primitive view of a bishop's jurisdiction may have been is really nothing to the question, which is only as to the true interpretation of the Church Discipline Act. It may be very hard that the tradition, and precedent, and even law of the "Catholic" Church, if it could be ascertained, should count for so little, and a statute of "an English Parliament" for so much; but so it must be in a Church by law established. The bishop has lodged notice of appeal, and it may be, though the probabilities are not in his favour, that the decision of the Queen's Bench will be reversed, but if so, it will be solely on the ground that the court was wrong in its views of the law, not because it has violated the traditions and precedents of the Catholic Church.

The bishop is severe in his remarks on the judges—unduly so, as we venture to think. His sketch of his own appearance in court is entertaining, but it may be questioned whether it was discreet in a bishop, of all people in the world, to try and break down the divinity which is supposed to hedge a judge. In reading his lordship's caustic satire we were irresistibly reminded of Cicero's remark about the augurs, with which we suppose all schoolboys are familiar. Cicero, however, did not conceive it possible that the augurs would have taunted each other in the presence of the multitude. He takes it for granted that they must in secret laugh at the people who reposed

such implicit faith in them. In public he knew they would preserve a show of mutual respect, if only for the sake of maintaining their common authority. Far be it from us to suggest that bishops and judges are like the old Roman augurs, but it must be admitted that in both cases there is deference to the office as well as to the individual holders of it, and it is very doubtful policy for a member of one class to make merry over the little weaknesses shown by the representatives of the other. Bishops are not so absolutely free from everything which might tempt the outside world to blaspheme as to make it perfectly safe for one of them to twit the judges, and provoke them to retort. Perhaps no man on the bench is less liable to such a reply than the Bishop of Oxford, but assuredly the manners and customs of bishops as a class afford as much topic for sarcasm and ridicule as those of Sir Alexander Cockburn and his colleagues.

Having ourselves a desire to maintain constituted authority, we feel that criticisms on the judges have of late gone quite far enough. The controversies between some of the judges themselves have not only lowered the dignity, but have materially weakened the influence, of the Bench. As to the Ritualists, their attacks on Lord Penzance have been utterly discreditable, and now we have the Bishop of Oxford making merry over one of the highest tribunals of the land. The sarcastic observations as to the treatment of suitors, on which the leading journal commented so strongly, are in our view of very subordinate importance. It is the following sentence which strikes us as most reprehensible, and at the same time as weak as reprehensible :—

It is not the least part of the evil for which extreme ceremonialism is answerable, that it has created an atmosphere of *odium theologicum* which has banished sobriety from English minds, and has even confused the perception of the most eminent judges of the land.

It will be time enough to say this when the bishop has succeeded in his appeal. At present, it is at least as possible that it is the bishop whose perception is confused as the "eminent judges" who have pronounced against him. Unsuccessful suitors generally doubt the soundness of the decision of the judges, but we regard it as singularly unfortunate that a bishop should throw out a suggestion such as we have

quoted. The judges may be supposed to know as much of law as Dr. Mackarness, and it is not fair to them for him to conclude that their decision against him is due to a malign influence which has interfered with the exercise of their well-cultured and disciplined faculties. It is a mistake even from his own point of view. His aim is to preserve peace, but one of the chief hindrances to this is the self-will, not to say lawlessness, of the clergy. But what is more likely to encourage that temper than a suggestion from a bishop that his arguments did not receive the consideration to which they were entitled because the "most eminent judges" were disturbed by the *odium theologicum* which Ritualism has awakened.

The case is altogether an awkward one for the Establishment, and provides a side-light, through which we get a view of a state of things which creates anything but a favourable impression of the institution. A bishop in antagonism with a court of law, with a considerable section of the laity in his diocese, and above all with a great Church association, which he brands as a "company of bigots;" his archdeacons hawking around an address of confidence and sympathy, and receiving all kinds of bitter replies from many of his clergy; a committee appealing for subscriptions to enable his lordship to prosecute his suit before the higher court, and in consequence provoking a long and somewhat angry discussion as to the merits of the case and the propriety of asking for these contributions, form a spectacle which assuredly is not very edifying in its character. Are, then, the Churchmen in the diocese of Oxford more contentious, or more divided, or more self-willed than in any other diocese in England? We know no reason for supposing this to be case. The real difference is that Oxford has got a bishop who, whatever mistakes he may commit, is clear-headed, thoroughly honest, and of great singleness of purpose. Hollow compromises do not suit him, and he becomes restive under them. The very strength of a prelate of this temper is a peril to an institution which is built upon compromises and make-believes. The institution we mean is not, we hope we need not say, the Episcopal Church, but the Erastian Establishment.

## A WORSE THAN TOZER.

Any Dissenting ministers who may feel themselves at times so weary of the ills they have, or suppose they have, as to be ready, in sheer despair, to rush on those they know not of in the Establishment, would do well to "read, mark, learn, and carefully digest," the account of some recent proceedings of the Bishop of Gloucester and Bristol in relation to the rector of Swindon and a clergyman whom he had engaged as his *locum tenens*. It has been supposed that the "lord deacon" was an evil peculiar to Congregational Churches, and that Tozer, with his vulgarity, his overbearing arrogance, his contemptible meanness, and his general Philistinism, was a true representative of the class by which Dissenting Churches are dominated and the lives of their ministers made miserable. It is now clear that we may find in the Establishment men who have all the objectionable qualities of a deacon, and who can use their influence in a worse way even than Tozer. The facts of the Swindon case, as related in the Church journals, are very simple. The rector (Rev. Mr. Baily) was suffering from ill-health, and being consequently obliged to spend the winter months at Hastings, secured for his substitute a clergyman of honourable character and standing. There was nothing either in the doctrine or the life of the man to which exception could be taken. The bishop professes to be Evangelical, and the Rev. R. Hibbs is Evangelical also. At present, the opinion of congregations is, strange to tell, regarded of great importance, and here too all was perfectly right. Yet the bishop chose to interfere, and by his inhibition deprive a hard-worked and ailing clergyman of the help he imperatively needed, and put a needless and undeserved slur upon a man who has as much right to a position in the Church as Dr. Ellicott himself. There is no doubt something of the high episcopal temper in his lordship's conduct. Mr. Baily had not thought it necessary to consult his diocesan as to the clergyman who was to supply his place for five or six weeks. He had been a scholar at St. John's, Cambridge; was a priest of thirty-seven years' standing; had for a time officiated in the diocese. Well might Mr. Baily suppose that he could be doing no wrong in engaging a man of his character and experience as his *locum tenens*. "As my representative

(he says in a letter to the bishop) officiated for three years, I believe, in your lordship's diocese during your episcopate, and, if I remember rightly, one of his papers is signed by your lordship, I could but consider I was perfectly safe." Dr. Ellicott took a different view. His answer is conceived in true imperialist temper, and is in every way worthy of the Christian minister who wrote in favour of the gospel of Gatling guns and Snider rifles. "It is with regret I observe that you do not seem to me to realize the gravity of your having appointed as 'your representative' (I use your own word), and that for the most solemn season of the Church's year, a person whose name you never submitted to me, and to whom I had given no permission whatever to represent you or even to officiate in your parish." One thing this remarkable document explains. We have sometimes been rather puzzled to understand the full pressure of the work which is said to fall upon a bishop, and still more to appreciate the tone in which certain Churchmen speak of it. For example, we have seen the appointment of Dr. Lightfoot to the see of Durham spoken of almost as though it were a waste of power, and a suggestion has been made that he should have the help of a suffragan. We understand it all if every bishop takes the same view of his duties as Dr. Ellicott. The minute supervision must be very wearisome, and consume an enormous quantity of time, and it does not require a high type of intellectual power to do it effectually.

But what most struck us is the reason originally given for the interference, and we cannot put it better than is done by the aggrieved clergyman in the simple statement of his own case.

You have written with reference to myself, "Formal complaints have been made to me of his ministrations." From an interview this morning with one of the churchwardens, I have learnt that these church officers have made no complaint to your lordship of my ministrations. Your lordship is conscious, however, that a certain M.P.—who has been rebuked before now by some of his fellow-parishioners for setting a bad example to the people in leaving the church sometimes during the sermon—is the real and only "complainers." Your lordship, then, has declared the complaint to be "formal," knowing it at the same time to be beyond all dispute *informal*.

And yet I am to be "cast out of the Church" without so much as being heard or permitted in any way to utter a word in my defence? This is my reward after thirty-seven years of service in the Church of my fathers,

during which I have ever striven, as my testimonials abundantly demonstrate, to have always a conscience void of offence both toward God and toward man. But, my lord bishop, being an elder in the sacred ministry, as you are, and possibly having spent even more years therein, I feel constrained to act towards you the part of Paul to Peter, and tell you to your face that you are "to be blamed," both for your "respect of persons" (for you would have referred "a poor man," complaining, to the churchwardens, assuring him that you could only attend to complaints brought before you by them) and also for such an exercise of your episcopal authority as that now exhibited toward, my lord, your lordship's obedient humble servant.

Mr. Goddard, M.P., was the real author of the whole procedure. As the Bishop told Mr. Baily, Mr. Goddard complained, and on his word his lordship spake. Since the correspondence was made public the bishop has written a mysterious note to "The Record," suggesting that there is something in the background, but of this we decline to take any notice. What his lordship himself wrote is decisive. Well may "The Guardian" say: "We fear it is not likely to make episcopal supervision more credited in the unfortunate diocese under Dr. Ellicott's sway." To us, it is chiefly interesting as an example of the sort of lay control which may be exerted in the Established Church, which we say is worse than that of Tozer. Had Mr. Goddard been a Congregational deacon there would, at all events, have been an appeal to the Church, but there is none from the arbitrary fiat of a bishop, who acts upon the advice of his friend, in defiance alike of vicar and churchwardens.

#### THE NARROWNESS OF THE BROAD CHURCH.

A CURIOUS trial, in which Mr. Collingridge, proprietor of "The Rock," sued the Rev. Mr. Ahier for libel, has ended in a verdict of £25 for the plaintiff. The issues involved were not of such public importance as to demand notice from us, nor is our sympathy with "The Rock" so lively as to lead us to interpose unnecessarily with a word on its behalf. We feel that a newspaper which has so many opportunities of defending itself ought to be very slow to claim the protection of the law even against critics who may be too outspoken, and that "The Rock," in particular, is not so measured in its own language that it can afford to be very sensitive. But the

offence in this case was of a nature which warrants, if anything could warrant, an appeal to a court of justice. Here is the way in which the Rev. Mr. Ahier thought it becoming to speak of a newspaper, whose great offence is that it is more zealous than discreet or charitable in advocating the cause of Protestantism.

He thanked all who had sent newspapers to the reading-room, with the exception of those who had sent him "The Police News" and "The Rock" newspaper. He would not say which of these two newspapers had the highest moral tone, but he did not think that either of them were fit to be seen on the tables of any respectable society, whether private or public.

Had this come from a Ritualist, it would be quite intelligible. But Mr. Ahier calls himself a Broad Churchman, and the ominous feature in the case is the tolerance shown to the excesses of the High Church as compared with the extravagant condemnation of the Evangelical organ. "The Church Times" is, at all events, on the same level of "The Rock." Why should he not have meted out the one measure to both? Why should he talk of either in a way which simply confuses all moral distinctions? "The Rock" often puzzles us by its contradictions, amuses us with its extravagance, vexes us by identifying the Evangelical cause, as dear to us as to it, with acts we abhor, distresses us by its unfair mode of dealing with opponents. But to compare it to "The Police News," and say it is doubtful which of the two has the higher moral tone, is an outrage upon common sense as well as Christian charity. If this style of controversy be approved by the Broad Church, what are we to expect from the narrow?

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### TALKS WITH CHILDREN.

#### ROAD MAKERS.

IN ancient times, especially in Eastern lands, when an emperor or king was travelling through his dominions, or perhaps a queen, or prince, or princess going on a long journey, men were sent before them to prepare the way. Sometimes they had to make a new road through pathless wildernesses and rocky passes, hewing down trees, cutting a level way along



steep or rugged hill-sides, clearing away rocks, and making embankments across valleys and bridges over streams. Or sometimes the old road was overgrown with bushes and brambles, or washed away by floods, or covered with rubbish which the winter storms and swollen torrents had brought down from the mountains. In some Eastern lands, even at this day, travellers tell us how the roads are often so destroyed in the rainy season, that before a governor or high officer of state makes a journey, the highways must be mended and made ready for him to travel speedily and safely.

So, when the prophet Isaiah was speaking of the coming of the Lord Jesus Christ to be the Saviour and King of men, he foretold that some one would be sent by God to "prepare the way of the Lord" and "make straight in the desert a highway for our God." Look at the fortieth chapter of Isaiah, especially verses 3-5, 10, 11, and you will see what he says. Then look at Matt. iii. 1-3, and Mark i. 1-4, and you will see that the messenger whom God sent to prepare the way for His beloved Son was John the Baptist. John the Baptist, when asked who he was, said the same of himself. (See John i. 22, 23.)

Now, *how* did John prepare the way and make the path straight for the coming of the Lord Jesus? The angel who foretold his birth said of him, "He shall go before him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; TO MAKE READY A PEOPLE PREPARED FOR THE LORD" (Luke i. 16, 17). And the evangelist John tells us that God sent him "to bear witness of the Light"—that is, of the Lord Jesus—"that all men through him might believe" (John i. 6-9, 15, 26, 27). There were *four things* which John taught the people, in order to make their hearts ready for the Lord Jesus. *First*, to expect Him. *Secondly*, to feel their need of Him to save them from their sins. *Thirdly*, to repent of all sin. *Lastly*, to hearken to Him, and believe, love, and obey Him when He came.

Now, if the Lord Jesus were coming to the place where you live—your own town, or city, or village; not in the sky with His angels, as He will come in the Great Day, but just as He used to pass through the towns and villages in Judæa and

Galilee—would not you be very glad if you were invited to help to prepare the way for Him and “make his paths straight”? Would not you think it a great honour and happiness only to take one stone out of His way; especially if you knew that He would know you had done it, and smile on you, and thank you? Oh yes! your heart would dance for joy, and perhaps your feet too. Who would not like to be a pioneer for the Lord Jesus, the King of kings?

Well, but don't you know that He really wishes to come; not to pass along the roads and streets, but to come into the homes of all the people, and into their hearts, not to pay a visit, but to dwell there? See what He has said Himself in John xiv. 18, 21, 23; and in Rev. iii. 20. Then what hinders His coming? Only that people are not *ready* for Him, do not want Him, do not believe in Him. I suppose nobody is so wicked that he would dare to shut the *door of his house* against the Lord Jesus if He could see Him coming and hear Him knocking. But people do what is quite as bad; they keep the *door of their hearts* shut against Him. “People!” What people? Well, are you sure some of you boys and girls, to whom I am talking, are not doing this?

Do you know what God calls a heart that does not love and fear Him? A “*stony heart*” (Ezek. xxxvi. 26). And He promises to take away the stony heart, and give a *heart of flesh*; that means, a heart to love and fear Him. Well then, if you do not love and trust and try to obey the Lord Jesus as your own Saviour and King, and your Friend too, who loves you better than any one else can, don't you see there is *one stone* to be taken out of His way? How? Just by coming to Him in prayer to make you truly His.

Did you ever think that if you begin to love and serve the Lord *you will count for two*? If I have my two hands full of marbles, seven in each hand, and take one marble out of one hand into the other, I have now *eight* in one and only *six* in the other: *two* more, you see. So every one who really repents of sin and believes in Christ makes *one fewer* to hinder His kingdom, and *one more* to help it. That makes a difference, you see, of two.

Every one must either hinder or help. (See Luke xi. 23.) Which do you mean to do?

EUSTACE R. CONDER.

## CURRENT LITERATURE.

*Life and Letters of Frances, Baroness Bunsen.* By AUGUSTUS J. C. HARE. Two Vols. (Daldy, Isbister, and Co.) This charming biography is one of those rare books which leave the critic nothing to do except to testify to the pleasure which it has given himself, and to recommend his readers to take the earliest opportunity of making the acquaintance of so instructive and delightful a companion. Frances Waddington, afterwards Baroness Bunsen, was no ordinary woman, and she had very rare opportunities for the culture of the intellectual and moral qualities with which she was so richly endowed. That she won the affections of a man like Baron Bunsen may possibly not be accepted as proof positive of her superiority, but when we add that she proved herself in every way worthy of his choice, and was a true helpmeet for him, we have sufficiently indicated our own judgment of her worth. There is a touch of romance in the history of their engagement, which was the result of a friendship formed at Rome, and which had become intimate as they discovered the congeniality of taste which linked them together. Bunsen was, according to his own description, a "penniless student," and his suit seemed somewhat daring. But Mr. Waddington consulted Niebuhr, in whose embassy Bunsen was an *attaché*, and received for reply a remarkable testimony, which showed how correctly he appreciated the character of his young subordinate:—"The talents, abilities, and character of Bunsen are a capital more safely to be reckoned upon than any other, however safely invested; and had I a daughter myself, to such a man I would gladly consign her." That evening, having received the consent of her parents, on the steps of the cross which for centuries marked the site of Christian martyrdom in the centre of the Coliseum, Bunsen asked Frances Waddington to be his wife." The union was an eminently suitable one, and was crowned with a large degree of happiness. Of course, the Baroness had her anxieties, troubles, and bereavements; and one of the charms of this biography is that it enables us to follow her through her dark and clouded days, as well as through her seasons of glad happiness. Her own bright and sunny nature, indeed, dispels the gloom which would otherwise sometimes gather around the story, as, for example, in that sad period at Rome, when she lost one child and had another dangerously ill, was then prostrated by fever herself, and, to crown the long list of these sad troubles, had her beloved husband brought so near to the grave that he had actually given his last directions. In such crises the beauty of her spirit and the simplicity of her Christian faith are very marked. Her biographer says very truly that in her was found "one of the noblest types of wedded love that any country has produced, showing how entirely a woman can fulfil to the utmost the duties of wife and mother, without ever failing in the least degree to be the intellectual and spiritual companion of her husband." This is very high praise, but if we may judge the Baroness from her correspondence, there is no exaggeration in it. It is one of the chief virtues of the biography that it enables us to test the statement for ourselves, by making us familiar with the inner life of the woman described in such glowing terms. Her correspondence with her

mother touches on an infinite variety of themes, and gives us her views on them all. Circumstances brought her into contact with some of the leading spirits of the time. As the wife of an eminent German statesman, who represented his country in Rome, Berne, and London successively, and herself an Englishwoman, with a large circle of distinguished acquaintances, she enjoyed a very wide field of observation, and she certainly used it to the best advantage. Her letters are full of interest, as containing the notes of a refined and thoughtful woman on manners, countries, and men. But the most attractive portions of them are the revelations of her own loving and noble spirit, with all its wealth of affection, its tenderness of sympathy, its heroic loyalty to duty, its rich intelligence, and its devout and simple-minded piety.

*Students' Ecclesiastical History.* By PHILIP SMITH, B.A. (London: John Murray.) This is one of a class of books to which full justice is rarely if ever done. They are treated as mere compilations, and those who on this account quietly dismiss them until perhaps occasion arise on which they prove of great value to themselves, do not take the trouble to consider how much of thought, time, and labour must have been expended in order to make the compilation, which receives such contemptuous treatment. The work before us is an epitome of the history of the Church of Christ for the first ten centuries. To make it complete there must have been an amount of painstaking research, and to bring the materials thus collected into such brief compass required a power of condensation which cannot easily be measured. The service thus rendered deserves the more hearty recognition, because it necessarily brings so little in the way of reputation. The book is invaluable as a *vade mecum* even for those who pursue its subject more deeply, and to others it is a compendium of what is most necessary to be known. Its arrangement is admirable, its outline broad and comprehensive, and the filling up done with great judgment and care. The writer has carefully collated all the best authorities, and as the result has given us a well-digested narrative, in which the facts are set forth with great clearness and accuracy. There are, of course, many points on which we might differ from the writer's views, but it would be impossible to enter on any such controversies here. Whether we agree in all his conclusions or not, we are bound to say that the author writes generally with great fairness.

*My Experiences in a Lunatic Asylum.* By a Sane Patient. (Chatto and Windus.) A harrowing story told with considerable effect, and well calculated to accomplish the object the writer has in view, of compelling attention to the state of the lunacy laws. It is clear from this statement of actual facts that they are capable of being abused, and occasional hints which reach the ears of the public justify the suspicion that abuses are more frequent than is generally supposed. A book like this is certainly one of the best methods for arousing public attention on the subject.

*Social Politics.* By ARTHUR ARNOLD. (C. Kegan Paul.) Mr. Arnold has by this volume fully established his claims to be regarded as one of

the most thoughtful members of the Liberal party. We have long had a general idea of his activity and intelligence, and of the sound character of his opinions as a Liberal politician; but, until this volume came into our hands, we had no conception that his writings covered so wide an area, or dealt with such a large variety of great questions. "The Government of London," "The Relations of the Liberal Party and the Catholics," "The Political Enfranchisement of Women," "The Legal Position of Married Women," and "The Railways and the State," are all discussed with great temperance and ability. But, besides these, Mr. Arnold deals also with subjects which lie more immediately within the circle of our party struggles. They may indeed be properly included within the designation of "Social Politics," inasmuch as they must materially affect social interests, but they are not likely to be settled except after a keen party struggle, and are not to be relegated to the category of neutral reform as likely to be effected by a Tory as by a Liberal Government. Mr. Arnold very truly says that "it does not appear that disestablishment—which is attended and followed by disendowment, as the substance by the shadow—will ever be proposed by a Conservative Government." The same remark is equally true in relation to any great changes in the laws relative to the tenure of land. On both these subjects we have most valuable articles here. It is with the business of Disestablishment alone that Mr. Arnold deals, and deals in a very thoughtful and practical spirit. But the question of Land Reform he has made to a large extent his own. Several papers are devoted to it, and they form a most important contribution to a complete understanding both of the evils of the present system, and the direction which reform should take. Every young Liberal desiring to take an active part in political life will do wisely to make himself acquainted with the contents of this most useful volume. It certainly shows that the work of the party of progress is not yet done, and indicates the character of the service which the country has a right to expect from them. Altogether it is an admirable manual of Liberal principles and policy.

*Savonarola and his Times.* By WILLIAM R. CLARK, M.A. (Society for Promoting Christian Knowledge.) This is one of a series called the "Home Library" which the Christian Knowledge Society is issuing, and if this volume is at all a fair specimen of the whole, the series will be one of great interest and value. Savonarola is a name, and nothing more, to a great majority of ordinary readers. Of those who have got some vague conception about him, not a few have derived such knowledge as they possess from George Eliot's fascinating story; while others would tell us he was a "reformer before the Reformation," and please themselves with the notion that this very general statement proved at least that they were not absolutely ignorant. It is one of the consequences of our insularity that we are content to be thus uninformed in relation to the great movements of other times and centuries unless we feel that in some way they directly affect ourselves. The times of Savonarola are as full of interest as the man himself is a striking phenomenon in the midst of them, and yet the story is all but unknown to numbers of educated Englishmen. One cause of this is no doubt the want of suitable books. Milman's learned and

striking sketch of Savonarola was neither sufficiently popular nor easily accessible. Mr. Clark has given us here the book that was needed. It is no mere compilation, but the result of independent research, and the author has the art of telling the story in an interesting and attractive manner. The narrative is not so condensed as to be meagre and unsatisfactory, nor yet is it so minute as to be wearisome. The careful reader will get from it a very correct idea of the eventful period of which it treats, and of the great man who has been selected as its hero. It is our ideal of what a manual of the kind ought to be.

*Heroes of the Mission Field.* By W. PAKENHAM WALSH, D.D., Bishop of Ossory. (Hodder and Stoughton.) The Bishop has hit upon a capital idea, and has worked it out with great skill and success in this charming little volume, which is equally admirable for its true spiritual feeling, its richness of illustrative incident, and its clear and easy style. "A very prevalent idea seems to exist," he says, "that after the first two or three centuries had passed by there was a total, or nearly total, cessation of missionary work, until a period little removed from our own time." The stories told here of Martin of Tours, St. Patrick, St. Augustine of England, Xavier, Eliot, Hans Egede, and Schwartz, are a refutation of this idea. The stories are admirably told, and are not only full of instruction, but well fitted to rouse missionary zeal and enthusiasm.

*Sermons.* By Rev. PHILLIPS BROOKS. (London: R. D. Dickinson.) Mr. Brooks is perhaps the most eminent preacher of whom the Episcopalians of America can boast, and he is one who fully deserves the high reputation he has won. He is pre-eminently the preacher for the cultured, thoughtful, and possibly too fastidious people of Boston. His sermons are direct, practical, and forcible, but they are, at the same time, chaste and elegant in style, and have a great amount of freshness and vigour. Mr. Brooks has evidently no liking for the subtleties of theological discussion, and regards the pulpit as a mighty influence for stimulating men's consciences and shaping their lives. We are not surprised to find that he has won great popularity, and popularity of a high order, for it is due alike to the intellectual power and the spiritual earnestness which characterize these discourses. We have heard it objected that they are lacking in passion, and to some extent the criticism is just. But, on the other hand, they are instinct with life. Mr. Brooks has studied human hearts and their struggles, human lives, with their constant vicissitudes, and he speaks to men as one who has carefully used all his opportunities, that he might qualify himself to guide and inspire them. A more valuable volume of sermons we have not met for some time. Mr. Brooks has only recently become known to English readers, but we are assured he will soon secure as large a circle of admirers in this country as he has on the other side of the Atlantic.

*The Daily Prayer-Book.* For the use of Families. Edited by J. STOUGHTON, D.D. Sixth Edition. (Hodder and Stoughton.) A new edition of a very valuable companion for family worship. The prayers are supplied by various contributors. A better book for the purpose need not be wished.

*Our Old Nobility.* By NOBLESSE OBLIGE. (Political Tract Society.) The papers here collected together appeared originally in the columns of "The Echo." They attracted some attention when first published, and thoroughly deserve the honour of being republished in this more permanent form. They furnish us with much valuable information on a subject about which most people know very little, viz., the history of our noble families. The author confines himself strictly to facts, and some of the facts which he states are sufficiently startling. The whole picture which he presents to us of "peers of England," and the way in which many of their titles were acquired, is not calculated to raise our estimate of our old nobility.

*Daniel Quorn and his Religious Notions.* Second Series. By MARK GUY PEARSE. (Wesleyan Conference.) The popularity of this book is attested by the fact that it has reached its third thousand. It is quaint, homely, and practical, and deserves a word of hearty commendation.

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### THE PILGRIM FOREFATHERS.

BY H. H.

'NEATH hoary moss on crumbling stones  
 Their names are fading every day;  
 The fashions of their lives and speech  
 From sight and sound have passed away.

The shores they found so bleak, so bare,  
 Shine now with riches gay and proud;  
 And we, light-hearted, dance on ground  
 Where they in anguish wept and bowed.

Unto the faith they bought so dear  
 We pay each day less rev'rent heed;  
 And boast, perhaps, that we outgrow  
 The narrowness which marked their creed.

A shallow boast of thankless hearts,  
 In evil generation born;  
 By side of those old Pilgrim men  
 The ages shall hold us in scorn.

Find me the men on earth who care  
 Enough for faith or creed to-day  
 To seek a barren wilderness  
 For simple liberty to pray;

Men who for simple sake of God  
 All titles, riches would refuse,  
 And in their stead disgrace and shame  
 And bitter poverty would choose.

We find them not. Alas ! the age,  
 In all its light, hath blinder grown ;  
 In all its plenty, starves because  
 It seeks to live by bread alone.

We owe them all we have of good :  
 Our sunny skies, our fertile fields ;  
 Our freedom, which to all oppressed  
 A continent of refuge yields.

And what we have of ill, of shame,  
 Our broken word, our greed for gold,  
 Our reckless schemes and treacheries,  
 In which men's souls are bought and sold ;

All these have come because we left  
 The paths that those Forefathers trod ;  
 The simple, single-hearted ways  
 In which they feared and worshipped God.

Despise their narrow creed who will !  
 Pity their poverty who dare !  
 Their lives knew joys, their lives wore crowns,  
 We do not know, we cannot wear.

And if so be that it is saved,  
 Our poor republic, stained and bruised,  
 'Twill be because we lay again  
 Their corner-stones which we refused.

*From "The New York Independent."*

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## OUR SUNDAY-SCHOOLS.

### NOTES OF LESSONS SUGGESTED FOR CONGREGATIONAL SUNDAY SCHOOLS.

[In compliance with the requests of many friends who are desirous to have an independent series of lessons suited to senior classes in Congregational Schools, the Editor has thought it well to make arrangements for a new course on the Acts of the Apostles. While due prominence will be given to fundamental Christian truth, the facts concerning the organization of the primitive Church life and the principles of Church order will not be avoided. The Editor hopes to be able to complete arrangements for the examination of classes using this course of lessons at the close of the series.]

MAY 4.

*The Ascension of the Lord Jesus—Acts i. 1-11.*

1. LUKE's reference to his gospel as the narrative of all that Jesus began both to do and to teach, implies that his purpose in this new writing is to give the continuation of the work of the Redeemer. He had treated of the incarnation



and work of Christ, including His death; he had detailed His earthly life after He came back from the state of the dead. Now he is concerned to show the power and working of the same Saviour who has passed into the heavens. The Acts of the Apostles is a record of the acts of the King, seated on the throne of His glory, beginning to subdue all things unto Himself. In the study of the facts, this Divine, invisible ministry should be sought for and made prominent.

**2. After He gave commandment, through the Holy Spirit.** The ministry of the forty days after the resurrection was an essential part of the equipment of the apostles for their life work. Secret fellowship with Jesus in the Spirit, the great qualification of all true teachers. Whom He chose. The sovereign authority of the Lord in the selection of men for special service. Many are called but few choose.

**3. To whom He shewed Himself alive after His passion by many infallible proofs.** The marvellous completeness of the evidence of the resurrection. (Matt. xxviii.; Luke xxiv., John xx.; 1 Cor. xv.) The kingdom of God, the redemptive rule of all things by Christ, and the organization of the new society created by His Spirit.

**4. To wait for the promise of the Father.** (Luke xxiv. 49, 50; Isa. ii. 3.) Where He had been humiliated His ruling might and spiritual authority were to be first made manifest. Power in the kingdom of God does not grow out of natural aptitudes but spiritual endowments. (Isa. xlv. 9; Joel ii. 28, 29; John xiv. 16, 17, 26; xvi. 7-11.) Waiting a test of faith in Divine promise. The curb of human impatience.

**5. Baptism is both the application of the subject to the element, and of the element to the subject.** That the fulness of the outpouring will pervade the entire life is expressed by the words here used.

**6. Wilt Thou at this time restore the kingdom unto Israel?** The prepossessions of the apostles hindered their appreciation of the new revelations. The freedom and glory of Israel implied the destruction of Roman domination. Christ's words include, but go far beyond, political interests and changes.

**7. Not for you to know times and seasons.** The great ages and the immediate periods, within, and at which, providential purposes ripen, are in the hands of the Supreme Authority. Much is revealed, but more is held in reserve. Christ's care of the Divine prerogative. How often men inquire curiously! how constantly God baffles their search! "My times are in thy hands." Duty is ours, destiny God's.

**8. Ye shall receive power.** The life of the kingdom and its service were essentially new, both in their principle, embodiments, and ends. On the plain of natural being such life and service could neither be rooted nor grow. The new life and the new history are supernatural products. The world had never seen the like before. The vocation of the apostles and the Church, witness bearing even unto the death. The witness a martyr, the martyr always a witness. The new ministry follows the lines of the ancient grace — Jerusalem, Judæa, Samaria. But it is, also, world-wide, as based upon a universal purpose of redeeming love. Christianity the only aggressive and universal religion. Christ died for all.

**9. He was taken up.** (Luke xiv. 50-51; Eph. iv. 8-10.) The ascension the necessary completion of the resurrection and triumph over death. "Death hath no more dominion over him." The reality of the life beyond thus demonstrated. The forerunner entering within the veil, the pledge of our gathering together in Him. Heaven and earth thus visibly united. The re-assumption of the Divine glory of which He emptied Himself when He became incarnate. The King seating Himself on the throne of universal dominion. The supremacy of the Redeemer.

**10, 11.** The angelic messengers and the announcement of the second advent. To the suddenly bereaved there is a ministry of hope, which inspires fortitude and gladness. "Seek those things which are above, where Christ sitteth at the right hand of God." The practical value of the angelic announcement of the second coming of the Lord.

SUGGESTIONS FOR LESSONS. 1. Christ's doings and teachings; or, the life and light of the world. 2. The patient heart. 3. Home ministries. 4. The power which comes from Divine fellowship and endowments. 5. Unballowed curiosity. 6. Following Jesus to heaven. 7. The kingship of the glorified Redeemer.

#### MAY 11.

*The Election of Matthias.*—Acts i. 12-26.

12. **The Mount of Olives**—planted with olive trees. In the gospel Luke says, He led the disciples out even towards Bethany. The town was about fifteen furlongs from Jerusalem. A sabbath day's journey was about 2000 yards. The Roman mile was 1000 paces of 5 feet each, or 1618 English yards. The locality of the ascension was somewhere between the two points. 13. **The upper room**—a chamber in the uppermost story, under the flat roof, like a modern hall. Luke refers in the gospel also to their worship in the temple. They divided the time between the two. The names of the apostles show how the nucleus of the new Christian society was made up. 14. The last reference to Mary the mother of Jesus. The reality of spiritual faith in her case. She had lost her Son according to the flesh, but found in the glorified and ascended Christ her Lord and Saviour. **With one accord.** The word means mental and moral unanimity. Their purpose, hope, and faith were one. But while union is strength, in their case it developed the consciousness of weakness and dependence into the utmost intensity; and this found expression in prayer. 15. **The number of names together was about a hundred and twenty.** This was only a portion of those who had seen the Lord after the resurrection. (1 Cor. xv. 6.) The prayer of the unnamed disciples of Jesus and its power. The brethren of Jesus were not numbered among the apostles. The word may signify only his cousins. 16. Peter's address to the assembly of the faithful. Christ had not nominated another apostle during the forty days. Peter did not wait for the promise of the Father. Evidently, however, he did not assume the right to fill up the vacancy himself. Neither did he regard it as a prerogative of the apostles. The brethren, the disciples, the women, were all included in the number and took part in the election. The whole Church is first to consider and then decide. The first act of the early believers affirms the right of popular election in the Church. Rome denies the right to the people, and the Episcopalian establishment is afraid of it. The word concerning Judas. Peter had fallen deeply, but had repented and been restored. Judas, under the influence of remorse, had committed suicide. 20. The verification of prophetic words. (Psa. lxxix. 25; cix. 8.) The manifold meanings and applications of Holy Scripture. (Matt. xxvii. 3-10.) 21, 22. The qualifications of an apostle—acquaintance with Christ and ability to bear witness to the re-appearance of the Lord Jesus after His death. Spiritual sympathy is implied. Pre-eminent talents are not sufficient in themselves for spiritual ministries in Christ's Church. The nomination of two qualified persons. They are quite unknown in sacred history. Prayer for help in the decisive choice. It was addressed to Him they called Lord, *i.e.*, Jesus, the Head of the Church. The lot was cast according to Old Testament custom. The names were written each on a tablet and put into an urn, the first which came out, after it had been shaken, was elected. (1 Chron. xxiv. 5; xxv. 8, 9; Lev. xvi. 8; Josh. xviii. 2-6.) 24. **Lord, who knowest the hearts of all men.** (Jer. xvii. 10; John ii. 25.) **His own place.** Opinions are greatly divided here. The meanings lie as far apart as, the office which Judas had filled, into which Matthias was now to go,—and the changeless, eternal fate of the betrayer. Others regard it as referring to the apostacy of Judas from Christ and his return to his former

home and employments. Who dare dogmatise here? But the truth is one which will force itself upon attention: the mind can create a world of its own in which to dwell. The evil heart can create evil conditions from which it cannot deliver itself. How much recovering grace must do for the fallen! If Judas meant to cut asunder all connection with Christ, there is a solemn lesson of the fearful power of human wilfulness to withstand the most Divine and gracious ministries. (See Adam Clarke, Lange, Olshausen, Stier, and Bengel.)

26. **He was numbered with the apostles.** The word means, chosen by general consent. It only occurs in this place. It has been questioned whether this transaction was authorized, seeing that the Spirit had not yet been given. It does not seem to be such a "waiting" as Christ enjoined. Matthias never appears again in apostolic history. Paul became the apostle of the Gentiles. But it is nowhere said that he was numbered with the twelve. But we see here clearly enough how, 1. the principle of freedom, equality, and co-operation entered into the life of the early Church. It was evidently Congregational in its first form. 2. The strange experience—the Church without the Christ and without the Comforter. 3. The unity of varied elements and powers in the Church. 4. The faith of the early Church in the power of prayer and her confidence in her ascended Lord. 5. If some fall away others are raised up in their stead. 6. The Lord's knowledge of the ruling disposition and motive of the heart. 7. The qualifications of an officer of Christ's Church, and the spirit and way of his appointment to his office. 8. Spiritual unity is essential to the Church's welfare.

MAY 18.

*Pentecost: the Coming of the Holy Spirit.—Acts ii. 1-13, 41-42.*

1. **When the day of Pentecost was fully come.** Seven weeks were to be reckoned from the day of the offering of first-fruits at the Passover, and the following or fiftieth day was to be kept as the harvest festival—the feast of ingathering and completion of the labours of the year. The place where the disciples were assembled seems to have been a room connected with the temple. 2. **Suddenly**—unexpectedly, although they had been praying for it. There came a rushing or whistling sound, as of a mighty wind—the supernatural wonder striking upon the sense and rousing thereby the receptive powers of the spirit. The appeal through the ear was followed by one to the eye. The penetrating wind filled the house, and there appeared unto them tongue-shaped flames dividing themselves. Is there not a reference here to the cherubic symbol at the east of Eden, and to that of Ezekiel's vision (Ezek. i. 4). The wind and the fire symbols of the present God. The wind is a symbol of Divine power coming down from heaven. The flames were resplendent symbols of the Living God in His redemptive operations. Their resting upon each of the assembled worshippers was a sign that henceforth God was with His Church, a flaming power of zeal and love and energy, and that He would move and influence all the active powers of her life. The royal gift was to abide with her for ever, and never to be withdrawn.

4. **They were all filled with the Holy Ghost.** This was a Divine inworking power which differed from ancient inspirations in the universality of its diffusion, in the fulness and plenitude of its grace, in its continuance, but most of all in its connection with the Saviour and the redemption He was working out into full completeness. Contrast this with such passages as Exod. xxviii. 3; xxxi. 2, 3; Deut. xxxiv. 9. There was a power of apprehending truth which the common mind could not naturally discover for itself—truth above reason. Connected with this there was a gift of speech; a power of imparting the redemptive wonders to others. New Testament ideas and New Testament words have

no counterparts or sources from which they may be evolved in the old paganisms. The Spirit gave both thought and utterance. The elevation of language under the influence of Christianity is one of the marvels of modern history. The speech in the languages of the gathered peoples, a prophecy of the time when out of every nation, and people, and kingdom, and tongue, men anointed with the gift of power from on high shall proclaim and praise redeeming love. Peter's sermon proves the endowment of power, to be a fulfilment of prophetic words of promise.

**41. They therefore that received his word were baptized.** This was the outward sign of their having relinquished Judaism and become disciples of the Crucified—learners in the school of Christ. There had been no previous instruction. The number added to the one hundred and twenty. (Isa. xlv. 4.) **42.** A general view of Church life in Jerusalem immediately after Pentecost. **They constantly attended upon the apostles' doctrine.** The word means instruction, teaching. The ministry of the Church is one of teaching. **And the fellowship**—the union and communion with the Church, including probably the ministry to the saints. **The breaking of bread.** If this includes the love-feasts, which is doubtful, it still refers especially to the observance of the Lord's Supper. **And the prayers.** The worship of the Church one of the essential elements of growth in grace. "Instant in prayer."

**SUGGESTIONS FOR LESSONS.** 1. The unity of heart and devout purposes which preceded the bestowment of the royal gift. 2. The necessity of a Divine outpouring of the spirit of truth, love, and power. 3. The Holy Spirit the crown of the ancient promises, the pledge of the fulness of the coming life of those who receive Him. 4. This Divine power carries with it the pledge of the world's subjection to Christ. 5. The sanctification of human speech for redemptive works, and the restoration in Christ of the unity of the race, broken and lost at Babel. 6. The forms of a healthy, useful, consistent, and progressive Church life.

MAY 25.

*The First Apostolic Miracle.—Acts iii. 1-10.*

1. The gift of power is manifested in a marvellous work, which is a demonstrative sign that Jesus Christ lives and reigns. **Peter and John went into the temple at the hour of prayer, the ninth.** The stated hours of prayer were nine o'clock in the morning and three o'clock in the afternoon. This was the time of the evening sacrifice. As yet the apostles had not so broken with Judaism as to live in neglect of its accustomed services. The devout life is not independent of fixed times and places of worship. 2. **Lame from his birth**—a congenital infirmity, and not a temporary paralysis. The reality of the miracle is thus vouched for. **The gate Beautiful.** Which gate this was is not precisely known. Josephus speaks of the gate Nicanor, of Corinthian brass, as the most splendid and valuable. But the gate Shushan, covered with lily-work, is thought to be that here referred to. 3. **Who seeing Peter and John about to go into the temple asked to receive alms.** Human unconsciousness of the great boons God is about to bestow. He answers prayer, often doing more than we can ask or think. 4. **Look on us.** Peter's consciousness of power. The necessary mental and moral co-operation of the man in the miraculous change. The depressed, despairing consciousness not favourable to such a reversal of all the previous conditions of his life. Compare with this Christ's words, "If thou believest," "according to thy faith," and the miracles in which He made the co-operation of the objects of His mercy necessary to restoration. Peter's ardent gaze begets expectation, perhaps, also, faith in the infirm man. So, 5. **he gave heed to them, expecting to receive something of them.** The mental gaze and the

awakened hope. 6. **Silver and gold have I none.** A testing word of disappointment. The limitations of wealth. Poverty may co-exist with the highest forms of spiritual endowment. **What I have, this I give thee. In the name of Jesus Christ of Nazareth, walk.** The apostle arrogates nothing to himself. He is the servant of the risen and ascended Lord. The Name is the power, perfections, authority of Jesus Christ. The new strength imparted comes from above. Christ in heaven works through His apostle on earth. By Christ's almighty power the feeble limbs were quickened and vitalised. The reality of the miraculous, physical change is unquestionable. 7. **Immediately his feet and ankles received strength.** The soles of the feet with their muscles and the ankles. 8. **Leaping forth, he stood and walked.** The uncertainty of the use of the newly found power. He was as a child learning to walk. Wisdom regulates the use of miraculous power. God never does for man what he may do for himself. The demonstration of the Divine power in the changed condition. **Entering with them into the temple, walking, and leaping, and praising God.** The devout acknowledgment of the source of the wonder-working energy. Thankfulness seems as well as right. 9-10. **All the people saw him . . . and they knew him perfectly, that it was he himself who sat for alms at the gate Beautiful of the temple, and were filled with wonder and ecstatic feeling at that which had happened to him.** The standing upon the feet in a natural way of the impotent man whom everybody knew was publicly recognized as a new kind of fact, which produced a deep and overwhelming feeling in the mass of the people. The publicity of the miracle thus recognized is an important element in most of the supernatural facts of this book, and disposes of the idea of either trick or myth.

SUGGESTIONS FOR LESSONS. 1. The worship of God and the service of man. 2. Devotion and benevolence go hand in hand in Christianity. 3. The servant of the Lord Jesus cannot be indifferent to the physical privations of humanity. "The works that I do shall he do also." 4. Spiritual power independent of outward material conditions. 5. Christ is to be acknowledged and honoured in the use and exercise of all the gifts of His grace. 6. The wonders wrought by supernatural power conferred on the believing Church. 7. Devout recognition and thankfulness the fitting response to Divine mercies bestowed. "Bless the Lord, O my soul."

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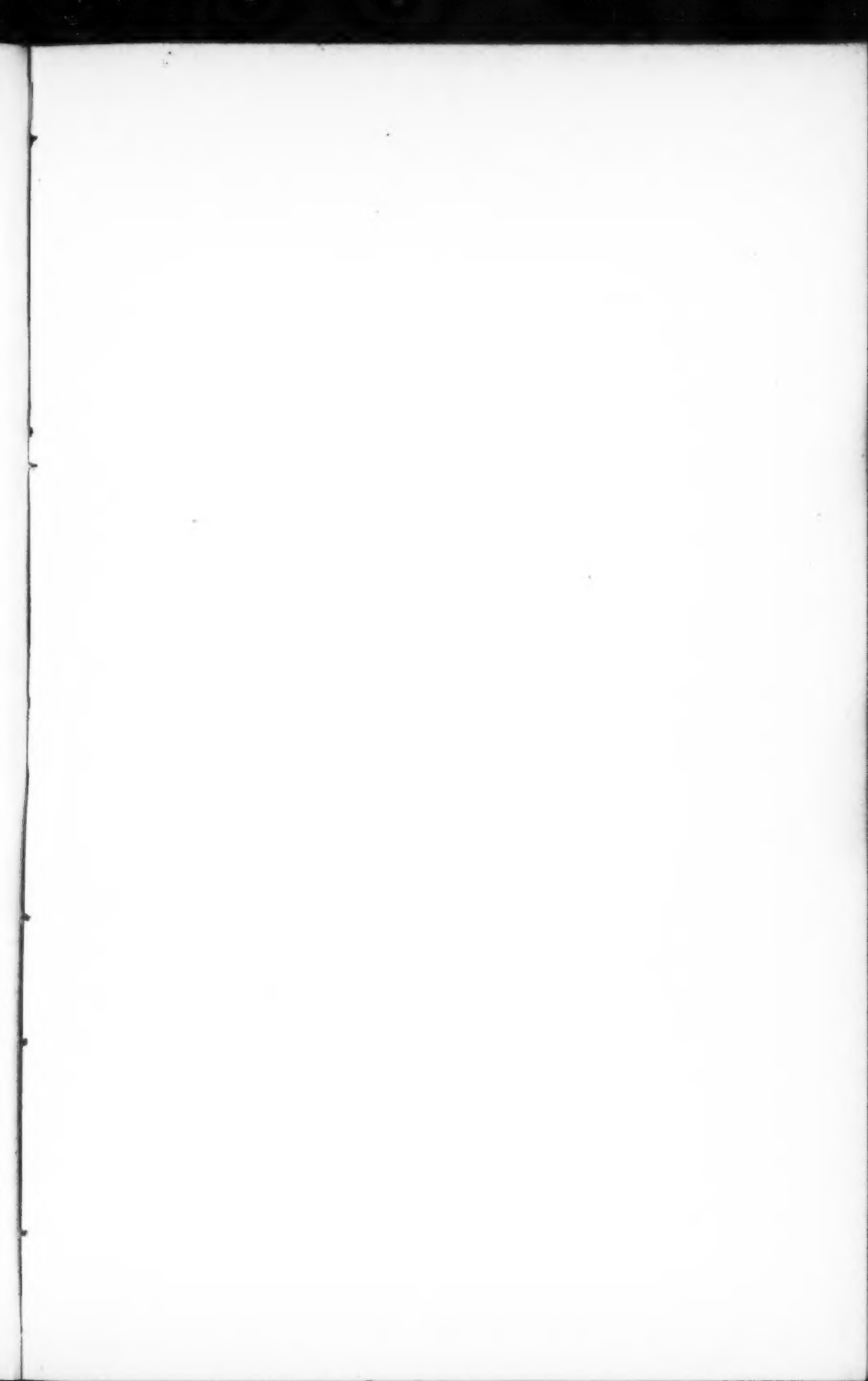
### CONGREGATIONAL CHURCH RECORD.

DURING the past month Congregationalism has lost three of its leading laymen, who have been more or less prominent in its public work, liberal supporters of its institutions, and consistent advocates of its principles. Foremost among these stands the veteran George Hadfield, who, in a public life extending over sixty years, rendered a faithful and zealous service to the Congregational Churches, the value of which cannot easily be overestimated. He was a typical example of that conscientious, robust, and practical Nonconformity which raised Manchester to a foremost place in all the denominational work of the last generation. He was equally earnest in the promotion of the spiritual interests of our Churches and in the maintenance of their political and legal rights; ardent as a politician, and at the same time devout and liberal and con-

sistent as a Christian. His life was so full of energetic service and eventful incident, and his influence on the development of our Nonconformity in the North so distinctly marked, as to require a more extended review than it is possible to give in our present number. Before long, however, we hope to give a sketch of his active and useful career.

John Crossley was, in his own way, an equally remarkable man. To the world outside his name is associated with a firm of world-wide reputation and singular prosperity, and with deeds of princely generosity. Halifax knew him as one of her most honoured citizens, who had four times served the office of mayor, and for some years had represented the borough in Parliament. The esteem and affection in which he was held appeared in the extraordinary demonstration on the day of his funeral. Nothing less, indeed, could have been expected, when we remember how much the large-hearted and generous brothers did for the improvement of the town, and how they enriched it by those noble institutions for the orphan and the aged poor, which, it is to be hoped, will long remain the best memorials of their useful lives. But to the members of his own denomination, and to those especially who had the privilege of his friendship, the name of John Crossley will call up other and tenderer thoughts. That rare urbanity of manner, which marked him out as one of nature's true gentlemen, and which itself was the natural outcome of his singularly kind and genial spirit, endeared him to all who came into contact with him. But under this pleasing exterior there lay a strength of principle which made him as loyal and consistent in conduct as he was gentle in manner. His heart was all too generous, his spirit all too trusting, and, unfortunately for himself, his unsuspecting confidence was too often betrayed. It would not have been easy to find a more guileless man, or one with more liberal temper. Congregationalists knew him chiefly as one of the most active promoters of church extension, the treasurer of the English Chapel Building Society, and one of the foremost supporters of all its undertakings. His parliamentary career was in every way honourable. He was one of the men about whom the "whip" does not need to concern himself, for he was in his place on every critical occasion, and every one knew what that place was. To such a man—so simple in character and in life, so overflowing with the milk of human kindness, so ready to succour the victims of misfortune or to give a helping hand to those who were entering on the struggle of life, so desirous to use the gifts of Providence for high and noble purpose—all who knew him cannot but pay a tribute of affectionate respect.

Thomas Eccles, who has recently died at Torquay, was less generally known; but, prior to his removal to the South because of failing health, he was one of the most energetic workers among Lancashire Nonconformists. He belonged to a family which has long been closely connected with the Congregationalism of Blackburn, and has contributed not a little to its progress. Mr. Eccles himself was a man of fervid nature, with strong convictions, sincerely attached to Congregationalism and zealous in its service.





H. J. Whitlock, Photo.

Unwin Brothers, London.

*Yours faithfully,*

*Edward Miall*







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*Edward Miall*

# The Congregationalist.

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## MR. EDWARD MIALI.

MR. EDWARD MIALI has been so long known to the world as a prominent politician, the successful editor of a journal which was exerting a powerful influence in the formation of public opinion, the leader of the movement for the separation of the Church from the State, that there may be numbers who forget that he commenced his public life as a Congregational minister. He was educated at Wymondley, and became pastor of the Church at Ware in 1831. From thence he removed to Bond Street Chapel, Leicester, in 1834, remaining there till the year 1841, when he resigned ministerial work in order that he might start a new journal, devoted mainly to the advocacy of those great ecclesiastical principles with which his name is now so honourably identified. The sole reason for taking this step was his own intense conviction, not only of the truth of the principles, but of his personal duty in relation to them. Every consideration of worldly interest or expediency would have held him back. He had everything to lose, and he must have been sanguine indeed if he could have supposed it possible that there was anything to gain by such a course. The pecuniary risk alone was very serious, and for that there was nothing to compensate in the approval of a large party who were in full sympathy with his principles and aims. If he were to enter on such a career to-day, he might calculate upon the support of the mass of English Nonconformists; but it was not so forty years ago. It may be doubted whether at the outset the hostility of many leading Dissenters was not

keener than that of Churchmen, for the latter had not yet begun to appreciate the strength of the movement which he had originated, and were too contemptuous to be seriously angry with him. He did no doubt create the ardent enthusiasm of an attached band of followers, but they were comparatively few, and on the other side were many severe critics. Altogether, the outlook, to any eye but that of faith, must have been sufficiently dreary. No one who has the slightest acquaintance with Mr. Miall, or has studied even his public life with careful attention, would venture to suggest that he was influenced by personal ambition. If there is one trait which is specially admirable in his work, it is the unselfishness with which he has kept himself in the background and looked solely to the progress of the cause to which his life has been devoted. But, in truth, there was no bait to lure ambition in the crusade which he undertook, and as little was there in the kind of life which it involved, to commend it to a man of Mr. Miall's taste and habits. The stir and excitement of controversy in public meetings or at contested elections never had attractions for him. He is endowed with a high resolution and strong moral courage, which have enabled him to bear himself manfully in the fierce struggles through which he has passed, but in themselves they were never congenial to his temperament, and they have left their traces in the shattered nerves, which are the penalty of the severe strain to which he was content to subject himself for the sake of principle. Had he consulted his own inclinations, he would doubtless have preferred to spend his days in a pastorate where he had, though still young, won golden opinions and the sincere love of many true hearts. But the "Divine necessity," as he believed it, was laid upon him, and he went forth to the work. He was an enthusiast for religious equality, and that enthusiasm was at once the motive of his own action and the secret of the power which he has exercised over others.

"The Nonconformist" was started, and till declining strength compelled him to abridge his labours, was conducted by him with an ability which secured for it a very high position in the periodical literature of the day. The sparkle and vigour of his own contributions, some of which were republished in the "Nonconformist Sketch Book," attracted

a large amount of attention, not only because of the intellectual power which they exhibited, but still more for the intense moral earnestness by which they were pervaded. It was felt that here was a journalist whose aim was to make his newspaper a teacher of the people, and who gave indisputable evidence of the strength of his faith and the unselfishness of his spirit by the devotion of his life to a cause which was far more unpopular twenty-five years ago even than it is to-day. As a commercial enterprise "The Nonconformist" could not be a great success, if a success at all. It identified itself with opposition to one of the most powerful institutions of the country, and so made itself obnoxious not only to those who for various reasons desired its continuance, but to numbers beside who regarded the agitation as inconvenient. A newspaper which was not ashamed to insist on "the dissidence of Dissent" could not be acceptable to those Nonconformists who though they could not join the Established Church, were anxious to live on terms of amity with its clergy and members. As a matter of fact, we have little doubt that the intercourse between the clergy and Dissenting ministers is more friendly and intimate to-day than it was before the movement for religious equality commenced, and that despite the fact that the growth of High Church principles and the unconcealed sacerdotalism of numbers of the clergy, might have been expected to produce an opposite result. It is not wonderful, however, that the Dissenting leaders of the last generation should have been apprehensive as to the effects of the demand for the separation of the Church from the State upon the social relations of the two parties. They had grown up in the atmosphere of that hard, narrow, and repressive Toryism which was supreme up to the time of the first Reform Bill, and it was not unnatural that they should be both irritated and alarmed at the more daring proposals and bolder utterances of those who were imbued with the spirit of the new generation. With such men, however, "The Nonconformist" found as little favour as with the friends of the Establishment. It had, in fact, to create a constituency for itself, and to do this it had to educate a generation in its principles. How effectively this was done it is not possible to tell with any minuteness of detail here. By a consistency which could

never be challenged, a constant exhibition of great principles as the foundation of all its reasonings, a lofty scorn of all unworthy arguments or unfair representation, it commanded, in time, the respect even of those who were most opposed to its sentiments. Its advocacy has always been high-toned and convincing, and its influence as an educating agency has been very extensive. The greater robustness of opinion which is characteristic of the present generation of Dissenters is due in no slight degree to the teaching of "The Nonconformist," or, to speak more exactly, of Mr. Miall himself.

The Liberation Society, known for many years as the Anti-State Church Association, was, almost as much as "The Nonconformist," the creation of Mr. Miall. He had able and devoted coadjutors in the formation of a society which has already attained a position and achieved a degree of success, for which its founders could hardly have hoped within the time; but he was the mainspring. The conference out of which the society grew was held in 1844. The feeling with which it was regarded by a large section of Dissenters may be inferred from an incident which occurred at Newcastle, of no great importance, except as showing the drift of opinion. A young minister, who had just been settled over a Baptist Church in the town, was so intensely hostile to the movement that, though one of the chairmen of the conference had undertaken to officiate at his approaching ordination, he thought it becoming and wise to denounce the conference from the pulpit in a sermon on Solomon's judgment, in which religion was described as the child, and the conference as the woman who was not the mother. Of course, if this had been an isolated case of opposition it would not have been worth even a passing reference. Few carried their opposition to such extreme lengths, but the hostility was very wide-spread, though more among the Dissenters of the metropolis than of the country, and among the Independents than the Baptists, who (to their credit be it always spoken) were then as ever foremost in the struggle for freedom.

There are probably some still who doubt the wisdom of such an organization, but they are now a small minority, and the course of events during the last thirty years has fully justified the course taken by Mr. Miall and his friends. The

Liberation Society is now known and felt to be a great political force. It is hated, it is bitterly attacked, it is perpetually misrepresented, possibly because it is misunderstood, but it is not and cannot be despised. We do not say that it secured the abolition of Church Rates, or opened the doors of the universities to Dissenters, or disestablished the Irish Church. If it is any pleasure to those who have had to surrender these fortresses of intolerance to say that they have not been conquered by the Liberation Society, it would be cruel to deprive them of so slight a mitigation of their humiliating defeat. It is, nevertheless, extremely doubtful whether without the work of that society any one of these reforms would have been carried. In all of them it had the co-operation of Liberal Churchmen who did not accept its abstract principle, but the society prepared the public mind for these successive changes, and by its effective and vigorous work, both in and out of Parliament, contributed largely to the result. It would be rash to speculate as to the date of the final triumph of the grand principle for which it has so earnestly contended; but so great is the change of public feeling on the subject, that an issue which, at the time when Mr. Miall commenced his labours, was regarded as one of the wildest of dreams, is now generally accepted as among the absolute certainties of the future. The very anxiety of the wire-pullers of the Liberal party to keep all mention of it in the background betrays an uneasy consciousness of the strength of the movement which they are seeking to hold in check. The drift of events, the spirit of the age, the internal dissensions of the Church, have done much to bring about this change, but who will undertake to say how much the educating influence of the Liberation Society, and of Mr. Miall in particular, has had to do in producing these factors? It is often said that the Liberation Society will not overthrow the Establishment, and it is more than possible that this will prove to be true. Come when it will, it is to be hoped that this great revolution will be the fruit of a distinct change of opinion on the part of a large body of Episcopalians themselves, rather than the consequence of the triumph of those who may seem to be their rivals. In the latter case it would lose much of its grace, and its practical benefit in the healing of sectarian strife would

be seriously delayed. It is too much to hope that it will be effected without a struggle, but the less that struggle partakes of a sectarian character the better for all the interests concerned. It has always been the aim of Mr. Miall to discard sectarian considerations, and the Liberation Society has always faithfully worked on the lines he laid down. Still, he is a Nonconformist, the prominent workers in the society are Nonconformists, and it is generally looked upon as a Nonconformist agitation. If this were so, it is pretty certain that it would never succeed in its end, and the fact that it is thus regarded may prevent it from reaping the harvest for which it has sown the seed. But of the honour which belongs to the patient work of the sower no one can rob it, and of that honour a very large proportion belongs to Edward Miall.

We have spoken of the general characteristics of the public life of Mr. Miall rather than its special incidents, for it is to the former that the principal interest attaches. His parliamentary career was not very long. He was defeated at Southwark in 1845 by Sir William Molesworth, and at Halifax in 1847, but in 1852 was elected for Rochdale. He was one of the many Liberal victims of the mania of 1857, an anticipation in somewhat milder form of the "Jingo" passion of 1878, and lost his seat in common with Cobden, Bright, Milner Gibson, and a host of others. He then remained out of the House for more than ten years, but after some of the keenest contests ever waged in the borough was returned for Bradford in 1869. In 1874 he felt the pressure of increasing years and infirmities so strongly that he resolved on retiring into private life. His course in the House of Commons was marked by an undeviating consistency, a distinguished ability, and a true courtesy which won the respect of all parties. He showed that it was possible to combine loyalty to principle with fidelity to a party, to be independent without being impracticable, to be zealous for a special principle without being indifferent to the general course of politics. As he had always been in the councils of the Liberation Society so was he in Parliament—an enthusiast for the cause he had at heart, and yet an enthusiast so wise and practical that no one could reproach him as a crotchet-monger.



### VISIT TO LA GRANDE CHARTREUSE.

On a fine morning in July last we started from the old city of Grenoble for the monastery of La Grande Chartreuse. The journey, as far as Voiron, was by the Lyons railway, through the vale of Grésivaudan, by the banks of the Isère, one of the most charming scenes in that part of the world, combining the softness of an Italian landscape with the grandeur of Alpine mountains. Manifold and diversified strata in the rocks afford studies to the geologist; whilst fields of waving grain, a sparkling river, and scattered houses amidst trellised vines, afford tempting subjects for the artist's pencil. Voiron is a bustling little town, more than ever so since the railway has brought it within easy distance of Grenoble; and on the day we passed through, a cattle market being held, the whole place was full of the liveliest animation. Murray said twenty-five years ago, "The Grande Chartreuse has been rarely visited by the English, since Gray and Horace Walpole first drew their attention to it;" and Mr. Musgrave, in his "Pilgrimage to Dauphiné," written about the same time, paints the ascent to it in the most terrific colours. But now, thanks to a well-engineered road from the railway station to the monastery gates, access is as easy as to Windsor Castle, and a few francs will pay the fare there and back. Well-appointed vehicles take the traveller the whole distance, a heavier carriage being provided for the first half of the expedition, a lighter one for the second half. The ascent, as far as Laurent du Pont, is up a road lined with acacias, bordered by barley-fields, where women were busy cutting down the grain, enlivened by long trains of carts laden with merchandise; and commanding glimpses of a superb valley, with bosky dells, the whole cut in twain by the waters of the Isère. Village succeeded village; the gorge to the right became more and more grand; purple rocks rose out of the depths of massy verdure; sublimity took the place of beauty; and after plunging down into a broad plain girded by mountains, we reached our halting stage at Laurent du Pont. Thence the road becomes more steep, winding along

ledges of rock, whence you look down through openings in dense pine woods to the bottom of the valley, where the stream, instead of wandering at its own sweet will, has to fight its way every inch amidst obstacles, which remind one of many a mortal's roughly contested progress through this troublesome world. It was easy to understand, as we leisurely rolled along the well-paved pass, what it must have been to toil up on foot, when the pass remained just as nature had left it. Civilization has wrestled with the original barbarism of the region, not only by means of road-making, but by planting a few mills and manufactories here and there by the roadside—the precursors, most likely, of many others, which may one day effect a more astonishing metamorphosis than ever in this strange region, so little known some quarter of a century since. Through a thick forest at the top of the pass we at length reached the monastery—a long pile of buildings, sheltered on green uplands, amidst towering rocks; the architecture showing long walls, square towers, steep roofs, dappled with dormer windows, and here and there a slender spire; metal ledges and bars sparkling in the afternoon sun as we came up to the entrance archway. We were here 4268 feet above the level of the sea, and as we looked on the straggling edifice, we learned that one of the corridors is no less than 660 feet long. Very little of what we saw is older than the seventeenth century. The original foundation dates back to a far earlier period.

In the days of William the Conqueror there lived, first at Cologne on the Rhine and then at Rheims in France, a man named Bruno, of strong character, of determined will, and of great piety, according to the notions of his age; that is to say, he was eminent for asceticism, self-sacrifice, and the love of solitude. He, with six companions, it is said, applied to the Bishop of Grenoble to sanction their foundation of a monastery in his neighbourhood.

You will find yourselves (said he) entering a region which may truly be called one of horrors: the haunt of wild beasts, the clime of protracted and most bitter cold, rocks of vast altitude, and melancholy forests of impenetrable depth. Not a single species of fruit ever grows there, the earth exhibits not one solitary spontaneous production for the sustenance of man. The roar of torrents resounds in its vicinity, but the

silence of those forlorn wastes is perpetual; and every object that meets the eye there is hideous and terrifying: everything, in fact, tells of withering desolation and death.

Nothing daunted by this forbidding description, Bruno and his companions climbed up the mountains, and on John the Baptist's day, in the year 1084, entered on their new life. There they built some small cells near each other, where they formed a society on the strictest conventual rules, of which severe abstinence, complete seclusion, almost perpetual silence, regular devotion, and useful labour of fixed duration, form leading characteristics. The order thus commenced took the name of Carthusian, which is a Latin rendering of the French word *chartreux*, meaning, amongst other things, a bluish-grey cat, which has led to amusing speculation as to whether or not it signifies "catamountain." The title leads etymologists into all sorts of bewildering mazes, out of which we can hardly be said to escape, when Mr. Musgrave tells us, "*Chartre* signifies strictly a prison, but in biblical style only. It also expresses all we mean by the word 'charter,' or an old title."

Leaving this puzzle, we add that, in maps of the eleventh century, the part of Dauphiné occupied by the monks of Bruno figures under the title of "La Grande Chartreuse." Bruno's hut and chapel are reported to have been on an isolated mass of rock, near the present building; and from this small commencement both the buildings and the order swelled to vast dimensions. Applications came from all quarters for permission to join the brotherhood, and, to meet the demand, constructions of masonry succeeded wattled cabins; but how stones and other materials were carried to such an inaccessible spot is a mystery. Bruno did not remain long in this chosen solitude, for he was forced away, by order of the reigning pontiff, to visit Rome, where his great reputation detained him until he was permitted to carry out his final resolution to found at La Torra, in Calabria, a second convent, like that he had planted in the wilds of Dauphiné. He died in 1101; and in 1514, the luxurious Leo X. canonized the self-mortifying Bruno. The festival of St. Bruno has ever since been held on the 6th of October.

Between the eleventh and sixteenth centuries the buildings

of *La Grande Chartreuse* have been seven times destroyed by fire; and in 1676 the then existing convent was almost entirely destroyed in the same way, after which it was restored in its present form. It had then attained the meridian of its glory, and had connected with it no less than 260 similar establishments in different parts of Europe. The magnificent Cortosa near Pavia, a marvel of architectural splendour, was one of the number; and the Charterhouse in London—*Charterhouse* being a corruption of *Chartreuse*—belonged to the same order. The old monastery, dissolved at the Reformation under circumstances extremely painful, which brought out the endurance of the Carthusians at the time in a wonderful way, was turned into a school still existing amongst our metropolitan charities; and perhaps few now-a-days, as they pass by the deserted square which bears the name, connect the spot with the grand Charterhouse of Dauphiné.

When we reached the gate of the convent we rang the bell. We were presently met by a porter in a garb of dark brown, who conducted us through the courtyard to the entrance of a cloister, where, in a side room, one of the monks seated at a desk inquired whether we wished to stay the night. Our arrangements not permitting us to do so, and in compliance with our request to see the monastery, we were handed over to another of the inmates, a young man in a monastic dress, who became our *cicerone*, and, true to his habits of silence, gave but scanty replies to inquiries for information. No sooner had we entered the *penetralia* of the building, than we saw notices put up requesting visitors not to smoke, nor to loiter in the passages, nor to speak with a loud voice; and we beheld in the distance members of the community, with their white cloaks and cowls, gliding about like ghosts belonging to another world. Through a corridor, where hung pictures of different Carthusian convents, we were led into the chapter-room, the walls being covered with badly painted portraits of generals of the order and pictures of the history of St. Bruno, twenty-two in number, copied from originals which now adorn the gallery of the Louvre. Amongst them is represented the legend of Raymond, a wicked monk, rising from the dead, and crying out, "By the justice of God I am accused!" to which monstrous incident the conversion of St.

Bruno to monasticism is ascribed. In other pictures the saint is seen on his journey to the village of *Chartreux*; examining plans for his monastery; receiving young men into the order; appearing before the Pope at Rome; retiring to a desert in Calabria; and dying on a lowly pallet, surrounded by his brother monks; finally he appears on his way to heaven, carried thither by angels. Following our guide, we passed along a cloister with a vaulted roof, small windows on one side and the doors of officials on the other, the latter bearing texts of Scripture, such as, "*Narrow is the way which leadeth unto life;*" and, "*Whosoever he be of you that forsaketh not all that he hath cannot be my disciple.*" The stations of the cross are hung up on the walls, and through a window we caught glimpses of a little green garden, bright and cheery amidst the predominant sombre look of all around. Shown into one of the dormitories, we noticed a cupboard-like bed, a little reading-desk, a stove, directions for novices, a statuette of the Virgin, and a crucifix. Passing by workshops fitted up with lathes, we came upon a small chapel, the altar-cloth of which was covered with skulls and crossbones, and then upon a small burial-ground, surrounded by buildings and having a stone cross in the middle, whilst the gravestones took the same form. Inscriptions on doors again met our view, all of the same nature, and we read the words, "*Vanity of vanities, all is vanity.*"

The library is very handsome and well fitted up, beautifully bound books filling the shelves. There are splendid copies of the Fathers and schoolmen, and we particularly noticed a choice edition of Baronius in vellum, one portion in nineteen volumes, another in fifteen volumes, the index making three more. Musgrave mentions Selwyn's "*Horæ Hebraicæ*" on the prophecy of Isaiah, presented by himself to the Carthusians, and says that the whole library is of no great value. But Mrs. Jameson tells us, "the libraries in the Carthusian convents have always been well filled with books, even from the first institution of the order. St. Bruno, who had been an eminent scholar and teacher, was careful to provide good books at a great expense, and these were transcribed and multiplied by the monks with praiseworthy industry. When the Count of Nevers, who had been much edified by their sanctity, sent them a rich present of plate for their church,

they sent it back as useless to them. He then sent them a quantity of parchment and leather for their books, which they accepted with gratitude." The Carthusians thus carried on a work begun by earlier monastic bodies, which, with all their deficiencies and corruptions, certainly helped to preserve, during the middle ages, the remains of ancient literature, thus serving the purpose of an ark, that carried over the waters of barbarism the seeds of subsequent mental culture.

Leaving the library we saw on the staircase some curious Chinese drawings of saints; and then, in a room we passed through, we observed a large picture of Pio Nono. Visitors are not admitted to the monastery church; but from a tribune, like one of our singing galleries, and reached by a flight of steps outside, they are permitted to look down into the ante-chapel, from which the church is separated by a lofty screen. There they are also allowed to witness the service of matins at the appointed hour; but there is little to attract the stranger in this performance, if we credit Mr. Musgrave's remark.

I affirm in the words of truth and soberness that the lowing of cattle was the only sound that the earth owned where these white-flannelled ascetics sate chanting in the dead of night. Nothing could be more wearisome, flat, or unprofitable, "less like reasonable service of God, or less conducive to the rise and progress of religion in the soul." The study of music is forbidden among the Carthusians, and hence the discordant noise of the monks at their devotions. "Un charivari, Monsieur," exclaimed a Frenchman, on leaving the tribune in the midst of matins, "à faire rire."

St. Bruno had immense fear of the enchantments of the gentler sex; and an interdict of Guignes, fifth general of the Carthusians, reveals the sentiments in no softened form.

We never permit women to enter within our walls, for we know that neither sage, or prophet, or judge, nor he in whose heart God Himself dwelleth; no, nor the first model of our race that issued from His hands, has succeeded in evading with safety the endearments and guile of womankind. Let us call to mind Solomon, David, Samson, Lot, and those who had taken to themselves the women of their choice, even Adam himself, and let us rest assured man cannot conceal fire in his bosom without scorching his garments, nor walk upon hot coals without burning the soles of his feet.

With this most ungallant diatribe against Eve and her daughters staring us in the face, we cannot feel surprised at the exclusion of ladies from the monastic walls. Our daughter,

who accompanied us in this interesting excursion, was compelled to remain outside under the kind care of two Carthusian sisters, who undertake to entertain ladies courageous enough to visit these inhospitable regions; and what struck us as rather odd, that though women may not enter the convent, men may enter the house outside, where the sisters dwell, and where one of them received us most graciously, and provided for several guests who were present cups of delicious coffee.

The brotherhood are remarkable for their industry, being graziers of cattle and manufacturers of liqueurs. Of these liqueurs there are four kinds: the *Elixir*, the *Liqueur Verte*, the *Liqueur Jaune*, and the *Liqueur Blanche*, and in the composition of these choice liquids fifty different plants are employed, the chief being first shoots of the pine tree, wormwood, mountain pinks, mint, and balm. The stock bred by the monks is excellent, and they send down some of the finest bulls and cows seen in Grenoble, Valence, or Avignon.

The range of outdoor employment is varied and extensive, for it is a main point to be as little dependant as possible upon the Lowlands; and though their abstinence from meat exempts them from the necessity of keeping shambles in their *enceinte*, the monks are bakers, brewers, distillers, confectioners, druggists, cullers of simples, and compounders of chemicals, besides doing a large amount of upholstery, tailoring, laundry work, and other such business connected with "Miscellanies chiefly Domestic."

Greatly to the credit of the Carthusians, it appears that they have never degenerated, like some other orders, into excesses of luxury and irregularity; they have been remarkably free from corruption and immorality.

Voltaire copies this remark of Fleury, of the Maurish monks, in the "Literary History of France," that this is the only ancient religious order in the Church which never had any reform, and has never stood in need of any, which is owing to their entire sequestration from commerce with the world, and to the extreme vigilance of superiors and visitors in never allowing a door to be opened for mitigations and instigations to creep in. The Carthusians (says Voltaire) entirely consecrate their time to fasting, to silence, to solitude and prayer; perfectly quiet in the midst of a tumultuous world, the noise of which scarcely ever reaches their ears; knowing their respective sovereigns no otherwise than by the prayers in which their names are inserted.\*

\* Butler's "Lives of the Saints," art. St. Bruno.



Mrs. Jameson tells us, "I never saw a Carthusian monk who did not look like a gentleman." Our own experience does not corroborate this complimentary remark. The young *cicerone* who conducted us over the building had not a gentlemanly appearance or bearing; but no doubt an air of dignity could be discerned in some of the few brethren we saw; and to their healthy, robust, and even cheerful aspect, as well as to the extreme neatness of everything in the large establishment, we bear the fullest testimony. *La Grande Chartreuse* is a relic of other days, and does not fit in with the existing civilization of Europe and Christendom; but we must not be blind to certain facts which our visit to Dauphiné and the history of the Carthusians make patent enough. Here lived long ago, and do still live, men having faith in what lies outside the sphere of the visible, the material, the transitory. Not commerce, not art, not literature, not ambition of any worldly kind has, age after age, separated them from other men and drawn them up into these mountain solitudes. They come here because they believe in another world than this—one unseen, but as real as the trees and rocks and hills around their convent walls; and because they believe in One who is above all, and in all, and through all; and Him, in ways which do not commend themselves to us, they worship and adore. They are men who bear witness to the need of repentance in a world full of sin; who feel that the consciousness of past iniquity demands contrition; that pardon is to be sought at the hands of Almighty God; and that the cross of our Lord and Saviour Jesus Christ is an object in which lost men, saved through Divine love, ought to glory. They believe in discipline, in self-discipline, in the control of one's thoughts and feelings, one's dispositions and habits, as well as one's actions and words, and by a universally professed, and no doubt a frequently exercised, resolution of will, they mortify the flesh with the affections and lusts. They appeal to another law than that of human legislation, human custom, human fashion, and even human reason; and the texts on their monastic doors are not without wise and salutary meanings for all men: for merchants as well as monks, for Protestant Nonconformists as well as Popish Carthusians. If it be well to learn wisdom from an enemy,



so it is good to be reminded of truth by the ways of people quite outside our own religious pale; and therefore we should not look askance on lessons of faith, and repentance, and self-discipline, and the application of Scripture to daily walks of life, albeit they come to us under a monastic guise.

We need not become monks and nuns to learn these lessons; we may learn these lessons, and ought to learn them, whilst remaining decided and consistent Protestants; and if we do not, the white-cowled Carthusian, whom many ridicule, may rise up in judgment against us.

We are prepared to maintain that good—industrial, artistic, literary, and civilizing—sprung out of the mediæval monasticism, with all its abounding corruptions and evils; but, we repeat, there is no place for the fundamental principle, no use for such elaborate organizations in the present age. They have served their best purpose, and now belong to the things that vanish away. The ascetic ground on which they took their stand, and still endeavour to keep it there, involves a misconception of Christianity, which, while it wars against the corruptions of humanity, is meant to purify and perfect the innocent instincts of humanity in relation to marriage, friendship, society, and all helpful and benevolent intercourse between man and man. It frowns upon extravagant and unnatural excesses of so-called religious sentiment, and smiles only on what has the sanction of Scripture and reason.

The clock struck six just after we left the monastery, and a calm summer evening fell upon the old walls, the green pastures, and the climbing forests. Sunshine still came glinting between the pines as we began to descend the pass, which struck us as equal to the Via Mala in grandeur, united to a beauty of which that wonderful Swiss scene hardly can boast. We saw more of road-making, tree-felling, saw-mills, iron-works, distilleries, cement manufactories, and other signs of advancing civilization, than we had noticed in our ascent. The monastery was behind; industrial enterprise before; their relative positions being typical of past and future history. Yet, wishing the better lessons of Carthusian life to be remembered and practised, we were rapidly driven through Laurent du Pont, as the brilliant star-studded sky, gloriously streaked by the milky way, overarched the region. We

noticed glowworms in the hedges brought out distinctly by advancing night, and presently afterwards the wide vale, at the foot of the descending road, seemed to be dusted all over with like brilliant little creatures, but they turned out to be lamps in the streets of Voiron, where we took the train for Grenoble, and so ended one of the most pleasant days we ever spent.

JOHN STOUGHTON.

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### THE CONGREGATIONAL UNION IN 1879.

THE characteristic feature of our denominational gatherings this year was their extremely practical tone. The keynote was struck in the inaugural address of the chairman, who, with a just view of the need of the hour, sketched the task which the Churches have to do, and vindicated the proposed attempt to do it in a more systematic manner and by a better concentration of the forces at their command. His survey of the field was necessarily rapid, but it was comprehensive, while the manner in which he presented the capacities and obligations of Congregationalism was marked equally by earnestness of spirit and soundness of judgment. Mr. Cuthbertson spoke as one who felt that we are entering on a new era in our history, and who was desirous to utter stimulating and inspiring words adapted to the wants of the times. The address was marked by the eloquence of strong conviction, deep feeling, and lofty purpose. It had its passages of rhetorical beauty and force, but its chief distinction was the subordination of everything else to the practical aim on which the speaker was intent. The chairman is to be congratulated on the success which he achieved in the very difficult task of investing a subject which seems dull and uninviting in itself with great attractiveness and interest. It was the topic for the day, but many would have turned aside from it and chosen a theme more ambitious. Mr. Cuthbertson, evidently influenced by a view to usefulness, selected the less tempting subject, and showed not a little boldness as well as self-denial in doing so. He addressed himself to men who were girding themselves for fresh work as a fellow-worker, and his address was the wise, brotherly, and suggestive appeal of one who is possessed by the strong conviction that however

sound may be the principles of Congregationalism, however beautiful its ideals, and however proud its traditions, it must vindicate its right to a place in this nineteenth century by proving its capacity to adapt itself to the wants of the country and the age.

The address was the fitting prelude to the papers and discussions that followed. No one could complain this year that time was expended either on subjects outside the proper work of the Churches or on the discussion of questions which have long since had the life thrashed out of them. We heard the programme described as bald and meagre; but this was not a fair criticism. It would have been more correct to say that it was somewhat too monotonous, but on the other hand it should be remembered that the point round which it all revolved was that which is essential to the vital prosperity of the Churches. With the exception of the short time given on Tuesday morning to an emphatic protest against the "Jingoism" of the last two years—a protest which was necessary if the Union would deliver its own soul—and a still shorter period on Friday devoted to the subject of temperance, the whole of the two sessions was occupied with questions as to the spiritual work of the Congregational Churches. Objectors to the Church Aid scheme have frequently urged that its advocates attached too much importance to what, after all, was nothing more than mere religious mechanism. A curious commentary on these assertions is supplied by the proceedings of last month. The Churches have been brought face to face with their responsibilities to the country, and have been seeking to prepare the instrumentality for meeting them. The first result is the display of an increased spiritual earnestness, a more anxious desire to recognize and remove any hindrances to their work which may now exist; all the evidences, in short, of a strong vitality and a resolute purpose.

It was almost inevitable under such circumstances that there should be with some a tendency to exaggerate the evils which they perceive, and to lose sight of the compensations and counteractions which are to be found on the other side. There are medical men who are in the habit of giving the most gloomy and discouraging view of the condition of their patients. Whenever we hear of their being called in, we are

prepared for the announcement that those who have consulted them are in an extremely critical if not dangerous state. The recovery, indeed, is much more rapid than might have been expected from the alarming symptoms of severe disease which had been detected in them; but this only shows the skill of the physician and the value of his remedies, which would not have been properly appreciated unless the serious condition of the patient had been properly understood. It is just so with some who believe that they have some valuable specifics for the spiritual weaknesses and disorders they discover around them. Unconsciously to themselves their diagnosis is affected by the confidence they repose in their own specific. They are so satisfied that Congregational Churches ought to employ the particular methods of work which they themselves favour, that they see, or fancy they see, all kinds of flaws and failures wherever their plans have not been adopted. One gentleman, for example, conceives that he has a special mission to revive the Churches, and, naturally enough, he magnifies all the symptoms which indicate the necessity for the revival he contemplates. His eye is quick to detect every sign of weakness, his ear is open to receive the murmurings and complaints of the discontented or restless who are to be found in every community. Even the good which he discovers is not altogether according to his mind, and serves but very slightly to qualify the unfavourable estimate he has formed of the state of things with which he has to deal. Hence he indulges in Jeremiads which doubtless express his own views, but which are conceived in too morbid a spirit, and are too one-sided and exaggerated, to be a faithful representation.

The fault is one into which ardent advocates of some particular reform are very prone to fall, and it would be unfair to blame them too severely for it. Their own scheme has taken such possession of their minds that it has coloured their views of everything. While they have mused, the fire has burned, and they have spoken in language which reflects the vividness of their own impressions and the earnestness of their own purposes. They have been anxious to awaken a feeling as strong as their own, and they have used such arguments as seemed best fitted to stir the apathy and *vis inertiae* against which they had to contend. Possibly even

the advocacy of the Church Aid scheme has sometimes erred on this point. To those who were deeply impressed with the necessity of concerted action and striving to secure it, the weakness resulting from isolation was sure to present itself in so strong a light that there was great danger of its being put so forcibly as to discourage rather than to stimulate. Eloquence fired by earnest zeal cannot always be trusted to give a perfectly accurate estimate of the situation, and it is possible that it may sometimes press its point so far as to provoke a reaction which defeats its own purpose.

But while we feel that it would be necessary to qualify some statements in which there was a tendency to excessive self-depreciation, it is a very happy circumstance that Congregationalists are resolved to look at the worst side of the case, and that even pessimist views of the situation, instead of creating any feeling of despondency, have no other effect but to rouse them to more resolute and determined effort. That ecclesiastical enemies will quote some of the admissions made *cela va sans dire*; but it is quite possible to make too much of one of the inevitable incidents of controversy. We only hope that we shall show no disposition to make reprisals. Materials might indeed easily be found, for there is not a Church which is not feeling more or less the strain and pressure of these times of eager inquiry and daring scepticism. Presbyterians have sometimes been ready enough to taunt us with a lack of that orthodoxy to which they attach such value, but they are finding that their elaborate creeds have not availed to preserve them from the influence of the *Zeitgeist*. Defenders of the Establishment may point to the lamentations over our weakness in rural districts as an evidence of our inability to supply the wants of the nation, or quote statements as to the internal division which sometimes hinder the prosperity of some of our Churches, as signs of the imperfection of our policy; but if we cared to retort, it would not be difficult to cite examples of rich endowments producing little or no result, of patronage shamelessly abused, of divisions compared with which any that exist among ourselves are trivial. But such a style of warfare is as unprofitable as it is unworthy, especially when we remember that there are those outside who are ready to gather up all these charges

and recriminations and use them to the injury of that Master whom we all desire to serve.

We are not concerned to deny that Congregationalism has felt, perhaps beyond any other system, the influence of the changes in modern religious thought. It is the natural result of the freedom of its spirit, the elasticity of its institutions, and the general character of its ministers and leaders. It is not hide-bound by creeds, nor has it ever cultivated a slavish deference to traditions. Its liberty is its glory and strength; but there are in it, as in liberty everywhere, elements of peril. Whether the free access it gives to new ideas is to be reckoned among these dangers is a question which would be answered differently according to the varying tendencies of those by whom it was dealt with. There are times when even the most liberal and hopeful may be scared by the vagaries of freedom; but this can never be an abiding feeling among men trained in in the atmosphere and inspired with the ideas of Congregationalism. At the same time it is freely acknowledged that this liberty may sometimes afford occasion of reproach against us to those who see us only from the outside, and have but very imperfect understanding of our views and methods. There is, however, evidence sufficient to satisfy all candid minds that the freedom we enjoy has not weakened the loyalty of our ministers and Churches to the Lord Jesus Christ. The current literature of the day circulates freely amongst them; "The Nineteenth Century" and "The Contemporary," and even "The Fortnightly Review," are to be found in a large number of their houses; the teachings of Tyndal and Huxley are widely known and freely discussed in their circles, and possibly there is a leavening influence of this character which has spread to a greater extent than we are aware. But those who say that there is a spirit of unbelief abroad in the Churches, that faith in the power of prayer has been largely lost, or that the words of Holy Writ are listened to only as the expression of the opinion of the human writer, not as the revelations of the Divine mind, only reflect their own morbid anxieties, and generalize too widely and rapidly from a few exceptional cases.

The question of the extent to which the sceptical influences of the day have affected either our own or any other Churches is one which is far too solemn and momentous to be discussed

from a mere denominational stand-point. It must be admitted that it is more serious for us than for any other Church. A system which has no established organization on which to fall back must perish if the spiritual life and power be lost; and that life certainly cannot endure if there be a real loss of faith. If religion should ever be reduced to a life of decent morality, gilded and adorned by occasional acts of formal worship with an imposing ritual, the days of Congregationalism would be over. We may learn this from the constant drift of those who have reached this point towards more fashionable systems. In the absence of strong faith in God, and earnest love to the Lord Jesus Christ, men do not long find anything to attract them in communities like ours. The maintenance of spiritual force is, in short, the condition of our progress and of our very existence; and we may well look anxiously to the working of any influences which would impair its strength, even if that anxiety should sometimes degenerate into a timidity which is cowardly, or a suspicion which is unjust. If it should become narrow and severe in its desire to retain forms of thought, or even expressions, to which it ascribes a value so high as to be almost superstitious, it is no use to be impatient with it, and we may even respect its motives even while we question some of its sweeping statements and demur to its conclusions. It is necessary, however, to protest against its dogmatism, to correct its one-sided views of Christian truth and character, to supply an antidote to its alarmist representations, and to rebuke the arrogance which sits in judgment upon forms of spiritual life and service with which it is not in sympathy. There are now, as ever, "diversities of operations," but a large-hearted charity should make us feel that it is the "same God which worketh all in all."

Mr. Mackennal, in the course of a paper marked by a Catholic temper, considerable freshness of thought, and great felicity of style, spoke very truly of a "general intellectual restlessness" as one of the most difficult elements with which we have to deal. It is proudly disdainful of that which is old, and has a craving after intellectual sensation which disposes it to welcome any novelty in thought as having at least a probability in its favour. It is ready to accept the common cant which quietly assumes for those who have departed from the



old land-marks, the credit for breadth, and liberality, and freedom. Orthodoxy is too often, in the view of those whom it has possessed, a synonym for feebleness and bigotry, and old fogeyism in general. That this unrest affects our Churches is not to be denied; but it is easy to suppose that its influence is more extensive than is really the case. It attracts an attention which is not given to the more quiet manifestations of that simple and earnest Christian faith which, despite any faults that may be found in them, is so largely characteristic of our Churches.

The work of the Churches is the best evidence of their vitality. Our belief is that at no former period was there so much genuine liberality shown, and so much earnest missionary service rendered. The spirit of which we have spoken is itself sufficient to explain changes in method and habit which many excellent people are too ready to construe into signs of degeneracy. We are in a period of transition, and if in judging the changes that are going on, account is taken only of such losses as may be sustained, without due allowance for gains which may possibly more than compensate for them, a very discouraging view of the situation is certain to be taken. We cannot here discuss these changes; suffice it to say, that if there are points in which this generation compares unfavourably with its predecessor, there are others certainly of equal importance in which the advantage is on the other side.

What, for example, can be more hopeful than the public recognition of the debt which Congregational Churches owe to the nation in the federation of the different county unions into a national association, by means of which the strong may help to bear the burden of the weak, and the force of the Churches be concentrated for the purposes of evangelization and extension at home? It has been difficult to reach this point, not so much because there was a lack of zeal as because there was a jealousy—not unhealthy in itself, but very apt to run to excess—of centralization. The constitution of the Church Aid Society avoids this peril by leaving the free action of the county associations practically intact, while at the same time it introduces so much of co-operation as to make the larger resources of one union available to meet the deficiencies of its weaker neighbours. It has struck us more than once that the explanations of the mode of working have been so



elaborate as to give the idea of a complexity which does not exist. The principle of confederation is, in reality, very simple. A county union raises its own funds and prepares a list of the grants which it thinks wise to make. If the total amount of its demands falls below its contributions the council of the Church Aid Society votes it the sum which it asks, and reserves the balance for the help of associations whose requirements are in excess of their contributions. A stricter vigilance may possibly be exercised in the examination of the "budgets" of the association which ask to be supplemented out of the fund which is supplied by the surpluses of the more powerful or liberal county unions. The latter will, in the very nature of things, be practically independent, and the transactions between them and the treasurers of the Church Aid Society will simply be matters of account; but in every case the desire will be to give effect, as far as the funds will allow, to the wishes of those who have local interest and local knowledge; that is, the members of the separate unions.

The scheme is an honest attempt to secure the inspiration and force of a great national movement without sacrificing the all-important elements of local feeling and self-government, and as this has been made manifest, one county after another has attached itself to the confederation, until now there are, we believe, only two which remain outside, and that because their associations are composed of Baptist as well as Congregational Churches. It is objected by some that there is too much of mechanism in the arrangements, and, strange to tell, the argument proceeds from some who have been alarmed about the possible violation of the principles of Independency, and are unable to see that this very mechanism is necessary for the preservation of the rights of which they are so properly jealous. The long discussion which preceded the adoption of the scheme abundantly proved that the danger of over-organization had been greatly exaggerated, and perhaps also that the real peril of Independency lies in the opposite direction. The formation of this society is valuable as a corrective to the tendency to isolation, as a public manifestation of the true unity which knits our Churches together, as a declaration that Congregationalism has a message for the nation, and not merely for particular classes in it, a work to do in the villages

and hamlets as well as in the Churches, a place which it ought to fill in agricultural Lincolnshire as well as in manufacturing Lancashire, in Dorset as well as in Yorkshire. Individualism is a great element of power. We have always found it so, and we see no signs that it is being at all diminished among us. It is high time that we should try if it be not possible to combine with it some of the strength which is derived from true sympathy, united counsels, wise and systematic methods of work, and an honest desire on the part of Churches and Unions, as well as individuals, to bear one another's burdens, and so fulfil the law of Christ. We hold it to be a libel on Congregationalism to assert that this combination is impossible, and that federation for great national service means the surrender of an iota of its destructive principles. Its root-idea is the freedom of each individual Church, and we fail to understand how that is compromised by the determination of a number of Churches to unite their forces for a particular work. Those who scent danger in such combinations will necessarily hold aloof, but they are not justified in complaining of their brethren because they exercise their liberty according to their own judgment.

We welcome the establishment of the society because it is an outburst of vigorous and growing life. Nor are we at all discouraged by the amount of the first year's revenue. The report of the London Missionary Society shows that the ordinary subscriptions and donations for the year fall a little short of £56,000. The Home Mission and Church Aid Society has received £30,000 the first year of its existence, a year of disquieting political excitement and wide-spread commercial distress, which has fallen with special severity upon the districts from which the new society reasonably expected to draw a large proportion of its income, and a year in which its own arrangements had only been in imperfect operation. It is small compared with what ought to be done and must be done, but at least it indicates that our Churches have not acknowledged their debt to the nation after the fashion in which the Chancellor of the Exchequer confesses the deficiencies in the revenue, only for the sake of noting it, but have addressed themselves earnestly to its discharge.

It would be miserable indeed if we were substituting money-

giving for personal consecration and trusting to machinery to supply the absence of spiritual inspiration. But this can hardly be in Churches which rely upon Christian willingness. Unless the fire is burning on the altar we shall simply be left without resources. The society is really an "outward and visible sign" of an inward spiritual quickening, and it is this which leads us to find in it so much reason for hope and encouragement. It is an evidence that the Churches are under a deepening sense of responsibility to Christ and to the country, and this itself is an answer to the doleful lamentations in which some are too ready to indulge.



### *SUNDAY AFTERNOON READINGS.*

SUNDAY, JUNE 1.

"Christ in you, the hope of glory."—COL. i. 27.

THE apostle says that this is a great mystery, that the riches of the glory of the mystery which was hid from 'ages and generations are contained in it. To understand aught of a mystery, to say nothing of the riches of the glory of it, it must be looked at from the inside. It is not guessing from without, but experience from within, that must be our guide and interpreter.

Many true things have been said of hope in all the generations. If we might add to the list, we should say of hope that it is that faculty of the soul by which the future is made to contribute to the present, the things which are to be to the things which are. Just as the sun attracts the waters of the ocean and fills the overhanging clouds, which in turn pour their contents on the thirsty land, until every stream and river rise and swell on their way to the ocean, so hope draws from the ocean of futurity, and pours the result into the present stream of life, making it to rise and swell as it flows on to the illimitable ocean of the great future. We should further regard it to be one of the chief things which distinguish men from what we are in the habit of calling the lower creation. The horse is generally considered to be one of the most intelligent of animals, and yet we cannot bring ourselves to believe that he has any expectation about the morrow, any

power of hoping. His is consequently an essentially small life, circumscribed by the present. In the case of men, hope enters to give breadth and also depth to life, and this in proportion as hope is limited or far-reaching in its scope. There are men whose lives are only a remove from that of the horse. Their expectations are bounded by the earthly. There are others who rejoice in the "blessed hope of a glorious immortality." Then, again, that which is hoped for gives quality to the hope, and this in turn decides the character of men. "As a man thinketh in his heart, so is he." It might also be said, As a man hopeth in his heart, so is he. His strongest hopes give the bent to all his energies.

But not only does the power of hoping mark us off from the merely animal creation, but our hopes distinguish us from each other. The Christian is here represented as possessing, as a great feature of his life, "the hope of glory." What is this hope? Is it the expectation of attaining at last to perfect happiness? of entering, one day, the New Jerusalem, with its gates of pearls, its streets of gold, of being seated on thrones and wearing crowns? The meaning which was present to the mind of the apostle was far deeper and richer than that which these terms convey to most. It was nothing less than the perfection, the true glory, of character, the being clad with the imperishable beauty of the Lord our God. Given this inner rightness of heart and life, we could make a heaven out of the humblest lot; for a new heart makes all things new. Wherever there is this hope of glory, a passion for conformity to the image of God, we shall find a corresponding effort to attain unto it, to apprehend that for which such an one was apprehended of Christ Jesus.

But, looking still more closely into this mystery, we find that it is not a simple, natural product of the soul, but the result of a Divine incarnation, "which is Christ in you, the hope of glory." It might be said that Jesus Christ is the soul of this hope. And He is this in two respects: first, as giving us the idea of the glory, and, secondly, as furnishing the inspiration and the power in order to its attainment. When our Lord came into this world, He set Himself, among other things, to work out for Himself in the human, and with it, and subject to the ordinary conditions of life, a perfect humanity, or, in other

words, a human personality which should be regarded in the light of eternity as altogether glorious.

We are all familiar with the history of His incarnation, how "he emptied himself," with His life of temptation and service, with His contention with all the powers of darkness, with His death and burial, and how through death He overcame Death, and ascended triumphantly to the right hand of the Majesty on high. Now, it is not Christ in His humiliation that gives us the idea of the glory to which the apostle refers, but Christ in His ascended power and majesty. The perfected Christ is the sun of this hope, shining in all His strength, and revealing to us the possibilities of our nature, and at the same time awakening the desire and expectation of being one day seated with Him in the heavenlies.

But He is "exalted a Prince and a Saviour, to give repentance to Israel, and the forgiveness of sins." Hence He comes to us, and, pointing to His own exaltation, He says, "Would you wish to be with Me where I am, to behold my glory? If so, let me enter your heart. I will become incarnate again in you, will subject Myself anew to human limitation, and in you and for you work out the result which I have accomplished in My own person. You too shall be filled unto all the fulness of God."

Accepting this as the explanation, or a part of the explanation, of the mystery, then it follows that the hope of glory is the Christ, limited and circumscribed within the believer, reaching after the unlimited and perfected one.

#### SUNDAY, JUNE 8.

"But of him are ye in Christ Jesus, who of God is made unto us wisdom."—1 COR. i. 30.

The Lord Jesus Christ is not simply the Word, but He is also the Wisdom of God, and as such the creative source of the ideas which, as the Word, He has expressed and embodied in all things visible and invisible. He is the living fountain of thought. The expression of the Wisdom must be ever less than the wisdom itself. The one is a stream, it may be a river, bounded by rock or meadow or tangled forest; but the

other is the unfathomable and boundless ocean. The passage which stands at the head of this paper states, without reserve, that Jesus Christ, the unsearchable wisdom of God, is by some Divine process to be translated into our life. He is to be made by God unto us wisdom. At first sight such a statement, and others like unto it, perplex, and we are disposed to protest, "How can these things be?" And yet the deeper experiences of Christian men declare, not only that they can be, but that they are.

Whenever and wherever men are intellectually alive, we find them endeavouring to discover the wisdom of God as embodied in His works, or in the history of mankind, and to translate it into human precepts, laws, and acts for the guidance of humanity. Thus it is that the wisdom of God is being made the wisdom of men in scientific regions. But the truth which is discovered and is discoverable by the force of the intellect is not sufficient to guide us morally and spiritually. "The world by wisdom knew not God." It is quite possible for a man to be a master in the wisdom of this world, and yet to speak of God with all sincerity as the unknown and unknowable.

Indeed, the revealed truth of God which can be formulated and systematized in a creed is not sufficient for us. Even the wisdom of God incarnated in the person of Jesus Christ is not enough, more than the sun shining in his strength is all that a blind man needs. We cannot do without the Christ as an objective presence, but we need more. He must be made of God unto us wisdom before we can understand, appreciate, and rejoice in Him as the embodiment of the eternal wisdom of God. Our intellectual wrongness respecting the higher things is to be frequently traced to moral obliquity and spiritual darkness. It is not want of intellect so much as want of heart that is our great lack. How impossible it is for a selfish man to understand the generosity of the unselfish! How he tries to explain it on the principles which govern his own life. He cannot help it!

What we need, then, is not merely a system of truth or a succession of illustrations of the wisdom of God, which shall merely appeal to the intellect, but a *spirit* of truth communicated to us somehow—a spirit which shall act upon and

illuminate our spirit. There must be the seeing eye as well as the illumined object on which to look.

It is in this way that Christ is made of God unto us wisdom. He enters the spirit by His Spirit, purifies the fountains of thought and emotion, awakens true instincts and Divine sympathies, clears the intellect of the unhealthy fogs which envelope it and compel it to grope dimly amid material things, frees the imagination from the leaden weights which press her earthward, and gives her wing that she may soar into the Eternal and Divine. It is in this way that the Eternal Wisdom incarnates itself anew. It is thus that Jesus Christ is made of God unto us wisdom.

Let us endeavour, however, to see clearly what it is that we really possess when Christ is made unto us wisdom. It is not a certain amount of knowledge concerning spiritual things, but the power to know. When Sir Isaac Newton was born he possessed an intellect of rare capacity, whose powers were, however, like the vital forces of a seed lying dormant, but which gradually unfolded, and grew stronger and stronger by use and by being fed with knowledge; so when we are born anew in Jesus Christ, we are born with spiritual powers and capacities not developed, but destined to expand as truth and God are loved and sought.

There is everything in the true child of God necessary to guide him amid the intricacies of thought and the perplexities of practical life. If the truth requisite for life's emergencies be too deep to find expression in intellectual forms, it shall be to him a spiritual instinct and an intuition. What is especially needed on his part is an abandonment of intellect and heart to Him who is the Wisdom of God, and also to the Spirit of Truth whose it is to guide into all truth.

#### SUNDAY, JUNE 15.

"And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses."—Exod. iii. 4.

We have here not a forest ablaze with its autumn glories, but a solitary, scraggy bush of the desert aflame with God, a devout man contemplating it, and a Divine voice out of the

midst of the bush calling the man by name. Strange as the sight might appear, it is many respects representative, and has its message to all the generations. It was a prediction of the prophet Joel, that in the "last days" young men—men with youthful hearts, children of the kingdom—would see visions. In order to this, what is required is not a fire in nature which is not already burning, nor a light in the heavens other than has always been shining, nor yet a glory in Him who is the sum of all other manifestations of God different from that which is essentially His own; but what is wanted is a fire, an indwelling glory, within ourselves. "In thy light we see light." The fire which Moses saw was in the bush, but it was also the reflection of a Divine fire within himself. It is in consequence of our want of spirituality that this world is so still and grave-like to many of us. If we had only the seeing eye and the hearing ear, visions would be frequent, if not constant, and a thousand voices would be heard on every side, and all of them the voice of God. The earth would rise out of being a dull material globe into a very temple filled with light and beauty. The scriptures would be "green pastures beside still waters." Our fellow men, instead of being creatures to be slaughtered on the slightest provocation, would be regarded as worthy of redemption and love. The Son of God and Son of Man would be no longer looked upon as "a root out of a dry ground," but as "the only begotten of the Father, full of grace and truth;" the "brightness of the Father's glory and the express image of his person."

It is the absence of life and beauty within ourselves that has emptied the universe of God, and has smitten—if smitten they be—all things with blight and mildew. When the Lord appeared to Moses in the burning bush, we read that he turned aside to see, and when the Lord saw the trouble he was taking, then it was that He called out of the midst of the bush, and said, "Moses, Moses." What a wealth of meaning and what untold blessedness would Moses have lost if he had not cared to turn aside to see, if he had not followed his natural impulse. If he had possessed a less vigorous spiritual life, he might have caught a glimmering of the vision and have passed on, and no voice would have



spoken ; but having turned aside to see, the voice was heard, and a flood of blessings, as from a fountain, poured forth from the vision.

There are persons who say they love flowers, but they never stoop to see their exquisite form or to inhale their delicious fragrance, and consequently flowers have nothing to say to them.

Many of us, if we have not seen visions, have had glimmerings which under the opening and inquiring eye might have grown into visions, but which, alas ! faded into night and silence. Have we not at times seen a light shining, it may have been, in some passage of scripture, but for it to brighten and be aflame with meaning it required deep thought and prayerful investigation. We refused the effort, and the light burned low and died. At another time a vision appeared in some stern and uninviting duty, but we shrank from the cost, and thus robbed ourselves of inestimable wealth. Jesus Christ has often been to us little more than a dim and distant star shining in the night, but if we had gazed and gazed upon Him, He would have grown into a sun and made day within our hearts ; but we cared not for His light, and it faded into darkness and silence.

Time was, within the recollection of many of us, when if any duty lay along the lines of self-inclination and pleasure, it was suspected as being nothing better than a finger-post pointing to destruction. There was something monkish in the feeling, we admit ; but there were visions in those days notwithstanding. Our danger now-a-days is to conclude somewhat summarily, if a way be difficult and presents obstacles, and especially if it involves sacrifice, that it must be wrong. One thing is certain, that so long as we simply consult our own convenience and comfort in things moral and spiritual, we shall not only prevent new lights arising, but we shall also extinguish the lights which are, and make midnight in the soul.

Let us take such an one as Moses as an example, who when he saw the vision turned aside to see. And the Lord spake "unto him out of the midst of the bush, and said, Moses, Moses." The vision and the voice always go together. For instance, if God does not by His presence and light illumine a service

whoever may speak, and however eloquently, there is no impression, no rending and healing voice. The Lord called His servant by name, "Moses, Moses." He knew his name. It is a poor compliment that we pay people when we say, or are obliged to say, we are sorry that we do not remember their name. It indicates this much, that they have not lived in our thought and heart. God had not forgotten His servant's name. When the Great Shepherd bringeth forth His own sheep He calleth them by name.

But it is not everybody who knows our name, our Christian name, that we like to hear address us by it. For some people to speak it would be to insult us. On the other hand, for worth, majesty, beauty, and love to pronounce it would be to thrill us with delight. When God mentioned His servant's name his whole nature glowed with joy unspeakable and full of glory, as his response indicates. "Here am I." There is no blessedness comparable to that which accompanies the absolute surrender of the heart to the voice of love. Restraint is misery, surrender is heaven. But this was but the first gushing of a stream of blessings which followed, as the narrative abundantly testifies. Blessed are they that see and understand.

#### SUNDAY, JUNE 22.

"They that sow in tears shall reap in joy."—ISA. cxxvi. 5.

This is one of the eternal truths which came out bright and clear, like melted ore, from the furnace of affliction to which Israel was subjected by the rivers of Babylon. Thoughtfully to consider it is to be reminded and impressed with this fact, that the ideal sower in all high departments, and especially in the highest, is one who sheds tears while casting the seed into the ground. To account for these tears will be to solve what to some may appear the mystery which surrounds the sower.

He is the bearer of *precious* seed. Truth of all kinds is intrinsically precious. It is the word of the Lord, which liveth and abideth for ever. This holds good of the truths of science as well as of those which are strictly called religious. There is no more affecting burden to him who is "of the truth," who possesses it and is possessed by it, than the

"truth as it is in Jesus," the everlasting seed of the kingdom. We have seen a mother with her child, pressing the dear one to her breast, and then looking into the beaming face and saying, "Oh! my precious one, dearer to me than thousands of silver and gold!" So have we seen the sower taking it to his heart and saying, "More precious than rubies, sweeter also than the honey and the honeycomb; moreover, in keeping of thee there is great reward." And no wonder, for in that seed he has nothing less than the Source of all things—God in Jesus Christ—who is Himself the Truth, the eternal Wisdom, the everlasting Life, the Fountain of unutterable joy and peace and of brightest glory to the believing spirit. There is nothing which so soon breaks us down as some great gift bestowed by the hand of self-sacrificing love. When the highest gift comes to any one, it comes with an all-subduing force, and produces a tenderness and a joy in the life which best express themselves in tears, not of sorrow, but of pathetic delight.

Then, the ideal sower is a man of deep thoughtfulness, of poetic temperament, and much given to musing. It is no unusual thing to find him, as he holds the seed in his hand, lost in meditation, and unconsciously weeping. It is not difficult to imagine a man so filled with the mystery of things that he cannot take up an acorn without anticipating its future—the struggles of the sapling oak, and the battlings of the gnarled tree with the storms of many a winter. What wonder if such thoughts should make his heart swell with emotion, and cause the words of the Psalmist to start to his lips: "O Lord, how manifold thy works: in wisdom hast thou made them all!" It is with some such feeling, only more intense, that the spiritual sower contemplates the possibilities of the everlasting seed of the kingdom; that he thinks of Jesus Christ, of His creative energy, His redeeming power, of what He has done for him, of what He can do for all men, of the new heavens and the new earth, in which shall dwell righteousness, which is to be the harvest of the present seed-sowing.

It was with tears surely that the prophets, in their mystic raptures, spake of the latter-day glories. It was not without emotion that the great apostle confessed, "I am not ashamed of the gospel of Christ, for it is the power of God unto salva-

tion to every one that believeth, to the Jew first, and also to the Greek."

But the ideal sower is no recluse, no dreamy sentimentalist. He is represented as *going forth* to sow. We find him in his field, a glance at which is enough to account for many of his tears. There are barren wastes in nature which cannot fail to fill the onlooker with a sense of desolation; but they are fertile compared with the field in which we find the sower. There are a few patches of deep soil here and there, but the general impression we have is that of waste, where growths which have their roots in past generations have to be destroyed: much of the ground is hard and dry by the force of habit, and not a little portion of it stony and apparently irresponsive to all effort. Then, unlike the ordinary husbandman, the sower of spiritual seed and the seed itself is one. He cannot sow Jesus Christ in the hearts of men without sowing himself at the same time, for he and Christ are one. The sowing becomes, consequently, an intensely personal matter. The soils referred to are his brethren according to the flesh. Their irresponsiveness, their enmity to goodness and to God, constitute a very Gethsemane for him. In writing to the Galatians, the Apostle Paul addresses them on this wise: "My little children, of whom I travail in birth again until Christ be formed in you." And in his Epistle to the Philippians he writes: "For many walk of whom I have told you often, and now tell you, even weeping, that they are the enemies of the cross of Christ." It was with strong crying and tears that the Chief Sower cast Himself, the Eternal Seed, into the soil of humanity, furrowed by ten thousand sins and sorrows. "Jesus wept."

In spite of the tears—nay, in *consequence* of them—there is no lack of energy in the sowers. A supernatural hopefulness shines through them; the seed itself and the tears themselves are pledges of the coming harvest. To faith's eye the fields are already waving with the golden grain. Of the Chief Sower it was said, "He shall see of the travail of his soul and be satisfied." Of all other labourers in the same field it is written, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

## SUNDAY, JUNE 29.

"As thou hast sent me into the world, even so have I sent them into the world."—JOHN xvii. 18.

We must have been struck with the way in which our Lord reiterated and emphasized the fact that He was sent into this world by the Father. "I do not mine own will, but the will of him that sent me." "He that heareth my word, and believeth on him that sent me, hath everlasting life." "Say ye of him whom the Father hath sanctified and sent into the world, Thou blasphemest?" We find the same emphatic declaration that He was sent in many other passages. In the recognition of this fact, and in the cherishing of it as a deep and abiding conviction, our Lord undoubtedly found an unfailing source of strength and consolation. In the midst of the difficulties and disappointments of His work, the thought that He was sent must have shone like a very sun on His pathway. He was where the Infinite Wisdom and the Eternal Love had appointed Him. It was His Father's will that He should become incarnate, should toil, and suffer, and die for the world's salvation; and to do that will was His meat and drink. The consciousness that He was sent gave direction, persistency, and buoyancy to the life.

It further implied the all-sufficient grace and power which were requisite for the fulfilling of His mission. A man might undertake to visit some distant land, with the hope of alleviating the miseries of its inhabitants, on his own responsibility, and work out of his own resources; but he would manifestly be in an inferior position to him who is sent by the strong government of his country, backed with its authority, and supplied from its treasury. Our Lord Jesus Christ, when He came into this world, did not come because He Himself had willed to come, but because it was the will of the Father, who had sent Him.

He came not in any individual capacity, but as a representative, with a heavenly commission, backed with Divine authority, and having all resources at His command. "The Father had committed all things to the Son."

No wonder that our Lord emphasized to Himself the fact that He was sent.

But He especially wished His disciples to know it. In this prayer He gives God thanks that His disciples knew that the Father had sent Him.

But not only was He anxious that His disciples should realize this fact, but He was desirous that the world should know it. At the grave of Lazarus our Lord gave thanks, and said, "Father, I thank thee that thou hast heard me, and I know that thou hearest me always, but because of the people that stand by I said it, that they may believe that thou hast sent me." But why this intentness to make known that He was sent? He was God's Apostle, and as such was simply desirous that men should recognize the words of God. He was the King's Son, and, above everything else, He longed to see the King's authority recognized and rejoiced in. He came that the world through Him might believe in God. He would not take glory to Himself. "When he shall have put down all rule and all authority and all power, then will he deliver up the kingdom to God, even the Father, and subject himself to the Father, that God may be all in all."

"As thou hast sent me, even so have I sent them into the world."

It is of the first importance that the disciple should be strong in a like feeling to that which was in the Master—an abiding conviction. It will be to him more than a brook by the way; it will be a well of salvation in the life. It will redeem the life, too, from the sauntering, purposeless way of those who live only to themselves. It will give direction, persistency, and add dignity and blessedness, to the life. "If God be for us, who can be against us?" But in order to this we must believe that we are not simply sent in a general way into the world, but that we have been placed in the positions we occupy by God, and that our work and the conditions under which it has to be done are appointed of Him; that nothing has been left to chance, but that our very steps are ordered of the Lord.

Our work and lot become, then, pledges of all needed grace and wisdom and power. Whatever be the humble estimate we may have formed of ourselves, we are strong in His strength who has sent us, and console ourselves with the reflection which brought gladness to an apostle's heart, that

God can, and often does, use the feeblest instrumentalities to accomplish His own purposes, "that no flesh should glory in his presence."

But we ourselves must not only be strong in the conviction that we are sent, but we must endeavour to compel others to recognize the fact. We must give evidence by our words and works, and especially by the spirit of them, that we are speaking the words of God, and working the works of Him who hath sent us.

The temptation to be satisfied with something infinitely short of this is very great, and has to be resisted. When we succeed only in attaching men to ourselves, to our words or deeds, we have unutterably failed. We are in the King's service, and if we do not succeed in awakening in men's minds loyalty to truth, to Christ, to God, we simply lull them to sleep in their misery, instead of lifting them out of it.

We are sent. Whatever crowns we win in the King's service we win for the King, and must reverently cast them at His feet. "Not unto us, O Lord, not unto us, but unto thy name give glory."

HENRY SIMON.

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### THOMAS JOLLIE

AND THE CHURCH AT ALTHAM AND WYMOND-HOUSES,  
LANCASHIRE.

#### II.

THE church of Mr. Jollie at Altham (late at Wymond-houses and Sporth) found in its earlier years its nearest sister Church of the Congregational order at Walmsley chapel, in the township of Turton and parish of Bolton-in-the-Moors, distant from Altham some fourteen miles. All the intermediate Churches were accounted Presbyterian, and were under the control of the classes of the Established Presbytery of Lancashire during the period of its existence from 1646 to 1660. But at Walmsley, in a chapel built by several of the inhabitants there a few years before, and which had not been consecrated prior to the upset of episcopacy, there had been formed a Church of distinct Independent principles about the same time—the year 166?—that Mr. Jollie came to Altham

and organized his Independent society there. In the year 1652, the minister and Church at Altham made overtures to the Church at Walmsley for mutual recognition and communion. Mr. Michael Briscoe had then entered upon the pastorate at Walmsley. He was an eminent preacher and a man worthy to be remembered as one of the fathers of Lancashire Congregationalism. A brief account of him is in the "Nonconformist Memorial." The following extract from the Altham church-book refers to the first correspondence with the Walmsley society in 1652:—

In November, 1652, Minister and People thought fit to seek the right hand of fellowship with sister Churches, and to this end made application to the Church of Christ at Walmsley by letter, in which several things were noticed, as that the Day Spring from on high visited them [with other pious expressions]; and that they looked upon it as a blessing that their lots were cast so near one another, that they might be enabled to join against the Canaanites, &c. Also desired to have communion with them, and to be received into their bosom. It was signed by the Pastor and Elders. The Church at Walmsley returned the following letter, but [here] somewhat abbreviated:—That they rejoiced at the appearance of God amongst them, but before they could return a decisive answer would premise a few things: 1st, that they could not judge it according to rule for a Pastor to accept a call to be pastor from any other than the Church whom he is to be over; every voluntary relation being founded in the mutual consent of the parties related. They also could not judge it according to a right rule for any number of persons to join themselves together and enter into Church relation without calling in the assistance and desiring the presence of neighbouring Churches, that no one may have reason to upbraid them, but to witness of the truth. They also wanted a third thing, viz., a Confession of their faith, judging that every particular society should be founded in such a confession as is scriptural, because heresies abound; they desired us therefore to write our Confession of faith and sign it and send it to them, and then they would give us the right hand of fellowship. Signed 5 December, 1652, at Walmsley, in the presence of the Church, by MICHAEL BRISCOE, pastor.

The people at Altham, by the hand of their pastor, Mr. Jollie, having answered the inquiries of Mr. Briscoe and his Church at Walmsley, and forwarded their confession of faith, amicable relations were established; and "several of both Churches had a meeting in April, 1653, and discoursed of several things, as, 1st, of taking use [usury=interest] for money; 2nd, of matters for a church;—agreed it was only visible saints, holding forth faith and repentance to the eyes



of rational charity ; 3rd, that the pastoral office and relations were founded on the people's choice. The discourse about ordination was dropped. In June, 1653, they [the two Churches] came to a full closure." Mr. Briscoe had removed from Walmsley to Toxteth, near Liverpool, in 1655 ; and Mr. Jollie has mentioned in his church-book that "on the absence of Mr. Briscoe from Walmsley, and the preaching of a [lay] brother of that Church, the Society wrote a very serious letter, in which they bewailed the want of a Minister, and desired that neighbouring Ministers might be called in to prove the fitness of their Teacher for the work he takes in hand, that if he be fit he may be set apart according to the rule." Some other allusions to Walmsley occur in the record of Altham between 1655 and 1670. Matters had not gone so well there after the loss of Mr. Briscoe. At length, on the 10th of July, 1671, Mr. Thomas Key, who had been a member of Mr. Jollie's Church, and probably was chiefly prepared by him for ministerial work, having been "unanimously chosen by the brethren at Walmsley to be their Teacher," was ordained pastor there. Mr. Jollie writes : "Mr. Key's ordination was perfected with much ado ; the certificate under the hands of Pastor and Mr. Priestley" [Mr. Richard Priestley, pastor of a Church at Kingston-upon-Hull].

Sometime in 1667 Mr. Jollie "bought Wymond-houses and removed his goods thither." It is easy to understand why the buffeted minister chose this spot as his retreat, and laid out some portion of the means which came to him on his father's death in 1666 upon the purchase of a house and a small estate of land in so secluded a situation. Wymond-houses is the name given to two old farm-houses which stand in the same fold, on the western slope of the moor called Wiswell Eaves, where it is attached to the huge mountain mass of Pendle Hill. The place is far from any town. Clitheroe, two and a half miles to the north-west, is the nearest. Wymond-houses is about four miles north from Altham church, as the crow flies, but as men walk, over Padiham Heights, down Sabden glen, and then over the "Nick of Pendle," it is good six miles. It is about the last place in Lancashire at which a modern popular preacher would think of opening a preaching-room with the view of gathering a

congregation. But Mr. Jollie bought the farm in the first instance that he might have somewhere to deposit his household goods, and to leave his little children in the care of a trusty person, whilst he wandered over the obscurest districts of Lancashire and Yorkshire, preaching to the scattered groups of Nonconformists, ever tracked by informers bent upon getting their share of the fines levied upon ejected pastors convicted of preaching under the Five Mile and Conventicle Acts. And when at last circumstances allowed him to reside and preach in his own house, distance did not prevent the remnant of Nonconformists who had once worshipped at Altham from going to Wymond-houses, some of them walking as many as twenty miles thither and home again every Sunday, to enjoy the ministrations of their old pastor.

A temporary lightening of the burdens of Nonconformity was felt on the issue of Charles the Second's Declaration of Indulgence in 1672. Writes Mr. Jollie: "Now the Churches had rest, and four places were licensed by this society." These places were Wymond-houses; Healey Hall, the residence of Mr. Robert Whitaker; the house of Richard Sagar, near Burnley; the house of Richard Cottham; and later in the same year, a house on Langho Green, near Whalley. In the Record Office, in the official registers of the King's Licenses to Preach, 1672, occur the entries below, which relate to Mr. Jollie's preaching-places:—

"Thomas Jollie to be a Congr. Teacher in his house at Wymond-houses, in the hundred of Blackburn, in Lancaster, 2 May [1672].

"The house of Thomas Jollie at the Wymond-houses, in the hundred of Blackburn in Lancaster. Congr. Meeting-place. 2 May, 1672.

"The house of Rob: Whitaker, in the hundred of Blackburn, Lancaster. Congr. place. 2 May, 1672.

"The house of Richard Cottham, in the hundred of Blackburn, Lancaster. Congr. place. 2 May, 1672.

"The house of Richard Sagar, in the hundred of Blackburn, Lanc. Congr. place. 2 May, 1672.

"Dec. 23, 1672. A meeting-place erected by the people adjoyning to Langoe Greene in ye P'ish of Blackburne, Lancash. Congr."

The above preaching-places were continued until 1675, when the royal licenses were revoked. Then, before Mr. Jollie and his people knew that their licenses were void, "as we were at the solemn worship of God in one of our licensed places,

Captain Nowell, then Justice, came into the meeting in a most rude manner, and commanded me to come down, or he would pistoll me, holding up his pistoll at me in the pulpit, swearing most blasphemously and calling me most shamefully." Unable to discover the whereabouts of Mr. Jollie's goods, which had been got out of the way, Captain Nowell distrained the goods of several of his congregation, to the whole sum of £44, which Mr. Jollie and his people joined in redeeming. Captain Alexander Nowell meanly appropriated the money to his own private use, without allowing the king and the poor their third parts. It is sad to know that this ill-mannered officer was a degenerate scion of the family which had produced in the previous century that distinguished champion of the Reformation, Alexander Nowell, Dean of St. Paul's, and was, indeed, a namesake of the dean's.

An interval of about three years of respite from active persecution followed, and the church at Wymond-houses grew. "1677. Particular notice taken of the Church's prosperity, being grown up and hopeful. Pastor preached ten times in eight days." But in November, 1678, there were more arrests and fines and warrants to distrain. One good old disciple, Richard Ingham, was ruined by a series of sequestrations, and died broken-hearted. In November, 1679, the authorities began to practise a new species of imposition. Fines of 12d. per Sunday for absence from the parish church were levied for several weeks upon Mr. Jollie and a number of his adherents. In 1682, the pastor's son Timothy, a young minister, had his turn of imprisonment at York; and mishaps occurred at home. "The barn at Wymond-houses fell; servant and cattle just come out. The study was on fire."

In 1683-4 the fires of persecution flamed hotter than ever, yet the Church of Mr. Jollie resolved "to continue profession and practice, though times be ever so bad," and "to bear losses in common for profession." In 1684, Judge Jeffries, of infamous memory, was in Lancashire, and had Mr. Jollie brought before him at Preston, where he bullied and browbeat the pastor after his manner, and ordered him to find two sureties of £200 each for having conventicles in his house.

James the Second declared for liberty of conscience, with a special eye to the advantage of his Romanist co-religionists,

in 1687. On August 27th, 1687, the king being in Cheshire, the Nonconformist ministers of Lancashire and Cheshire went to Tattenhall, to meet the king on Rowton Heath. It was thought fit the ministers should address royalty by one of their number. It fell to judicious Mr. Newcome, of Manchester, but he was "utterly averse to it." Mr. Jollie was asked, and undertook the duty. Newcome and other timid brethren grew very tremulous. They dreaded lest the frank and hardy Independent, old Thomas Jollie, might speak words to the king which would compromise them all. "But," relates Newcome, "it pleased God to order it that his majesty came by us, and stayed not; but put off his hat, and passed on. And so there was nothing said, and all was well." In what uncourtly phrase honest Thomas Jollie might have saluted the Stuart's ear is left to us to imagine.

Nowhere was the Revolution of 1688 and the Act of Toleration that followed it more joyfully hailed than at Wymond-houses. Mr. Jollie suitably signalised the two events by building, at his own cost, a chapel in the rear of his house. He records: "1688. Chappell at Wymond-houses began to build, and finished." Before this the roomy house-place had been used for service. The "New Chappell," as it was styled years after, would hold, perhaps, one hundred persons. Over the doorway was a stone bearing the builder's initials, "T. I." (Thomas Jollie), the date, "1688," and the words "Luke vii. 5." The same year a second meeting-house was licensed, at Sparth, not far from Altham. Family losses saddened this year of liberty. "Pastor's mother, daughter-in-law, and son died in a few weeks." His sister and son Samuel died in 1690. The aged pastor was thus left alone, until his nephew, Mr. John Jollie, came in 1691 to be with him.

The last fifteen years of the Rev. Thomas Jollie's long ministry were years of peace, freedom, and honour. He was fifty-nine years old at the Revolution, and he lived to the age of seventy-three. Infirmities grew upon him, indeed; some of them traceable to the hardships of his frequent imprisonments. In 1698-9 he had a severe illness, and, expecting speedy death, made his will, which is an interesting document. We can but print a short abstract of it.

Testator, "Thomas Jollie, of New Chappell, *alias* Wymond Houses, Minister of the Gospel, being in perfect memory, and waiting daily for my change," does, on the 8th February, 1698-9, ordain his last will. After a declaration of his faith, expressed in Scripture texts, he desires "that my body be decently buried at Altham, the first and last place of my Public Ministry, amongst the remains of my relatives, who lived and died in the Lord. If it may be done peaceably, I would have my interment without the Service Book and Ceremonies, according to my profession in my lifetime; yea, also, I make bold humbly to recommend the doctrine which I have, through the grace of God, had clearly evidenced and sensibly experienced, as well as publicly preached; which I have solemnly professed, even to some suffering for it;" he "commends all my charge to the chief Shepherd of the Flock and Father of the whole Family not only in heaven but on earth;" "as to my worldly estate, which the Lord has graciously given and wonderfully preserved to me," after debts and funeral expenses discharged, he gives sundry bequests and directions for the disposal of his estate; "reserving the Chappell at Wymond Houses to the use of my people while they have occasion to meet in it for the worship of God, and provided the preaching Minister be a Protestant Dissenter, and a consenter to the heads of Agreement amongst the said Protestant Dissenters, A. D. 1691." Concerning his library, his will is "that my nephew, John Jollie, have the use of that part of it my Executor leaves at Wymond-houses so long as he stays at the said New Chappell, until my said Grand-son comes to age."

After the execution of his will Mr. Jollie lived about four years. He died at Wymond-houses the 14th March, 1702-3, in his seventy-fourth year. According to his wish, he was buried at Altham church. I find no lettered gravestone there bearing his name, but in the church register is an entry: 1702-3. Buried "Mr. Thomas Joly of Pendleton in ye p'ish of Whalley, March ye 18."

Mr. John Jollie, nephew of old Mr. Jollie, and son of the Rev. John Jollie (a Nonconformist minister of high repute at Norbury, in Cheshire, who had died in 1682), had been trained and set apart for the ministry during his sojourn with his uncle, and he succeeded at once on his death as pastor of the church at Wymond-houses and at Sporth. He held the pastorate until his death, June 29th, 1725. The Rev. John Jollie was buried at Altham, probably near his uncle and several members of his uncle's family. Some thirty yards south of the chancel-end of the church, there lies in the churchyard a grave-slab, bearing only the words, "JOHN JOLLIE, June ye 29, 1725." He married Rebecca, daughter of Thomas Grimshaw, of Oakenshaw, gent., but had no issue. He was followed

by the Rev. Thomas Jollie, second son of the Rev. Timothy Jollie (the very eminent son of Mr. Thomas Jollie the elder, born at Altham in 1657; educated at Rothwell, appointed pastor of the church at Sheffield in 1680; founder of the Dissenting Academy at Attercliffe, Sheffield; died in 1714). The younger Mr. Thomas Jollie had been minister at Bradfield, Norfolk, from 1711 to 1726. He removed to Lancashire in May, 1726; and resigned this pastorate in 1737 to remove to Cockermouth, where he died, June 8th, 1764. The three successive members of the Jollie family thus filled the pastorate of this first Congregational church in North Lancashire during a period of eighty-eight years. The little church amid the mountains at Wymond-houses sustained ordinances and its own ministers until the beginning of this century, but with the rising of town churches in Blackburn, Burnley, Clitheroe, Colne, Haslingden, and Accrington, the original congregation grew scanty. The few remaining members, however, built a small chapel in 1822 in the neighbouring hamlet of Wiswell, and until recently held one or two special services yearly at Wymond-houses. In 1876 a neat new meeting-house, called the "Jollie Memorial Church," was built in the village of Barrow, about a mile from Wymond-houses, where the little society lineally deduced from the Church founded by Mr. Jollie at Altham in 1649 now worships, in hopeful circumstances, under the ægis of the Congregational Church Aid Union. The labours of heroic Thomas Jollie to plant the principles of Congregationalism in this part of the County Palatine have not been fruitless. Within a radius of ten miles from Altham Church, where the first church was formed by him two hundred and thirty years ago, there exist, in January, 1879, thirty Congregational Churches, with about thirty-seven regular places of worship, many of them large and costly edifices; while the full strength of Protestant Non-conformity in all its branches in the same area would scarcely be stated if these figures were quadrupled.

W. A. ABRAM.

### NONCONFORMISTS AND LIBERALS.

THE injurious effect of Mr. Adam's ill-advised speeches at Cupar and at Devonport was sufficiently evident in the proceedings of the Liberation Society, both at the meeting of the council and at the magnificent popular demonstration at the Metropolitan Tabernacle in the evening. The perfect accord of the latter message was scarcely broken by the feeble and timid utterances of the member for Reading, who clearly mistook the purport of the chairman's remarks, and was apparently forgetful of the provocation which had called them forth. Mr. Mason's attitude was decided and his language uncompromising, but it is not fairly judged if taken out of its relation to the antecedent declarations of Mr. Adam. It was not a fierce outburst of defiance breaking in upon a previous state of harmony, but rather an answer to a challenge which had been very needlessly and foolishly thrown down. But even in replying to the declaration of the Liberal whip, Mr. Mason did not advocate the setting up of an electoral test, by means of which all Liberal candidates shall, regardless of the political tendencies of the constituencies to which they appeal, be forced to pledge themselves in favour of Disestablishment. He simply asserted that Dissenters would not suppress their convictions or fail to exercise their legitimate influence in the choice of candidates for constituencies where they form the preponderating element in the Liberal party, and that if the present chiefs of the Opposition would not lead them, they would find leaders for themselves. This last declaration was no doubt the most obnoxious, but it is to be interpreted by reference to the unfortunate assertion of Mr. Adam that, in discouraging the hopes of Nonconformists, he was speaking with the authority of those of higher position than himself. This could be understood only as applying to the occupants of the front bench; and when a few gentlemen (some of whom have done so little service to the Liberal cause, that it is a marvel to all but themselves why they are regarded as leaders) announce to a great party the terms on which they are content to base their support, they have no ground to complain if they are met



by the reply, that rather than accept such conditions, those members of the party who regard the proposal of them as trenching upon the borders of insult will seek other leaders. This was all that Mr. Mason said or, we believe, intended, and he reflects the opinions of robust politicians much more correctly than does Mr. Palmer. It may be doubted, indeed, whether the difference between them is as great as this latter gentleman imagined. One thing at all events is certain, that the meeting, though it showed no desire to encourage a Non-conformist secession, would not yield one iota to the wishes of the Liberal whip.

If we are to judge of the position fairly, we must remember the circumstances under which Mr. Adam spoke. We are in the midst of a crisis at which it is particularly desirable to secure Liberal unity, and, it may be added, when there has been manifested an unusual disposition on the part of most of the sections of the Opposition to promote that common understanding which is essential to success. In a body composed of so many different elements, and in which there is so much independence of thought and strength of will, it is impossible to prevent differences of opinion from cropping up. Neither on the front bench nor below the gangway is there absolute agreement, while between these two sections there is a marked divergence. But, with a few exceptions, there has of late been more accord among the official and non-official representatives of Liberalism than in the previous sessions of this Parliament. Radicals have been more harmonious among themselves, and it has seemed as if Whig chiefs better appreciated their services, and were more inclined to act with them. It was while this state of feeling prevailed, and a more hopeful temper was rapidly growing up in the party, that Mr. Adam interposed with a declaration which virtually means that advanced Liberals, and especially Nonconformists, must not expect that a Liberal victory would be followed by any great measure of progress, that it would require time to repair the mischief which the present ministry have done, and that any project of Disestablishment, even in Scotland, must be indefinitely adjourned. What immediate occasion there was for making this proclamation is not very apparent. It is true that in Scotland there has been a general anticipation among Liberals



that the Disestablishment of their own Church cannot be very long deferred, and a belief grounded on the express declarations of the Marquis of Hartington that, if the Scotch people themselves desire it, it will be one of the first works undertaken by the Liberal party when they are again able to command a majority in the legislature. It may be that Mr. Adam expects to quench all these anticipations, and, if so, he is either speaking for himself or for the leaders. In the former case, he has greatly overrated his own power; in the latter, the speech is only another illustration of the singular infatuation which seems from time to time to take possession of the Whig party. On either supposition, this repudiation of sympathy with the aims of Nonconformists is as gratuitous as it is impolitic.

For if there have been any hopes that the Scotch Establishment would shortly share the fate of its Irish sister, they are due partly to the practical difficulty of maintaining the Church of a minority as the Church of the nation, and partly to the general understanding which was created by Lord Hartington's speech, that the Liberal chiefs were simply waiting to know the mind of the people on the subject. In England the most sanguine Liberationist does not look for the disestablishment of the Anglican Church as a probability of the immediate future, while all Nonconformists are so intensely hostile to the policy of the present Government that they are prepared heartily to unite with the other sections of the Liberal party for the overthrow of the ministry. What good Mr. Adam expected to secure by telling men in such a state of mind, indisposed to separate action, and full of enthusiasm for the common cause, that the Liberal leaders would not countenance any of their hopes is not very manifest. The only conclusion we can draw is that the Whigs are as slow to learn as the Bourbons. What they were in the days of Sheridan, they are still. They built brick walls on which they broke their own heads then, and they are equally busy in performing the same extraordinary feat still.

Mr. Adam has pronounced that Disestablishment even in Scotland "cannot be an item in the Liberal programme for some time to come." But how did Mr. Adam obtain the authority to settle the Liberal programme? We all know

that the influence of a "whip" is great, but we should regard him with a profounder reverence if we could believe to him belonged the power of shaping the policy of a great party. There is to us something infinitely amusing in the idea of this genial Scotch laird going down to tell the people of Devonport what can and what cannot be undertaken by the Liberal party. We have had a good deal of indignation expended upon the "caucus" system, but individual dictation is infinitely worse than any "caucus." It is scarcely to be supposed that Mr. Adam has ventured, on his own responsibility alone, to determine what the action of the party shall be. It is more probable that he is the organ of others, who have agreed among themselves as to a line of policy, which he is permitted to announce to those whose support they expect. It is certainly an interesting experiment upon the confidence and devotion of a party. The rank and file are virtually told that their business is simply to follow, leaving others to decide both the time, the rate, and the direction at which they are to advance. "Dumb driven cattle" could not well be treated with less ceremony. Nonconformists, in particular, must be extremely stupid if they do not understand what part they are expected to play. Their votes are valuable, and will be cheerfully accepted, but if they suppose they are to have any part in determining a policy, the sooner they are disabused of such an illusion the better. Indeed it would almost appear that it was Mr. Adam's benevolent purpose to instruct them as to their true position, and they may be grateful, at all events, for his candour.

Still the question returns as to the possible advantages which could be expected to accrue from the frankness of what at first sight seems so impolitic a speech. The only hypothesis which explains it to us is, that it was intended to disarm the suspicions of the Moderates. It is one of the consequences of the secession of Lords Derby and Carnarvon from the ministry. There are many who hope that they may be won over to the Liberal side, and it is easy to understand that where such expectations and desires are cherished, there will be a natural anxiety to free the leaders from all appearance of complicity in any extreme designs, by which these hopeful deserters from the Tory ranks might be alarmed.

Nor are they the only people who need a comforting assurance that Lords Hartington and Granville, and even Mr. Gladstone, do not contemplate any revolutionary changes. Some of the Whig magnates have recently shown a disposition to return to their old party allegiance. Earl Fitzwilliam recently presided over a great Liberal demonstration at Rotherham, where Mr. Förster was the principal speaker, and the conjunction of the two names was significant. Sir William Harcourt has for some time past been an active member of the Opposition, and his prominence suggests the predominance of Moderatism. Sir William is much more successful as a destructive critic than as a constructive reformer. He can assail the ministry with a trenchancy that few can equal, but if he has any earnest enthusiasm on behalf of any of the changes which the advanced Liberals desire, it has yet to be discovered. In short, it is pretty clear that our moderate Liberals are full of hope that their day of triumph is coming, that the country is prepared to rally to the cry of "down with the Tories!" and that the next election we shall have a ministry to which Lords Derby and Carnarvon may belong, which will eschew all extreme courses, secure for the country a period of calm, and occupy itself mainly with the establishment of a sounder foreign policy, the restoration of the financial equilibrium, the carrying out of those social reforms which Mr. Disraeli talked about, but Lord Beaconsfield seems to have forgotten, and the introduction of a better system of Indian administration.

The men who nurture such expectations do not understand the spirit of English Liberalism. The party they represent may be strong in the drawing-rooms of the West End and Pall Mall clubs, but it has no hold upon the constituencies in which the strength of Liberalism is to be found, and by which in the long run the character of its policy must be shaped. The aristocrats and plutocrats of the party will doubtless approve a mild programme of this kind, but their influence has for some time past been on the decline, partly owing to the decrease in their own number, and partly to the changes in the constitution of the electorate which makes popular enthusiasm an indispensable element to the success of the Liberal cause. A "ministry of affairs" may possibly be the immediate successor

of the present Government, but we do not believe that it can hold office long. The Liberal party cannot live on mere negations; and if it is unwilling to accept a policy which shall so appeal to the imagination as to command enthusiastic support, it cannot recover the supremacy it has lost. The last thing which the democracy is likely to admire and applaud is the tame, colourless, highly respectable, but eminently unattractive, policy of the Left Centre. The strength of the present Tory Government is due mainly to the capacity it has shown for exciting some popular sentiment, and it is a simple necessity for Liberals to be equally wise in their generation. A party professing to be the representatives of popular principles ought to have no difficulty in stirring the hearts of the people, but unfortunately this is just what some of the leaders of the Opposition do not understand. It has been the habit of the Whigs to "reap where they have not sown, and gather where they have not strawed." They have too often left advanced Liberals to undergo the toil and face the danger, and have felt that they sufficiently discharged their duties by accepting the spoils of victory. It is extremely doubtful, however, whether a division of labour so extremely pleasant to officials can be effected now.

But if we thought suggestions of this kind admissible; if we believed the only possible successor to the present Government was what Mr. Montague Cookson calls a "Central Liberal" one, and if we desired this rather than a continuance of the existing administration, we should still doubt the wisdom of Mr. Adam's utterances. We do not like his game, and do not wish it to succeed, but such as it is, he plays it badly. "The Spectator" gives a true view of the situation in the following suggestive sentence—

As a matter of fact, the hope of the Liberals for the next election is that the Dissenters, who supply the non-commissioned officers of the army, have been so sickened with the misgovernment of five years, have seen so clearly whither Imperialism leads, have become so convinced that no Conservative will concede anything on education, and are so determined to be rid of the present *régime*, that they will work heartily for the general cause without insisting, as they have sometimes done, upon their special complaints.

There are here one or two corrections which it is desirable to supply, but in the general conclusions we fully agree. Re-

membering how important an element are "non-commissioned officers" to the success of an army, we are not disposed to complain of the position assigned to Dissenters, even though it be a warning that we are to share the fate of non-commissioned officers generally, and be content without promotion. It is a little ridiculous, however, to say that we have "become convinced that no Conservative will concede anything on education." On that point we could require no conviction; and, happily for all parties concerned, the education controversy is not one which specially interests us at present. What, perhaps, we did need to be taught, was that there is a very marked difference between Liberals and Tories in points of administration, independent altogether of legislative measures, and this we certainly have learned. As to the foreign policy of the Government, Dissenters have been so earnest and consistent in their opposition that the suggestion has been frequently thrown out that there was an understanding between them and Mr. Gladstone, in virtue of which they followed his lead on the Eastern Question, in the hope that he would help them in the work of Disestablishment. The men who uttered this calumny were little able to measure, or indeed to understand, the intensity of indignation which the policy of the Government, from the day when Lord Beaconsfield (then Mr. Disraeli) sneered at the statements of "The Daily News" correspondent as nothing better than the babble of *cafés* down till now, has stirred in the hearts of Nonconformists. Mr. Gladstone was honoured by them before, but the hold which he had previously gained upon their sympathies has been indefinitely strengthened by his reiterated protests in the cause of righteousness, liberty, and peace. The last idea they would entertain is that of making their support of him contingent upon his adoption of their views of ecclesiastical policy. They are as ready as "The Spectator" seems to believe to work heartily in the ranks of the Liberal party, provided they are satisfied that the success of the party means the advance of real Liberalism. But if anything could lead them to take a different view, it is a speech like that of Mr. Adam. They wish to cherish loyalty to their leaders, but how is it possible if they are told in the presence of the whole world that their chiefs have no sympathy with them, and are desirous to make

the repudiation of them as public and emphatic as possible? Would it be astonishing if they should say in reply, "Let the potsherds strive with the potsherds of the earth! Why should we trouble ourselves about battles between Whig and Tory, when both alike treat us and our principles with disdain?"

We hope that Dissenters have too much patriotism to adopt a policy for which, nevertheless, there would be considerable justification. When they began to clamour for Disestablishment with an ignorant impatience and a disregard not only of the possibilities of practical politics, but also of the best interests of their country, it would be time enough to flout them after Mr. Adam's fashion. But their leaders have again and again said that they have no desire to execute some political *tour de force* by which they might carry Disestablishment, before the country was convinced of the righteousness and expediency of the measure. They know that in England that conviction has not yet been wrought, and they are prepared to wait, carrying on the process of education, and taking opportunities of eliciting the expression of opinion in their favour by public demonstrations or elections. This they will certainly continue to do, whether it be convenient to Liberal chiefs or not. They will not attempt to exact a pledge in favour of Disestablishment from all Liberal candidates. But they feel themselves entitled to require from those who seek their votes that they shall advance as far as the Liberal chiefs, that they shall support Mr. Osborne Morgan's Burials Bill, complete the work of abolishing sectarian privileges in the universities, and be willing to concede Disestablishment in Scotland whenever her people declare themselves in favour of it. What is there unreasonable or inexpedient in this? Are the men who might be likely to refuse compliance with such conditions of such invaluable importance to the Liberal party that Dissenters can fairly be asked to shelve their principles rather than run the risk of losing them? On the contrary, are they not for the most part men who are most uncertain on all questions and at all times? And will not Dissenters do a good service to Liberalism generally if they stand in the way of the return of men on whom no reliance can be placed, who are found as often voting with the Tories as with their professed friends, who love the quiet retreat of caves, and who therefore

are at all times an element of weakness? There are certain quasi-Liberals whose rejection would be a gain and not a loss to the party. They swell our numbers and so give an appearance of strength which does not exist, and whenever a crisis comes they are found wanting.

We strongly deprecate sectional action, though it is easy to see that a small body of determined men, who act together and will do nothing for a party which will not concede their special demands, are able to command terms which will be denied to those who think more of the general good. The Roman Catholics are eagerly sought, because they form a compact phalanx and press their own claims with a pertinacity which is not always very scrupulous and never considerate of the convenience even of friends. They have no chivalry, they acknowledge no party allegiance, they have no sentiment of gratitude, and yet they receive a consideration which is refused to English Nonconformists. No Liberal whip would venture to tell them that the objects on which their hearts are set are unattainable, unless indeed a point had been reached at which it was necessary to part with them or alienate the support of the nation. At the present time there is a disposition to meet their wishes in relation to an Irish university, though they are in direct contravention to the principles on which the Liberals have acted in Oxford and Cambridge, though they are condemned by the English Nonconformists, and though no concession which can be made will satisfy their demands or earn their loyalty. When we see this, there is a temptation to follow the example of these Romanists; but Nonconformists would forfeit character and lose their strength were they to yield to it. It should be their effort rather to instil their principles into the Liberal party, and in order to this they cannot omit any fitting opportunity for advancing them at the ensuing election. Were they to pursue a policy of silence and suppression such as is recommended to them, and consent to have constituencies of strongly pronounced Radical opinions handed over to representatives whose Liberalism is of so mild a type that the only question is whether they are Conservative Liberals or Liberal Conservatives, Nonconformists would simply throw away their strength and promote the demoralization of the party. If we are to



have such men in Parliament let them find seats in counties, or in boroughs whose opinions are as colourless as their own. A Parliament ought to reflect the opinion of the country, and it cannot do so fairly if Radical and Nonconformist constituencies do not choose members in harmony with their own views. It is a great mistake to suppose that in doing this we should be setting the interests of Nonconformity in opposition to those of Liberalism. We should only be using the force of Nonconformity to give fresh robustness and strength to the Liberal party.

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### ART PREACHERS.

#### THEOLOGY AND ETHICS AT THE ROYAL ACADEMY.

##### I.

THE rejection of high art by the Puritan was natural but unfortunate. Associated in his mind, on the one hand, with superstition, as exemplified within the borders of the detested Papal Church, and on the other with infidelity, as represented by the splendid incongruities of the Louis XIV. period, and the glorification of human handiwork by the Renaissance, his identification of painting and architecture with the idolatry of the Church and the blasphemy of atheism, was as logical as his contempt for indulgences and vicarious judgment was profound. To his pure and simple imagination the Church had become the embodiment of religious morbidness and puerility; while infidelity had sought to supplant God and to deify human industry. He failed to perceive that in some directions the Church and atheism were alike powerless for evil. Neither of them could vulgarize art which had been the handmaiden of one, and was becoming the mistress of the other. For a season the fairness and purity might be dimmed, but ultimately the essential excellence would again assert itself. His lack of perception, however, was unfortunate for art and educationally disastrous; for in the course of time it induced the religious public to mix up two things which were distinct. The apparent connection of great success in art with subsequent national degradation—a coincidence enlarged upon by Mr. Ruskin—led them to the conclusion the art itself was



inherently immoral. Nothing could have been more erroneous ; and few now-a-days fail to discern the fallacy. With the brightness and intelligence which have followed godliness, combined with higher education, it has been recognized as a truth that grace of form, loveliness of colour, the beauty and grandeur of nature, the swift-rolling snow clouds and the unresting sea, and much that lifts men above life's care and turmoil, as depicted on canvas or cut in marble, are elements in the development of individuals and nations alike ; and that it is the lowering of the standard of artistic excellence in treatment or in subject which exercises a vitiating influence on a people rather than any radical defect in art itself. Hence to artists as well as to poets may be justly accorded the proud distinction of being preachers ; and that because they have a clearer insight into the verities of God and the universe than some others, and are qualified to teach as well as to gratify their fellow men. It is in their character as teachers that we propose to regard some of this year's exhibitors at the Royal Academy in this review.

We must necessarily confine ourselves to the narrowest limits, and shall therefore touch only on scriptural subjects and pictures illustrative of the ethics of sorrow.

It is obvious that the artists who have sought suggestion in the Bible are divided by a very broad line into sympathetic and unsympathetic. A painter cannot be like Sallust the proconsul, at once a sensualist and a teacher of virtue ; nor can he be an interpreter of the Bible unless he be inspired thereby. The gentlest criticism we can offer of some artists is that, masters as they are in colour and design, they have greatly erred in seeking inspiration in unfamiliar fields, and in attempting to fire their imagination with incidents which are poetical only in the degree in which they are associated in one's mind with a Divine unfolding—the revelation of God in His paternal relation to men.

The scripture subjects which we approach with the least pleasure are J. K. Thomson's "Afterwards," Sir F. Leighton's "Elijah in the Wilderness," J. R. Herbert's "Youth of John the Baptist," D. W. Wynfield's "Ruth and Boaz," W. F. Woodington's "Christ on the Mount of Olives," R. Thorburn's "Our Saviour and the Woman of Samaria at the Well," T.

M. Rooke's "King Ahab's Coveting," and N. H. J. Westlake's "Eucharist."\*

We confess we do not see the point of either title or motto in "Afterwards." The scene is our Lord's grave after His resurrection, and two angels are kneeling over the grave clothes which the "re-ascended Lord" has cast aside. The quotation is, "*Such things as these you know must be.*" It is difficult to imagine anything more meaningless or unworthy of a painter's power.

"Elijah in the Wilderness," too, is unworthy in treatment of so great a master as the president of the Royal Academy. His excellently painted Italian beauties, "Biondina," "Catarina," and "Amarilla," are better suited to his taste and powers than the downhearted one who awoke to eat of food in the strength of which he arose and went unto Horeb, the mount of God. The contorted figure of dream-disturbed Elijah is well drawn, and the dusky flesh tint is all that could be desired; but the angel, who is in the act of placing a cruse of water and "a cake baken on the coals," at the prophet's head, might have obtained her iridescent wings from the "property" room of a theatre. If Sir Frederick had wished to paint a rugged and weather-stained man in admirable contrast to a bright and fair superhuman being, he might have chosen the sleep of Ulysses awaking on his own shore, with Minerva appearing to forewarn him of the dangers which yet beset him and his beloved Penelope. He would doubtless have succeeded in a classic region, while his failure is signal and complete in the line of sacred story. "The Youth of John the Baptist" is, in colour and design, worthy of a Royal Academician; but in conception the picture is on a level with a fifth-rate Roman Catholic print. If John the Baptist, at about thirteen years of age, assumed the camel's hair and nourished himself with wild honey, as here indicated, and retired into the wilderness to peruse from the parchment scroll before him the singularly inapt words, "The grass is withered, and the flower is fallen; but the word of the Lord endureth for ever," we can only say that he passed a more lengthy novitiate than we were aware of; and that his mind, thus

\* In the catalogue these are severally numbered 82, 188, 208, 478, 520, 646, 987-92, 1407.

early familiarized with solitude and self-communing, possessed greater vigour when he preached beyond Jordan than could have been expected under the circumstances. Surely the lad should have been at home in the hill country with Elizabeth his mother! "Ruth and Boaz," as here depicted, do not tell the story of the affectionate and faithful Moabite. Her upturned sweet face, as she sits in the corn-field and Boaz reaches her parched corn, indicates neither inquiry nor shrinking. Womanly nature would have been quick to ask, by some sign or word, why this attention from the wealthy Hebrew to her a poor alien. "Christ on the Mount of Olives" coming to the sleeping disciples, is one of many unsuccessful attempts since the time of Leonardo da Vinci to paint the Lord's face with some approach to the Christian ideal. Almost the same criticism applies to "Our Saviour and the Woman of Samaria;" but the latter is a more pleasing production than the other in all except the Christ. The woman is handsome in feature and beautiful in figure, and her drapery falls in graceful folds; but, strangely enough, our Saviour is badly drawn, and His face presents a likeness to Thomas Carlyle, a profanation which, if intentional, would be distasteful to the English thinker. The six small pictures containing the story of Naboth's vineyard and the tragedy which overtook the king and queen, are painted almost after the manner of mosaic, and are too small to do fair justice to so rich a subject. "The Eucharist" is one of the many efforts to emulate Leonardo da Vinci in the famous "Lord's Supper" of the refectory of Sta. Maria delle Grazie at Milan. There is excellence in this "study" in the representation of character by attitude, and there is some novelty in the arrangement of figures on the four sides of the table while yet retaining all the faces except that of Judas, which is almost invariably turned away from the spectator by artists for the purpose of marking him as the traitor.

Passing from these we now come on a group of pictures of a much higher order.\* These are Arthur Hill's "Foolish Virgins;" "Esther" and "Vashti," by Edwin Long; E. Armitage's "The Woman taken in Adultery," which the artist

\* In the catalogue these are severally numbered 62, 102, 955, 203, 394, 398, 412, 440, and 446.

is too prudish to so designate; J. E. Hodgson's "Gehazi;" Herbert Sidney's "Joseph interpreting the Dreams of Pharaoh's Butler and Baker;" Carl Bauerte's "Hagar;" and F. Goodall's "Sarah and Isaac" and "Hagar and Ishmael." The first four enkindle enthusiasm, fire the imagination, and impress the conscience. The picture of "The Foolish Virgins" represents the moment in the parable which is described in the words, "And the door was shut." The picture, except in the flesh tint, is a monochrome. The figures and their flowing drapery are accurate in drawing and graceful in treatment. Two of them have their faces hidden, but those of the three which are visible reveal depths of woe which only an artist inspired by the terrible words of his text could depict. Behind them the adamantine walls and the iron and riveted door firmly closed. The sun is rising, but its rays shed neither warmth nor hope: all, all is cold, blank despair. Some of the virgins have dashed their oilless lamps to the hard ground, and broken them to fragments; but one, the centre figure, a lovely woman, holds hers in her hand, and in it there yet flickers a feeble flame. Self-righteous, proud, and self-confident, her exclusion has come to her as a terrible surprise. True she has lingered with the foolish virgins, and slept and loitered when she should have been pressing forward; but had she not preserved a name that she lived the divine life? Dire surprise and despair are on the beautiful, pain-strained face; and one almost hears the loud whisper escaping from her in her anguish—I? Ay, even thou! Truly she had prophesied in His name, and she had run well at the first mention of the bridal, but self-righteousness had ruled her heart, and now——? Perdition only in that face. Mr. Edwin Long's two pictures of "Esther" \* and "Vashti" † are perhaps the finest in the exhibition in conception, and among the most choice in execution. They are magnificent pictures of dark and fair women; both of whom are under suffering. Chronologically "Vashti" comes first. The moment selected by the painter is that when the indignity has been offered by the king of commanding her presence before him and his lords in unveiled loveliness. She is a fair, light-haired beauty,

\* Esther iv. 16.

† Ibid. i. 10-12.

brought perhaps from the western shores of the Caspian Sea, and though now her face is drawn with sorrow, and her eyes dimmed with tears, her loveliness is unimpaired, and cannot fail to awaken sympathy with one on whom the Persian despot would have imposed so terrible an indignity. The artist has represented the queen clad in rich elegance, and adorned with jewels of emerald and pearls, as if to make the most of her beauty should her lord bid her go to him in the banquet hall, never dreaming of the drunken behest he would send to her. Her blood tingles with shame; while her dark attendants (admirable contrasts to their blonde mistress), of a lower type of purity than herself, beseech her to reconsider her refusal. Tried almost beyond endurance, with no human sympathy to support her, strengthened only by the uprightness of her own mind and heart, she persists in her determination, though the nameless horrors of Asiatic cruelty be the consequence of her disobedience. The chamberlains are at the moment leaving her, and are seen salaaming the king as they enter his presence through the doorway to the left, and an exclamation would recall them. But no. With the instinct of modesty, and perhaps a touch of northern pride as well as northern purity, she braves the king rather than submit to dishonour. Turning to "Esther," it requires an effort to dissociate our mind from the idea that she was a supplanter. Having accomplished that, we shall realize her character as a sister of Vashti, in the great family of female heroines; but one in contrast to the other in beauty. The Jewess is, of course, a brunette. We see her at the moment when she has determined to go in unbidden to the king to plead the cause of her people; and she is lost in the contemplation of her mission, her risk, and her responsibility. She has spared no art, and has neglected no means, to make a first favourable impression upon the imagination of Ahasuerus: and so we find her apparelled in the richest of costume, adorned with jewels, mostly pearls, and the brightness and largeness of her eyes have been intensified with the aid of belladonna. Her bosom is covered, but not veiled, with soft gauze, and over her shoulders an attendant is on the point of throwing a cream-coloured embroidered silk shawl, which we know as China crape. The floor and

the accessories are finely painted, but nothing obtrudes to divert the spectator's attention from the determined, handsome face. In a moment she will do that which is unprecedented, and brave the king for the good of her people. Worthy Hebrew sister of the Gentile Vashti ! The one dares the king on behalf of a nation ; the other in the interest of womankind. There is work for both Esthers and Vashtis in the lands of the seraglio yet.

SYDNEY ROBJOHNS.

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### LETTERS TO A SCEPTICAL INQUIRER.

#### LETTER II.

MY DEAR FRIEND,—The urgency with which I press on you an examination of the personal claims of the Lord Jesus Christ may possibly be construed into an acknowledgement of weakness, a tacit confession of failure in other lines of defence, an attempt to evade perplexing questions by striking out a new line of reasoning, about which there can be less dispute. Even were this true it would not detract from the force of the argument. The only question is whether it be true : if it have the influence of novelty for you or any individual so much the better. But in truth it is the employment of the oldest and simplest method of all. It is simply meeting the questions of a doubting spirit in the same way as Philip met the hesitating, if not sceptical, suggestion of Nathanael, "Can there any good thing come out of Nazareth?" Philip did not stop to rebut objections. If they were urged they could be dealt with hereafter. The first essential to an understanding of the truth was that he should acquaint himself with the prophet who had come out of Nazareth. And so his simple answer is, "Come and see." This is just what I am asking you to do. The difficulties which perplex and trouble you may themselves wear a very different aspect when you come to them after a full consideration of all that Christ Jesus is and all that he has done for the world. At present they present themselves as hindrances to your faith in the authority of the book which appeals to you as a Divine revelation, and they appear so formidable as to preclude the

possibility of your accepting the claims of the Bible. It is possible that you may approach them in a more reasonable spirit when you have been led to estimate what the loss of the Christ would be, and come to understand that to part with the Bible is to part with Christ and with all the influence that is still going forth from Him for the regeneration and elevation of humanity. I have no intention of turning aside from difficulties, though it is more than possible that there may be many which I must be contented to leave unsolved until the time when we shall no longer see through a glass darkly, but face to face. I only desire that before we enter on the discussion of them we should have a distinct conception of the problem with which we have to deal.

A very common idea is that Christianity is a bundle of dogmas set forth in the articles of a creed, some of which were mysterious, others opposed to the best instincts of the heart, all purely speculative. It is thus reduced to the level of a philosophical system, in relation to which there is a good deal to be said on both sides, and our decision on which has to be formed on a balance of opposite arguments. Let it be granted at once that there has been a good deal in the methods employed in the defence of Christianity which seems to countenance such a supposition. My aim is to call your attention away from theological systems and the creeds of the Churches to the man Christ Jesus. My view is that Christ is Christianity, that the one essential to a Christian life is union with Christ, that creeds may be revised and possibly dogmas which have been supposed of importance removed, but that Christianity retains all that is vital and powerful so long as the living Christ remains. It is no doubt of importance that we should come to a knowledge of the truth in relation to other points which have been and still are taught as parts of the Christian religion, but no error on any of these questions can deprive a man of his place in the true Catholic Church so long as he clings by faith and love to Christ Himself. "No man speaking by the Spirit of God calleth Jesus accursed, and no man can say that Jesus is the Lord but by the Holy Ghost." This is the crucial test which the Apostle Paul employed, and we have no right to adopt any other. If then it were possible to secure your personal trust in Christ, I should be more than



content, I should be devoutly grateful. I might see many errors, or what I thought to be errors or defects, in your creed; I might think your logic halting and your opinion eccentric; I might wonder how it was possible to accept so much and go no farther; but in trusting Christ as your Saviour, and worshipping Him as Lord and God, you would ally yourself with the great fellowship of Christian souls.

With this view all that I need to do is to commend to you the claims of Christ, and instead of leading you up to Christ by a long process of investigation, to place you, as far as may be possible, in His presence, in the hope that you may feel His wondrous attractiveness. I want you to come to Him directly. If He fails to move you I should despair of reaching you by any other process. If He touch your heart, your sympathy, your intellect as He ought to do, it is for you to find some way of explaining the religion can be false, in which the central figure is One who has produced so deep an impression upon you as well as upon the world. In acting thus I am only acting in faith upon His own promise, "I, if I be lifted up, will draw all men unto me." On His personal influence He relies for winning men to Himself. "This he spake," we are told, "signifying what death He should die." But if He predicted the crucifixion, He set forth also the attractive power which His cross was to exert. That He did not speak in vain ten thousand facts prove. But to return to the testimony of unbelievers, let me ask you to examine with me the very remarkable reasonings of John Stuart Mill. I know not that I could well find a better text for my reasonings than that with which he supplies us. He confesses the power Christ has continually exerted; he admits the desirableness of retaining an influence which has worked so much good in the world; he vainly dreams that it is possible to part with the supernatural facts of the New Testament and yet to retain the supernatural power. I shall endeavour to show what the actual value of his evidence is, and then proceed to inquire into the validity of his assumptions as to the possibility of parting with Christianity and yet retaining the influence of the Christ.

The most valuable part of the effect on the character which Christianity has produced, by holding up as a divine person a standard of excellence



and a model for imitation, is available even to the absolute unbeliever, and can never more be lost to humanity. For it is Christ rather than God whom Christianity has held up to believers as the pattern of perfection for humanity. It is the God incarnate, more than the God of the Jews or of Nature, who, being idealized, has taken so great and salutary a hold on the modern mind. And whatever else may be taken away from us by rational criticism, Christ is still left; a unique figure, not more unlike all his precursors than all his followers, even those who had the direct benefit of his personal teaching."

It is of no use to say that Christ as exhibited in the gospels is not historical, and that we know not how much of what is admirable has been superadded by the tradition of his followers. The tradition of followers suffices to insert any number of marvels, and may have inserted all the miracles which he is reputed to have wrought. But who among his disciples, or who among their proselytes, was capable of inventing the sayings ascribed to Jesus, or of imagining the life and character revealed in the gospels, &c. Certainly not the fishermen of Galilee; as certainly not St. Paul, whose character and idiosyncrasies were of a totally different sort: still less the early Christian writers, in whom nothing is more evident than that the good which was in them was all derived, as they always professed that it was derived, from the higher source. What could be added and interpolated by a disciple we may see in the mystical parts of the Gospel of St. John, matter imported from Philo and the Alexandrian Platonists and put into the mouth of the Saviour in long speeches about himself, such as the other gospels contain not the slightest vestige of, though pretended to have been delivered on occasions of the deepest interest, and when his principal followers were all present; most prominently at the last supper. The East was full of men who could have stolen any quantity of this poor stuff, as the multitudinous sects of Oriental Gnostics afterwards did. But about the life and sayings of Jesus there is a stamp of personal originality combined with profundity of insight, which, if we abandon the idea of finding scientific precision where something very different was aimed at, must place the prophet of Nazareth, even in the estimation of those who have no belief in his inspiration, in the very first rank of the men of sublime genius of whom our species can boast. When this pre-eminent genius is combined with the qualities of probably the greatest moral reformer and martyr to that mission who ever existed upon earth, religion cannot be said to have made a bad choice in pitching upon this man as the ideal representative and guide of humanity; nor, even now, would it be easy, even for an unbeliever, to find a better translation of the rule of virtue from the abstract into the concrete than to endeavour so to live that Christ would approve our life.

When to this we add that to the conception of the rational sceptic it remains a possibility that Christ actually was what he supposed himself to be—not God, for he never made the smallest pretension to that character, and would probably have thought such a pretension as blasphemous as it seemed to the men who condemned him, but a man charged with a special, express, and unique commission from God to lead mankind to truth and virtue; we may well conclude that the influences of religion on the character which will remain after rational criticism has

done its utmost against the evidences of religion are well worth preserving; and that what they lack in direct strength, as compared with those of a firmer belief, is more than compensated by the greater truth and rectitude of the morality they sanction.—“*Essays on Religion*,” 253-255.

The remarkable character of these admissions makes any apology for the length of this citation superfluous. It is impossible to do justice to the value of the testimony without having a clear understanding of the spirit in which it is given. Looked at in this light, what Mr. Mill rejects, and even sneers at, is as important as that which he accepts. In the Gospel of John, which the earnest believer regards as one of his most precious treasures, he finds “poor stuff” which might have been stolen from any of the Oriental schools. This is the way in which he speaks of those “mystical parts” in which we see the most wonderful discoveries of the divinity of the Lord’s nature and the tenderness of His love. To discuss his views on the fourth gospel here would lead me away from the main object of this letter. It has been well said, that while other things require to be known in order to be loved, the things of God require to be loved in order to be known. Such a view of the sublime discourses of our Lord as recorded by John is indicative of a want of spiritual sympathy with that which is most distinctive of Christianity. Yet despite this lack, the impression made on the mind of the great philosopher of our day by the character and teaching of our Lord is such that he places Him “in the very first rank of the men of sublime genius of whom our species can boast,” pronounces him “probably the greatest moral reformer and martyr to that mission, who ever existed upon earth,” and asserts that it would not be “easy even for an unbeliever to find a better translation of the rule of virtue from the abstract into the concrete than to endeavour so to live that Christ would approve our life.” What is, perhaps, even more striking is his contention that this wonderful character must be historical, for the simple reason that there was no one of the apostles or followers who could have fashioned such an ideal. We have, then, on Mr. Mill’s showing, an historical Christ, towering so far above all others in the sublimity of His teaching, the beauty of His spirit, and the purity of His life, that if an unbeliever, or a “rational sceptic,” wished to put the law of virtue in brief and pointed

manner, he could do nothing better than say, "So live that Christ would approve your life."

So far, then, we are under no illusion. We have got from Christianity one worthy to be the "ideal representative and guide of humanity." What conclusions may fairly be drawn from this confession will come up for consideration hereafter. For the present, I wish simply to look at the confession itself. It is worth while to pause and think of all that would result from a perfect obedience to this one law. "Be like Christ and live so as to win His approval." What virtue that can ennoble and adorn human character would be undeveloped under such a rule? What field of human activity would be left unsanctified by such an influence? What relation of life would not be clothed in fresh beauty and grace, and become a fountain of new usefulness and joy, if brought under the control of this principle? Which of all the dreams of human philanthropy, so often sneered at as Utopian and visionary, would not be realized if men everywhere accepted and carried out this rule?

Picture to yourself, if you can, a world whose dwellers were all imbued with the spirit and conformed to the will of Him in whom the purity, on which was no stain, was united with the charity that thinks no evil, and the sinlessness which might have thrown the first stone at the sinner was tempered by a grace which instead of a stone gave the bread of life, who was holy, harmless, undefiled, and separate from sinners, and yet did not shrink from the reproach of being known as the friend of the publican and sinner, whose glory was that He came not to be ministered unto but to minister, and who, in short, was the incarnation of love. Would such a world be filled with groans of sufferers who can find no friend, or complaints of the oppressed for whom there is no redress? In such a world would there be any tolerance for the suggestion that the end sanctifies the means, and might constitutes right? Could men who had submitted themselves to the law of Christ, remain worshippers of success, slaves of fashion, victims of a false conventionalism, devotees of any of the unworthy idols of the hour? In a world where Christ indeed was king would selfishness be treated with leniency and indulgence, and men be praised because they did well to themselves, though they had no ear to listen to the cry of suffering, sad humanity,

and never by a single act sought to lessen the pressure of its burden or increase the sum of its happiness? Would its commerce be to so large an extent a strife of keen and acute intellects, dominated by a selfishness which takes but little thought of the cost to others at which its own gains are secured? Would the peaceful pursuit of industrial enterprise be continually disturbed by the outbreak of a fierce and unprincipled speculation bringing ruin to thousands? Would a large part of the profits of trade be mortgaged for the support of a policy of violence, and the masses crushed down by burdens imposed to gratify the ambition of the few? Would the demon of war be able to exact such costly sacrifices, the fairest regions of earth be desolated by its myrmidons, the air continually filled with the groans of the dying or wailings over the dead, while yet the victors raise their triumphal monuments and shout their pæans in utter contempt of the wholesale misery with which they have cursed their fellow men? In short, would it not be a new earth, an earth in which the work of righteousness would be peace and the effect of righteousness quietness and assurance for ever; an earth which the meek would inherit, and where pride would be humbled and passion hushed; where sorrow would ever find tender comforters, poverty willing helpers, and even moral weakness pity and forgiveness, if Christ indeed were king?

It is no answer to say that there are numbers of professing Christians who exhibit none of the characteristics of their Master, who are doing nothing to bring about such a state of things as that we have pictured. The teaching of Christ remains the same, whether men obey it or not. The perfection of His life and example is not affected by the inconsistencies of His followers. The contrast between Christ Himself and the representations of Him and His teaching, too often given by the body calling itself His Church, is one of the most remarkable features in this great phenomenon. It affords at least a very strong presumption that the Church did not create the Christ. How, in fact, could it create Him, when, so far from being able to imitate Him, it shows itself incapable of understanding or appreciating Him? What the world might have been had the Church been faithful to its Lord, who will venture to say? He has been fossilized into the article of a lifeless

creed ; He has been materialized into the idol of a sacrament ; He has been refined away into a mere creature of sentiment ; men have speculated, and theorized, and talked so much about Him, that they have forgotten to show the world the Christ Himself. But withal His power has not been lost ; He has taken hold of human hearts and moulded human lives. Love to Him has been the saving element in systems which seemed to be given up to superstition and corruption. Looking back on the story of Christianity, the marvel is that it has survived the faithlessness of those who professed to be its representatives to the gospel they had received. Its deliverance from the persecutions of its foes is a small matter compared with its survival amid the weakness or ignorance or treachery of its friends. The secret of its continued existence and power is the presence of the Christ in it. But further observations on this point I must reserve for a future letter. Meanwhile, believe me as ever,

Your faithful friend,

J. GUINNESS ROGERS.

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[The following exquisite ballad is taken from an old volume of "Hogg's Weekly Instructor."]

### RESIGNATION.

BY JAMES FRITCHETT BIGG.

To a quaint, old fashion'd homestead,  
 With its ivied towers,  
 Came a Lady in the spring-time,  
 Came, when April's sudden showers,  
 Glancing through the fitful sunshine,  
 Ran down rainbows into flowers ;  
 And she said, " I would not murmur ;  
 God's will must be done ;  
 So I've brought my two twin daughters,  
 And come here to feel the sun ! "

Living in that quiet hamlet  
 Through three chequer'd years,  
 She was known in every cottage ;  
 And the poor tell, in their tears,  
 How her presence made them happy,

And her words dispell'd their fears,  
 When she said, "O do not murmur!  
 God's will must be done;  
 Take my alms, and ask His blessing,  
 And go out and feel the sun!"

Once a widow met her walking  
 Near the churchyard stile,  
 With a brow as free from sadness  
 As her soul was free from guile;  
 And she whisper'd, as she join'd her,  
 "Lady, teach me how to smile."  
 And she answer'd, "Honest neighbour,  
 God's will must be done;  
 And whene'er thy heart is drooping,  
 Then come out and feel the sun!"

"For I tell thee, I have troubles:  
 More than one," she saith,  
 "Have I seen the face of Anguish,  
 Heard its quick and catching breath;  
 Yea, three pictures in my parlour  
 Are now sanctified by death;  
 Yet," she said, "I do not murmur;  
 God's will must be done;  
 But I take my two twin daughters,  
 And go out and feel the sun!"

In the rain two graves are greening,  
 Greening day by day,  
 And young children, when they near them  
 Playing, cease to play,  
 Lose their smiles and merry glances,  
 And in silence steal away.  
 Yet she says, "I will not murmur;  
 God's will must be done;  
 But I love the streaming starlight  
 Better than this alter'd sun!"

Never weeps she, now they've left her,  
 Weeps not in her grief,  
 But she talks of shining angels  
 With a wild, uncheck'd belief:  
 When all earthly hopes have fail'd us,  
 Hopes of heaven still give relief.  
 And she says, "I will not murmur;  
 God's will has been done;  
 And, though I am left in darkness,  
 They are somewhere in the sun!"

## TALKS WITH CHILDREN.

## LIVING STONES.

BENEATH one of the hills on which Jerusalem stands is a vast cavern hewn in the rock. This cavern was the quarry from which were cut out the huge foundation-stones for the temple. In it are found great blocks partly cut out, with the marks of the mason's chisel as fresh on them as if King Solomon's or King Herod's stonemasons had been at work on them only yesterday. What does this mean? It means that those stones were intended to be used in building God's temple; but it was found they were not wanted: there were enough without them. There was no room for them; and so there they lie in the dark cave to this day.

Now, only fancy that one of those stones had been *alive*, and could have thought, and spoken, and chosen for itself whether it would be built into God's temple or not. Suppose that stone had said to the masons, "It is of no use to go on cutting and chipping, I don't wish to be in the temple. Here I am, and here you may leave me. I shall be wanted some day for a palace, or a castle, or a bridge, and then they will come and take me out into the sunshine. I am in no hurry." Would you not have said, "O foolish, ungrateful, wicked stone! You are rightly punished by being left there in the dark for ever"—

Well, but take care you are not like those stones. The apostle Peter speaks about "*living stones*." He says:—

"TO WHOM COMING [that is, to the LORD JESUS] AS UNTO A LIVING STONE. . . . CHOSEN OF GOD AND PRECIOUS, YE ALSO, AS LIVELY STONES, ARE BUILT UP A SPIRITUAL TEMPLE." (1 Pet. ii. 4, 5.)

In this text, "*a spiritual house*" means a temple for God; not a church or chapel built of stone and wood, but a church made up of people—true Christians—in whose hearts God has promised to dwell. And by "*lively*" is meant, not cheerful and frolicsome, but *living*. The Lord Jesus Christ is compared to "*a living stone*"—the chief foundation-stone (verses 6, 7)—and all true Christians are compared to *living stones* built on Him, to make part of God's living temple.

If you wish to know more about this living temple, read Isa. lxvi. 1, 2; John xiv. 23; 1 Cor. iii. 16, 17; Eph. ii. 19-22.

You remember that our Saviour gave to Simon his name "Peter," or "Cephas," which means "a stone," and said to him, "On this rock will I build my church." No doubt Peter thought a great deal about his name, and the meaning of it, and about rocks and stones. And so it is no wonder that he compared the Lord Jesus to a "living stone," and Christians to "living stones" built on Him to make part of God's temple.

Now, in what way are you to be one of these "living stones"? St. Peter says, "UNTO WHOM COMING." That is it. All depends on *coming* to the Lord Jesus; asking Him to be your Saviour, and yielding and trusting yourself to Him. The stones in the quarry, when the masons had finished hewing and shaping them, had to be hauled with ropes and moved on rollers, and hoisted with pulleys, and so laid in their appointed place in the temple, because they were not "*living stones*." But the "*living stones*" must *come*. You cannot be *dragged* to Christ, or *carried* to Him, whether you will or no. You must *come*.

Teachers, and parents, and ministers are like God's masons, seeking to prepare you for a place in God's temple. Every lesson taught you, every hymn and text you learn, every service in which you join, leaves its *chisel-mark*—a mark on your heart. There they are, those marks; some so deep that you can hardly forget them; some so tiny that only God's eye can see them. But all will be vain and thrown away unless you *come*. You must come of your own free will; and yet it must be by God's grace, and help, and teaching. How can this be? Because when God gives us His Holy Spirit, He works in us "both to will and to do." This is what we pray for in one of our hymns—

"Make us willing to be Thine."

Remember, if you should be left out of God's great living temple, it will not be because *you were not wanted*, or because *there was no room* for you, like those stones in the cave at Jerusalem. There is plenty of room. God wants you. The Holy Spirit says "*To-day*." The Lord Jesus says "*Come*."



How sad, how terrible it would be, if in the great day, when the Lord will "bring to light the hidden things of darkness" (1 Cor. iv. 5), you should be found with all those marks in your heart and memory and conscience, showing what pains were taken to prepare you to be a living stone in God's temple, and yet be left out! And why?

If you give your heart to the Lord Jesus early, He may make you more than a stone—a *PILLAR*. He says (Rev. iii. 12), "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out."

EUSTACE R. CONDER.

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### *ECCLESIASTICAL AFFAIRS OF THE MONTH.*

#### THE O'CONNOR DON'S BILL.

At last we have an attempt to settle the knotty question of university education in Ireland, coming from an independent Irish member, supported by the whole strength of the Home Rule party, and regarded with considerable favour even by Irish Conservatives. The name of Beresford has so long been associated with the hierarchy of the Irish State Church that it might at one time have been regarded as representing the principle of Protestant ascendancy in the country. Yet a Beresford comes forward to second the proposals of the O'Connor Don for taking a million and a half out of the surplus which is expected to accrue when the affairs of the disestablished Church are finally disposed of, and using it to endow a new university, which will be under Ultramontane control. The scheme has been prepared with considerable skill, and great care has been taken to prevent the real object from appearing on the surface. There is no reference in it to religious teaching at all, and yet its one design is to secure to the Roman Catholics a new university, with affiliated colleges in which they shall enjoy that strict denominational teaching and sacerdotal supervision which they deem essential. The end is to be reached by indirect methods; but it is not less distinctly contemplated, and the means employed to secure it will not be less effectual, because the purpose is not avowed. A proposal to

establish a Romish university, and to endow it more richly than Trinity College itself, would have been sure to meet with very strenuous opposition, and the Government, however anxious they may be to propitiate Ireland, would scarcely have dared to countenance a measure which would have raised the anger of all their Orange supporters to a pitch of frenzy; and even those leaders of the Opposition who are most desirous of seeing a settlement of this chronic difficulty might well have hesitated before assenting to a direct endowment of Romanism. A bill which confers certain advantages on a particular class of colleges, in the shape of result fees, prizes, payments for professors, libraries, and museums, and contains provisions which make it certain that those colleges will, with the smallest, if, indeed, there be any, exception, be Ultramontane in constitution, government, and teaching, is just as much an endowment of Romanism as though the intention were written large in all its clauses. But it is not so bald in its appearance, it does not look so repulsive, and there is a possibility of concealing its obnoxious features and defending it on educational grounds. Hence the O'Connor Don presents a measure which has been made to look as inoffensive as possible. He asks the House to do for the higher what it has already done for the intermediate education. It has already instituted a system of payment by results for schools, why should it not carry out the same excellent principle in relation to university teaching? He does not think it necessary, of course, to point out the difference in the two cases as well as in the two bills. He has got a precedent, and he makes the most of it. A sum has already been got from the Irish Church surplus for schools whose benefits will be enjoyed chiefly by the Roman Catholics, why should not the Egyptians be spoiled still more for the establishment of what will be, to all intents and purposes, a Roman Catholic university?

As we were not supporters of the scheme for intermediate education, the argument drawn from it would not affect us, even if the parallel could be fully established. We do not wonder that the easy success which attended the first measure has raised a hope of achieving a similar result in the present case. But the differences between the two are so great as to destroy the force of any argument drawn from the one in

support of the other. In the first instance, there was a real educational deficiency to be supplied, and many who had no disposition to concede anything to the Romanists might reasonably be desirous to make a long-needed provision for the middle classes of the country. But who would undertake to assert that Ireland needs another university? The most strenuous objectors to those which at present exist would hardly venture to complain of any lack of provision. Trinity College is regarded as a Protestant institution, and the Queen's Colleges were long since branded as "godless," and Roman Catholics, therefore, assert that in neither of them can they obtain what they require. But if it were possible to conform them to Ultramontane ideas, it would no longer be asserted that there was any need for university extension. If there be a deficiency, it is due entirely to the refusal of some Roman Catholics to avail themselves of the opportunities which are at present available. It may be that it is loyalty to conscience which places them in this position. After the declarations made in the House of Commons, it would be unfair to say that the difficulty is wholly made by the priests. However strange it may appear to us, with our Protestant ideas, the strong statements of Mr. O'Donnell go to show that this is not a mere "sacerdotal or episcopal demand."

As a Catholic member of the House, he took upon himself the responsibility of saying that if there was any hesitation or variation in the attitude of the Catholic bishops and hierarchy of Ireland with regard to giving a Catholic education to the Catholic people, there would be a great gulf fixed between the people and the pastors whom they loved so much.

Still, as there are numbers of Roman Catholics in the "Queen's Colleges," and some even in Trinity College, it is evident Mr. O'Donnell only speaks for a section of his fellow-religionists, still further that there are laymen who are not afraid to fix "a great gulf" between themselves and "the pastors they love so much." The priests ban the colleges, and independent laymen send their children to them. Nor is Mr. O'Donnell's representation of the case quite accurate. If the Catholic bishops and hierarchy were really desirous of giving the members of their flocks an education after their own mind, no one would stand in their way. What is wanted is that Parliament should do this for

them. How far the desire to extort something from the hated Sassenach may account for the zeal of that portion of the Roman Catholic laity which is represented by Mr. O'Donnell, we do not pretend to determine. We remark only that his demand is that a public endowment should be found for a new university, not because those which exist are insufficient, but because they do not supply a "Catholic" teaching.

But, returning to the differences between the Intermediate Schools Bill and the O'Connor Don's university scheme, it is to be observed that if Roman Catholics derived greater advantages from the former, it would be only because they were more numerous or more clever, whereas the latter is so arranged as to tell exclusively in their favour. If the new university be created, its prizes must go chiefly, if not wholly, to Romanists, since the students at colleges already endowed are to be excluded from competition for them; while those who study at the affiliated institutions are sure, for the most part, to be Roman Catholics. It is sought to meet this by saying that Magee College, which is Presbyterian, and a Wesleyan College are willing to have a place in the proposed university. How far this is true we have no means of judging, but we shall not believe that either Presbyterian or Wesleyan will thus play the game of the Vatican until we have positive proof. In any case, the element thus introduced is so unimportant, and its continued connection with the university, should it ever be established and its real character be unmasked, so extremely doubtful, that this need not affect our general opinion of the scheme. It is intended to be a boon to Romanists, and Romanists only. An attempt may be made to conciliate Methodists and Presbyterians at present, but it is simply impossible that they will be allowed to exert any influence in the government of the university, and surely equally certain that they cannot find a home in it if Ultramontanes are to be its rulers. The ways of sectarianism are very wonderful, but we cannot believe in such opposite parties agreeing in one institution, simply because both alike desire sectarian education. Why Methodists and Presbyterians should not take the benefits of existing universities is not apparent; but if they will not, there is no more justice in expecting the State to provide them with one after their own pattern than in the like demand on behalf of Roman

Catholics. Looked at from an educational point of view only, the provision is ample. We protest against the State employing public money, from whatever source derived, to satisfy the cravings of sectarian exclusiveness. That this is the intention of the measure can hardly be seriously disputed. "The Spectator," indeed, says that "not a penny would go to religious or theological teaching; not a penny but would be earned by efficient secular instruction." It forgets that the money will be earned for institutions whose *raison d'être* is the maintenance of a Church, and in which, on its own showing, the non-theological teaching will have, and is meant to have, a theological bias. The objection is not that the "money would find its way into the pockets of priests," but that it is wanted for the express purpose of building up the power of priests. It is very easy to treat those who resist these insidious proposals as deficient in true Liberalism, but a readiness to concede the demands of the Romish priesthood is certainly a new and somewhat questionable evidence of Liberalism.

Of the manner in which it has been sought to rush a bill of this importance through Parliament, and of the fierce temper shown by the Irish members when baulked in their purpose, it is not easy to speak too strongly. The conception of such strategy is itself a sign of weakness. Parliament is not a body which it is easy to take by surprise, and a question which has been so often and so hotly debated is the last on which it would be possible to steal a march upon vigilant opponents. Mr. Gladstone's ministry never recovered from its attempt to dispose of this question; the O'Connor Don certainly not settle it off-hand. He proposed a bill on Wednesday, had it printed by the following Friday night, and expected to get it read a second time on the Wednesday following. Further, because the opponents of the bill insisted upon discussing it, and the Chancellor of the Exchequer did not at once find another day, the House was treated to an outburst of Irish indignation. Let it be said, however, that the debate made it clear that the ministry had coquetted with the scheme, and that their supposed failure was the real cause of the intense feeling displayed. Mr. Sullivan was unusually excited, and in the heat of his anger, at "the message of despair and irritation to the people of Ireland," made this significant statement—

He hoped that Irish members would now recognize the fact that Her Majesty's ministers had mocked at and had baffled the hopes of the people of Ireland with regard to education. Across the floor of that House he charged Her Majesty's Government with having entered into semi-official negotiations with the Catholic authorities of Ireland last December, and promised to give a cordial, or at all events a friendly, support to any moderate measure on the subject of Irish university education which might be brought forward for the solution of this knotty problem. He had then warned the Catholic authorities and the honourable member for Roscommon that it was the intention of Her Majesty's ministers to betray them, and he hoped that the accuracy of his judgment had been vindicated by the answer of the right honourable gentleman to-night.

It is to be hoped that those credulous Evangelicals and others who still look upon Lord Beaconsfield as a great Protestant champion, and others who, like the Whig baronet of Midlothian, fancy Mr. Gladstone a papist in disguise, will take note of this coquetting of the Government with Ultramontane priests. We wish we could feel that there was no danger of a similar action being adopted by some of the Opposition chiefs. What Mr. Gladstone felt he could propose in order to effect a settlement we know, and we know also how it was received. Whether any of his associates are prepared to make larger concessions we know not; but Mr. Lowe's argument was significant, especially as coming from a strenuous advocate of non-sectarian education. Practically it came to this, that all attempts to educate children or young men of different religious beliefs in institutions established on a common basis had failed, and the conclusion, though it was not expressed, evidently was that it was time now to make an experiment of a different character. In other words, the Roman Catholics have held out so obstinately that there is no course open but to grant them their own terms. It is a perilous venture, for it is quite possible that the Romish priests will not be satisfied, and it is certain that a large body of supporters of the Liberal party will be irritated if not alienated. Sir Harcourt Johnstone told the House that, as the representative of a constituency of whom seven-eighths are Nonconformists, he would support the principles of the bill, because it did not subsidize denominational education; but such a speech only shows that he understands Nonconformists as little as the principles of the bill. The opinion of Nonconformists is all but unanimous; and though among the

advanced Liberals there is more diversity, those who care more for principle and for the interests of education than for a temporary victory by means of the Home Rule vote, are decidedly opposed to it.

The duty of Nonconformists is clear. We must oppose the bill, because it means the endowment of sectarian teaching and is a violation of sound principles of education as well as those of religious equality. We desire that Roman Catholics, as citizens, should have the same rights as ourselves, but we protest against their obtaining special privileges and endowments. If, indeed, we were inclined to take Protestant ground only, there is sufficient foundation on which to rest. France is seeking at this hour to get rid of the educational establishments of the "Clericals." Is it not strange that we should be endowing them in Ireland? What does the influence of the priest in education mean but the limitation of its sphere and the repression of its freedom? If we look at the proposal as patriots there is nothing more to recommend it, for who can expect the men trained in an Ultramontane university to become loyal subjects of the British crown? But we take our stand on the ground of simple justice. We protest against the public funds being employed to promote the ends of any Church or to endow the colleges of any priesthood.

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## OUR SUNDAY-SCHOOLS.

### NOTES OF LESSONS SUGGESTED FOR CONGREGATIONAL SUNDAY SCHOOLS.

#### JUNE 1.

*Ananias and Sapphira.*—Acts iv. 32-37; v. 1-11.

32. **One heart and one soul**—unity in faith and practice. Neither said any—not even one was saying. The concord and unanimity of the crowd. **Ought of the things he possessed was his own.** The ownership of property was not abolished. This practical saying was voluntary; the poor were permitted to share the possessions of the rich in their necessity, because their owners, moved by love of the brethren and the privations resulting from the giving up of Judaism, freely consecrated their substance to the relief of their suffering. The principle here is that of mutual helpfulness in the Church. It affords no ground for the imposition of a communistic law which says, "thine is mine." Ministering love is one great characteristic of the spirit of Jesus. 33. **With great power gave the apostles.** The practical fruits of the gospel add force to its ministries. They gave what they had received, and what was due in turn to others. **Grace** is Divine favour and the might of redemptive triumphs. 34.



Any that lacked—there was not one left in utter poverty. **Possessors of lands or houses sold them.** The expression is here general. It does not necessarily mean that they sold all they had or devoted the whole proceeds. (Acts xii. 12.) 35. **At the apostles' feet**—placed them at their disposal. Wise control of ruling minds is essential to order in free communities. 36-7. **Joses, Barnabas**—a gospel surname. Son of inspired exhortation and consolation, or son of the Comforter. The Levites might possess land in the Levitical cities. (Jer. xxxii. 7-12; 1 John iii. 18.) Chap. v. 1, 2. **Ananias with Sapphira his wife.** The names mean grace and beauty. This is the first shadow cast upon the life of the early Church. They sold an estate, but fraudulently kept back part of the proceeds, pretending that what they gave was the whole. The same word is used of the sin of Achan, Joshua vii. 1. He fraudulently appropriated or kept. They made pretence to the self-denying love and liberality which had been shown by others. Hypocrisy and dishonesty were here conjoined. If such immoral meanness were permitted in the Church it would be speedily ruined. Faith and morality essential to a prosperous Church life. 3. **Why hath Satan filled thine heart to lie.** The great adversary, enemy. The permission of the individual will essential to the guilty, pervading presence of the destroyer. **Lie to the Holy Ghost**—to deceive or to attempt to deceive by a lie or misrepresentation of a fact. 4. **Conceived this thing in thine heart.** The mere purpose without a vow would not have been binding. The human suggestion is here made prominent. **Not lied unto men but unto God.** Words mean to tell a lie to, or in reference to, a person. There is a sin of the heart. 5. The reaction of the discovery on the nature of Ananias. The swift judgment on pretence and hypocrisy. 7-10. The wife's participation in the husband's guilt was voluntary and conscious. Concert in evil. Union in death. 11. **All the Church.** The first mention of the organized Society under this designation. **Fear.** Reverence and recoil of heart from sin the fruits of Divine judgments.

**SUGGESTIONS FOR LESSONS.**—1. The benevolence of Christianity. 2. The service of love. 3. The essential necessity of moral purity in the Church. 4. God's hatred of lying—spoken or acted. 5. Truth in the inward parts. 6. Reality and sincerity in religion alone acceptable with God.

## JUNE 8.

*Persecution.*—Acts v. 17-34, 40-42.

17. **The high priest**—Annas (chap. iv. 6). **Sadducees**—deniers of the immortality of the spirit and the resurrection of the dead. Their enmity was excited especially, because apostles preached Jesus and the resurrection. Josephus, *Antiquities*, book xx. 9. 1, says, "Annas was a bold man in his temper and very insolent; of the sect of the Sadducees, who were very rigid in judging offenders, above all the rest of the Jews." **Filled with indignation**—zeal, in a bad sense. 19. **Angel of the Lord.** Christ is Lord of angels. The unseen powers of the unseen world do His bidding. Supernatural interference in the affairs of the redemptive kingdom is an essential portion of the history. 20. **Go, stand, and speak.** The new, angelic commission given in the Name of the Lord. A public defiance of the unjust rulers, and a public claim to perfect liberty of speech. The freedom of the spirit requires freedom of utterance. Christianity sanctifies natural rights. **All the words of this life.** There was to be no hiding of that which gave offence to the ruling sect. The resurrection and the life after death were not to be suppressed. Christ is our Life. He gives the true knowledge of God and the redemption from sin. He is the redeemer from Death. Dying we live through him. And raising us at the last day, He will inspire and fashion the



life of the faithful throughout eternity. 21. **They entered into the temple.** The fearless promptitude of unquestioning obedience. **Council**—high court of the Sanhedrim. **Senate**—the elders. It formed an assembly of the enemies of Jesus. 22-23. The angel had shut the door after the apostles were liberated. The attention to small, ordinary details, amid supernatural wonders, characteristic of the gospel history. 24. **Doubted of them.** Those who fight against God involve themselves in many perplexities. 26. **Without violence**—the crafty prudence of the wicked. **Feared the people**—the moral instincts of the crowd. 27-28. The high priest's expostulation, short-sighted, arrogant, presumptuous. The self-conscious **we**. The laws of persecutors cannot override the Christian conscience. The high priest's testimony to the publicity of the apostolic preaching in Jerusalem. Its value in the consideration of evidences of the truth of the gospel history. **This man's blood upon us.** The sting of the truth. They had murdered the Holy One if the apostolic declarations were true. Their consciousness of guilt stood in the way of the reception of the truth. 29. **We ought to obey God rather than man.** The true foundation of Christian morality; the warrant of Christian obedience and fidelity. 30-32. The apostolic testimony. The relation of Christ's work to repentance and forgiveness. The human witnesses. The Divine witness manifest in spiritual change and miraculous gifts. 40. The injustice of the treatment; the impotence of the threatening. 41. The honour and joy of the persecuted. 42. The constancy and fidelity of their service.

**SUGGESTIONS FOR LESSONS.**—1. The cross-bearing of the faithful. 2. The law of Christian steadfastness. 3. The limitations of authority where religion and conscience are concerned. 4. When resistance to constituted authority may be necessary and praiseworthy. 5. The spiritual results of a true gospel ministry. 6. Teaching and evangelizing the twofold ministry for all time. 7. The wrath of man made to praise God.

JUNE 15.

*Dissatisfaction in the Church—its occasion and remedy.*—Acts vi. 1-7.

1. **When the number of the disciples was multiplied.** Success may create difficulties in free societies and associations. **Grecians against the Hebrews.** Hellenists were Jews born outside Palestine who spoke the Greek language. The phrase may include foreign, Greek-speaking, Gentile proselytes, and even pure Grecian converts. Hebrews were pure Jews. **Their widows were neglected.** The Grecians only; the Jewish widows were attended to adequately. Probably enough, there was working here, that inveterate Jewish prejudice which it seemed impossible to uproot. The daily administration (chap. iv. 35). There is good reason to believe that there was an organized plan of distribution, under apostolic control, but administered by Jews only. The apostles did not, even now, leave the ministry of the word to serve tables. The murmuring arose not against the apostles but the Hebrews; the Jewish officials. 2. **The twelve called the multitude of the disciples.** The authority of the whole Church to govern itself is here implied. It was not a clergy church, but a body of faithful brethren. Mutual consultation and decision the end of strife. **It is not reason**—pleasing, agreeable. It is not our pleasure. **Leave the word of God and serve tables.** The spiritual duties of the ministry not to be neglected for the material interests of the Church. Division of labour essential in Church life. The ministry not to absorb all power, responsibility, and duty. 3. **Look out among you seven men.** The apostolic expedient to end the strife. Though only one section of the Church was aggrieved, the remedy was to be found and

adopted by all. The characteristics of Church officers. **Honest report**—the subjects of a general testimony, men of good repute. Moral character an essential qualification. **Full of the Holy Ghost**. Spirituality of mind and the possession of the Spirit's gifts could not be dispensed with. **Wisdom**—practical prudence, the business qualification. **Whom we may appoint**. The choice of the Church was to be ratified by the apostolic band. 4. Their supreme duty. 5. The election by the Church was of Hellenists only—not a pure Jew among them. Probably, therefore, they were added to daily administrators already appointed. 6. The solemn designation of the officers of the Church. 7. The results of the restoration of peace and unity to the Church. **Company of the priests**. 4,289 returned from Babylon. Disorder in the Church renders growth impossible.

**SUGGESTIONS FOR LESSONS.**—1. The gradual completion of the Church's organization. 2. The manifold character of the Church's work. 3. Spiritual men alone to be entrusted with official duty. 4. The rights of the Christian brotherhood. 5. All things are to be done for the establishment of unity and peace, and the edification of the body of Christ.

JUNE 22.

*Stephen.*—ACTS VI. 8-15; vii. 54-60.

8. **Stephen full of faith and power**. Faith should be grace. He was one of the seven. His inferior ministry did not exhaust his consecration. The internal unity of the Church and its external dangers. The attack in this case was by Pharisees. 9. **Synagogue of the Libertines**. Stephen's eminence was attained through devoted service. The better reading is, *certain of those belonging to the synagogue, who are called Libertines, &c.* The rabbins say there were 480 synagogues in Jerusalem. The Libertines were those Jews and their descendants who were carried away to Rome by Pompey; being afterwards liberated, they returned to Jerusalem. The synagogues of the foreign Jews in the city, of Roman, African, and Asian descent, furnished this gathering of disputants with the most famous of the deacons. 10. **Not able to resist the wisdom and the spirit**. (Luke xxi. 15.) They could not meet his arguments or overcome the holy inspiration of his words. The Holy Spirit was speaking through him. 11. **They suborned men**—instigated. False witness and wrongful accusation the resources of cowardly, ecclesiastical oppressors in all ages. 12. **They stirred up the people**. Word means that which is not moved by reason. They were anxious to make this appear as a popular outbreak. The evils of fanaticism. 13, 14. The transitory nature of the temple and the law, when the Antitype had come, and the permanence of the Christian economy, notwithstanding that Christ had been put to death, and even because He had died, were the doctrines which excited their maddest rage. The epistles to the Galatians and Hebrews elaborate these doctrines. The false turn given to true words. Calumny tries to lay hold of some portion of truth to give currency and probability to its falsehood. 15. **His face as the face of an angel**. Not necessarily an outward glow and splendour; but the mental triumph, the moral calmness, and the sweet serenity of innocence, contrasted with the scowling madness of their rage, were supremely beautiful and impressive. The power of mental and moral expression to light the countenance with heavenly brightness. (2 Cor. iii. 7, 8.) Chap. vii. 54. The speech of Stephen dealt, 1. with patriarchal history; 2. with the Mosaic economy; 3. with the post-Mosaic time, including the living generation. The resistance of the nation to the gracious revelations of the past comes into distinct prominence in all. 54. **They were cut to the heart, &c.** The effect of the truth on

the evil disposition. 55, 56. The ecstatic vision of the glorified Redeemer. A real appearance in the supernatural world. The attitude of the Lord, **standing**, as interested in His servant's danger, and ready to receive him. 57. The testimony to the Living, Reigning Christ excites their maddest rage and kindles their fury. 58-60. The stoning. The witnesses cast the first stones. Saul's participation in their brutal act. The sayings of the first martyr. The prayer to Jesus of the dying. His Divine supremacy as Lord of death and of the spirits of the faithful. Impossible to doubt Stephen's faith in the divinity of his Lord and Saviour. The prayer for the forgiveness of his murderers. Only Christianity could create such moral conditions and impart such grace. The description of his violent death. **He fell asleep**. The rest of the faithful. The temporary character of the change. The renewal of strength for new and better life.

SUGGESTIONS FOR LESSONS. 1. The influence of faithfulness in lesser duties. 2. The growth of true power. 3. The force of wilfulness and indisposition to withstand the truth. 4. The bitterness and cowardly falseness of the spirit of persecution. 5. The nobility of the faithful servant of Christ Jesus. 6. The beauty of truth and fidelity. 7. Christ faithful to His own in their dangers for His sake. 8. Glimpses of the unseen vouchsafed to the spirit even here. 9. The death-sleep.

JUNE 29.

*Review of Lessons.*

1. The Christian Doctrines exhibited.
2. The Ecclesiastical Principles illustrated.
3. The Practical Morality inculcated.
4. The Christian Duties enforced.

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## CONTINENTAL RECORD.

FRANCE.—A *Culturkampf* seems to have begun in France, if we may judge by the cry now being raised by cardinals, archbishops, bishops, and all ranks of the clergy, together with their allies in the press, against the educational measures brought forward by M. Jules Ferry, and which will form the principal subject of discussion in the forthcoming session of the French Chambers. The Jesuits, as the dominant, and certainly the most militant, power in the Romish Church, are especially active, and in the Northern Departments are getting up monster petitions, the signatories of which pledge themselves to contend even to blood against the sacrilegious attempt to wrest the education of the young from the hands of the only parties to whom it by right (*sic*) belongs. It remains to be seen whether a republican government will be able to withstand the tremendous power which Rome can still employ in France against those who dare to usurp her fancied rights. Meanwhile we rejoice to note that the inquiry respecting Protestantism, and the readiness to listen to its advocates, show no abatement. What saddens us is to think that the means of meeting this demand for evangelization are so inadequate. The Reformed Church is still a house divided against itself, and is, moreover, on this account refused the right of holding synods. As a Church, therefore, it can take no active part in the extension of Protestantism at this most marvellous

crisis in the religious history of the country. There remain the earnest members of this Church and those of the various Dissenting communities throughout the land. We are glad to observe that they are seeking to combine their forces and arrange for evangelistic action in various directions. But the very greatness of the opportunity must tend to paralyse their efforts. We trust their friends in England will not be unmindful of them in this hour of hope and anxiety.

PARIS.—Father Hyacinthe's Gallican movement. Another step has been taken in the development of this new movement. The sacrifice of the mass is being celebrated every Sunday for the benefit of priests, and once a month for the laity. The cup is offered to all. Instead of the wafer, bread is used, and the recipients take it from the platter instead of having it put into their mouth by the priest. This looks like progress in the right direction. On the other hand, the service is still regarded as a *sacrifice*.

GERMANY.—On the 19th of March, Dr. J. Hüber, one of the three great champions of the Old Catholic movement, died suddenly of heart disease, in the 49th year of his age. Since 1859 he had been Professor of Philosophy at the university in his native city Munich. It was in this same year that his first considerable theological work appeared—the “Philosophy of the Fathers of the Church.” It had the honour of being placed on the “Index,” and from this time forth he was an ever active and eloquent opponent of Ultramontaniam. He wrote the political portion of the now famous volume “Janus,” in which, with Döllinger as theological *collaborateur*, he made so powerful an attack on the proposed dogma of Papal Infallibility. Then followed “Quirinus,” with the letters from Rome relating to the Council. But the work by which his name will be best known to posterity is his “History of the Jesuits” (published at Berlin in 1873). Professor Hüber also rendered good service to the cause of Christianity by the pamphlets in which he assailed the doctrines of Darwin and Hückel, of Strauss and Hartmann.

AUSTRIA.—Again we have to record facts indicative of the intention of the Austrian government to suppress all efforts made outside the lines of the Reformed and Lutheran Churches to promote the extension of the gospel. For nearly six years the American mission in Prague has had a hall where, with some few months' intermission, services have been held every Sunday. For a still longer time the Scotch mission in the same city has had an afternoon service in the German language. All these are now forbidden, as also meetings held by the missionary and his evangelists in private houses. The missionary, the Rev. Mr. Adams, has even been told that a heavy fine or imprisonment will be inflicted on him should he attend one of such meetings. Further, a similar interdict has been passed on meetings held for thirteen years past in a public hall in Vienna by the Baptists. What further measures may be adopted by the new Minister of the Interior, Herr Von Taaffe, it is impossible to say, but this at least seems clear, that the last remaining picture of real religious liberty will soon disappear in Austria, unless the “Evangelical Alliance,” acting as the organ of the Christian Church throughout the world, raises a loud and determined protest against such retrograde proceedings.

## CURRENT LITERATURE.

*The Cities and Cemeteries of Etruria.* By GEORGE DENNIS. Revised Edition, recording the most recent discoveries. In two volumes, with map, plans, and illustrations. (London: John Murray.) This new edition of Mr. Dennis's work on Etruria will be heartily welcomed by all who have any interest in that people which the author describes as a "mysterious race to which Italy is indebted for her earlier civilisation." The work is almost entirely rewritten, and the two portly volumes before us are the product of great labour and remarkable skill. Many discoveries have been made since Mr. Dennis explored Etruria between the years 1842 and 1847. "Long forgotten sites have been recognized as Etruscan; cemeteries of cities, known or suspected to have that origin, have been brought to light; and excavations have been carried on with more or less success in various parts of that land. Many painted tombs have been opened, and some have unfortunately been closed." The author has recently made four tours through Etruria, and has mastered all that has been written on the subject. The result is a most complete and remarkable book. The charming style of the author, and the high excellence of his very numerous illustrations, are in harmony with the subject. He sometimes speaks as though his work were a guide book; and indeed it is so. No one could intelligently visit the country without having mastered these volumes. But the work is a great deal more than a guide book. It is a luminous presentation of substantially all that is known of ancient Etruria, and is a most valuable contribution to archaeological literature. It is however suggestive that it relates more to tombs than to cities, more to habitations for the dead than for the living. The permanence of works of art buried with the dead, the amount of skill and labour expended upon tombs, and the strange mixture of the most exquisite forms, with representations that seem to be but the rudest caricature, are features that depict to us a state of society which makes us wonder that a people who could attain such artistic heights should not have had a more marked influence on the progress of civilization. They have left no literature. Their language still remains a mystery; and, as our author says, "unless some monument like the Rosetta stone should come to light, and some Young or Champollion should arise to decipher it, the Etruscan must ever remain a dead, as it has always emphatically been a sepulchral language." But we are not without hope that light will yet be thrown on this subject; and if Mr. Dennis could command the leisure he has every qualification for the pursuit. We commend his fascinating volumes to all for whom the subject has any interest.

*That Boy: Who shall Have Him?* By W. H. DANIELLS. (Hodder and Stoughton.) The tone and character of this book may be inferred from the following definition of shoddy theology, which is to be found in one of its chapters. "Worn-out heathenisms and heresies ingeniously wrought over again, mingled with a little correct faith in the fatherhood of God and the brotherhood of men; a little natural religion; a little hero-worship of Jesus the Jew; a little poetry and a little philosophy, so

called, well mixed and muddled together, compose that modern theological delusion called Liberal Christianity." The author is the well-known writer of "D. L. Moody and His Work," and the book is intended to give a description of the different influences which mould the character of the young hero. Without pledging ourselves to an agreement in all its opinions, we may say that its clever sketches of life, its pictures of different schools of thought, its satire on some popular ideas and practices, and its well-sustained narrative, unite to make it a book of considerable merit and interest. The style is pungent, and though there is exaggeration sometimes bordering on caricature, the story is very readable. Mr. Daniell has set himself to correct lax ideas both of Christian doctrine and practice, and if he is somewhat too indiscriminating in his censures, and injures his own cause by going to extremes (as, for example, in his account of the Shakspeare Society), we have so much of an opposite kind that we may well pardon a little narrowness. It is impossible to note the changes which have occurred in the religious world without feeling that there is a need for some check to be applied. What we regret most about the present book is that its extreme views are too likely to defeat its own purpose.

*Lectures on Preaching.* Delivered to the Students of Yale College in 1879. By Rev. MATTHEW SIMPSON, Bishop of Methodist Episcopal Church, New York. (London: Richard D. Dickenson.) Bishop Simpson was Mr. Dale's successor as Lyman Beecher lecturer at Yale, and this volume is the result of his labours. In his opening remarks the bishop says, "I, who am of Western birth and education, and a minister from the Methodist Episcopal Church, am here to address you, who are chiefly sons of New England, and who are Congregationalists in creed and Church polity. Verily the world moves. A hundred years ago this would have been an impossibility." While reading this, we ask, when will our own theological institutions, whether belonging to the Church or Dissenters, show a like wisdom? The more varied the culture of students for the ministry in every Church, the better for themselves and their future work, and it would certainly be an immense advantage to all if there was such an interchange of service between the preachers or professors belonging to various religious bodies, so that young men should have the benefit of the wisdom and experience of men trained in different schools and amid different surroundings. It is all the better if there be this intellectual and spiritual communion of different races. In the case before us, the lecturer and the students were alike Americans, and yet, we fancy, that there must have been almost as great a contrast between the Western bishop and his New England audience, as between the latter and the English Congregational minister. We fancy we see the traces of the primitive, unconventional style of the West throughout the lectures. They are more remarkable for practical wisdom than for any intellectual originality; are direct and forcible rather than eloquent and, address themselves to the everyday work of the minister instead of indulging in generalities or mere speculations. The bishop has had a varied, and in some respects, trying experience of his own, and he draws upon it for the benefit of others. That he is a man of thought and reading is evident, but

the beginning of his ministry he was threatened with bronchial disease, and the doctors ordered him to ride eight or ten miles a day, and only to preach once every day. He resolved to follow the advice, but he says, "I was sent to the city of Pittsburgh, with its smoke and dust, right in the midst of the town when the Asiatic cholera was prevailing there. My friends were alarmed at my going there; but I went. My health was preserved by careful attention to food and exercise, and by keeping regular hours. My voice gradually strengthened, and though never musical, I acquired the power to address the largest audiences. My conviction to-day is that if I had continued to preach, I should in all probability have fallen an easy victim to bronchial or pulmonary disease." This statement shows the spirit of the man, and the kind of training by which he has reached the high position he holds in his own community and among the Churches of America in general. That he must have a good deal to say on the proper methods of ministerial work, and the conditions of true ministerial success, may be taken for granted. But what is of equal importance, he knows how to say it. He thinks clearly, and speaks with plainness, and yet with vigour. He is fresh and racy in many of his observations, has a good store of illustrative incidents by which to enforce his meaning, understands the value of quiet humour, and can introduce it with considerable effect. These lectures have, in short, elements of considerable popularity as well as usefulness. They are never dull, and though they condescend to minutiae, are never vulgar or commonplace. They contain the wise counsels of a man who has seen a great deal of the world and understands it; but who has studied it in the spirit of one who is possessed by the one desire of winning souls to Christ.

*The Conversion of the West. The Continental Teutons.* By Very Rev. C. MERIVALE, D.D. *The Celts, the English, and the North Men.* By Rev. G. F. MACLEAR, D.D. (Society for Promoting Christian Knowledge.) The Christian Knowledge Society is exceedingly favoured in having so skilled a literary staff at its command, and deserves commendation for the important service which it is thus able to render to Christian literature. The editor, by whom its works are planned, is clearly a man of great fertility of resource, which he shows not only in the plans which he devises, but also in the admirable manner in which he executes them. We live in a day when small volumes, into which a great deal of information is compressed, are specially valued. We have these manuals in science and in general history, why should we not have them in ecclesiastical history also? No doubt it is more difficult to find a large circle of readers for the latter class, and yet with the increased intelligence of the middle and working class, and the greater interest taken in all questions relating to the Church, it ought to be possible to find a sufficient number to appreciate good books which, though short, are not superficial, and though unpretentious, are in no respect of inferior merit. Two or three series of this character have already been published by the Christian Knowledge Society, and here we have another not less valuable or attractive on the "Conversion of the West." Four volumes have reached us—one on the "Continental Teutons," by Dean Merivale, the distinguished historian of we should judge that he is distinguished chiefly as a man of action. At



the Roman Empire, and three by Dr. Maclear, on the "Celts," the "English," and the "North Men." Much of the ground thus covered has been hitherto almost unoccupied so far as any books of a popular kind are concerned. Comparatively few people, even in educated religious families, have anything more than the vaguest idea of the manner in which the European continent was evangelized, or of the part which our country took in the work. In these small but most interesting volumes, the story is told not only with accuracy and faithfulness, but with a great deal of artistic skill. The authors are accomplished scholars and practised writers, full of knowledge, and able so to use it as to instruct their readers. Their ecclesiastical views are not ours, but it is only just to say that the books are written with great fairness, and that there is no evidence of any attempt to make the story subserve any ecclesiastical purpose. We may take as an illustration of their spirit the observations of Dean Merivale as to the effect of the establishment of Christianity by Constantine upon the conversion of neighbouring peoples. "As the people of Judah and of Israel in the olden times had readily accepted the worship imposed upon them by their sovereigns, so the races which hovered on the frontiers of the empire, or obtained admission within it, accepted Christianity at the beck of the emperor. They accepted not the general principles of the Christian faith only, but also the distinctive speculative tenets which were from time to time recommended to them by his precept or example. What was the real nature of such a faith, what the depth to which its principles penetrated, it might be painful to inquire; but the main fact is beyond dispute, that the conversion of the northern nations on the borders of the Eastern Empire was very powerfully influenced by the visible alliance of the Church with the State." This is candid and suggestive. We commend its indirect hints to the careful reflection of those who dream of making modern imperialism an end to the propagation of the gospel.

*The Early Years of Christianity.* By E. DE PRESSENSÉ. (Hodder and Stoughton.) We cannot too highly commend the spirit which the publishers have shown in undertaking the new edition of Pressensé's valuable ecclesiastical work. The form is convenient, the typography and general "get up" attractive, the price a marvel of cheapness. Of the high qualities of the book it is not possible for us to speak at present, but we intend to dwell upon them in a future number. They carry with them sufficient recommendation in the name of their author and the great success they have already achieved.

*Representative Nonconformists.* By Rev. ALEXANDER GROSART, LL.D. (Hodder and Stoughton.) This is a book that has many features of interest and attractiveness. It is devout in spirit, fresh in illustration, and pointed in style. But its merits are so balanced by faults of mannerism as materially to detract from its excellence. At the outset we object to its title. John Howe, Richard Baxter, Samuel Rutherford, and Matthew Henry are hardly the group we should expect under the title "Representative Nonconformists." Dr. Grosart claims them all as Presbyterians, and if he be correct in this view (a point which we might dispute in relation to the first-named), it would have been better to describe them

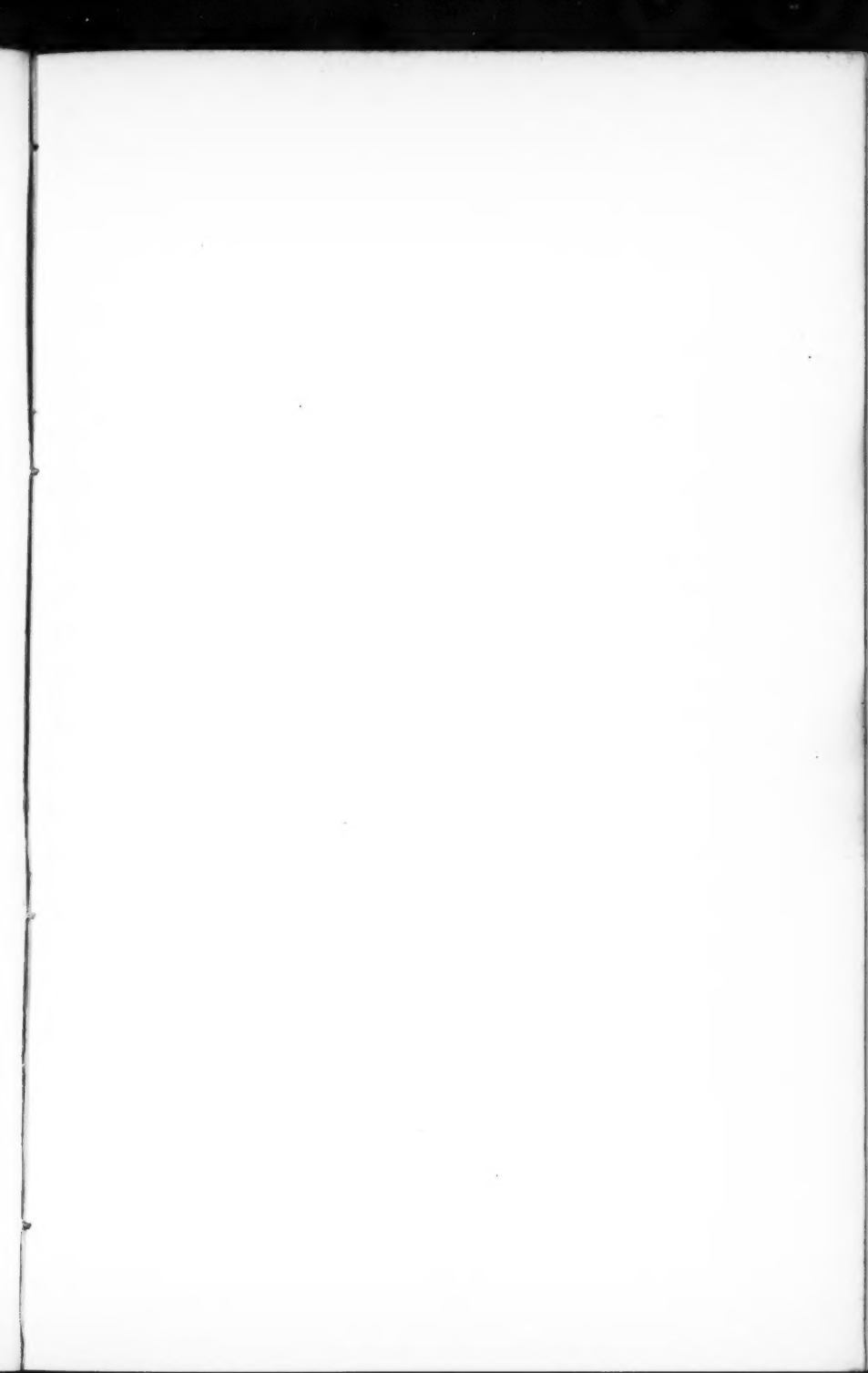


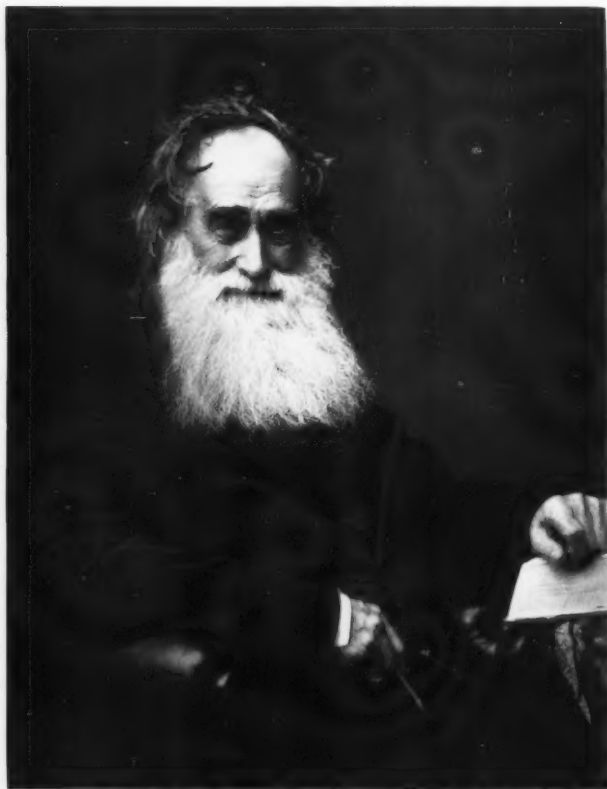
as "Representative Presbyterians." But in fact the men taken altogether are not so much representative either of Presbyterianism or of Nonconformity as of the ideas which are attached to their respective names. Howe and Baxter were no doubt representatives of particular phases of the Nonconformist life of their day, but as much can scarcely be said of the other two. This is a fault, however, only in so far as such a title excites expectations which are not realized. John Howe is a very fine type of "intellectual sanctity," Richard Baxter of "seraphic fervour," Samuel Rutherford of "devout affection," and Matthew Henry of "sanctified common sense," but we do not expect essays or homilies on these themes in a book entitled "Representative Nonconformists." The author is prepared for objections to his discourses as "didactic" and "hortatory," and boldly meets them in the preface, where he tells us, "A bullet will not strike or kill without gunpowder and fire. I cherish a hope that in these lectures there is some point-blank shot and magnetic force." We fully admit that he is right in this judgment, but at the same time we think it would have been as well if he had not pronounced it himself. There is, in truth, just a trifle too much of this tone about the book. We do not object to the use of the lives of these good men whom Dr. Grosart has taken for his subjects to impress us with important lessons, but if there had been something less of the oracular in the manner the result would probably have been more satisfactory. We must confess that when we read the remarks on Henry Rogers we were disposed to throw down the book in disgust. The author of "The Eclipse of Faith" was far too great a man to be treated in the half-patronizing and contemptuous style which our author has thought it becoming to adopt. "My quotations thus far, and these will speak to the exaggerated nonsense of Henry Rogers and others on Howe's style as unformed and obscure. I have no wish—quite the reverse—to undervalue the service rendered by Henry Rogers in his edition of John Howe's works for the Religious Tract Society. It was a great gift to all who value devout and noble thinking. But the good man pothered and pothered so long over the punctuation and involute sentences of Howe that he came to imagine his own labours of transcendent magnitude and importance." We need go no further. Dr. Grosart is pleased to say that he yields to none in gratitude for Henry Rogers's manifold gifts to our best literature. It is satisfactory to find that such a sentiment survives in him, and we reciprocate the remark by saying that while we regret the frequent presence of a tone such as that we have indicated in his book, we are not the less willing to acknowledge that it contains many elements which will recommend it to devout and thoughtful readers.

*The Afghan Question from 1841 to 1878.* By the DUKE OF ARGYLL. (London: Strahan and Company.) We are extremely glad to have this most important portion of the duke's great work on the foreign policy of the last three years issued in a separate form. We regretted, in the first instance, that the publication of the larger book was delayed in order that it might include the contents of this little volume, which, though closely related to the other part of the narrative, were in truth little more than an appendix. The postponement was itself unfortunate, and had the effect of making the book appear a little out of date; but what was more

to be regretted was that the narrative of the Afghan negotiations did not secure the attention it deserved. The duke's most valuable contribution to the history of the time will receive fuller justice hereafter; but in the meantime it is of immense importance that the true character of the transactions in Afghanistan should be properly understood, and we therefore heartily welcome the republication of the narrative in this cheap and accessible form. It should be understood that there is no abridgment. All that has been done is to detach the story from the narrative of the Eastern Question. Of the value of this account it is not necessary to speak at any length. Its statements rest on the highest authority, and are presented with that clearness and point which are characteristic of the author. The duke is not only a statesman but an eloquent and vigorous writer, and here he is at his best. Possessed with moral indignation at the miserable shifts which have marked the policy of the Government and dishonoured the name of the country, he puts forth all his strength in order to arouse his fellow-countrymen to right feeling on the subject. No doubt he makes out a very strong case, and so strong, indeed, that many will on that very account question its justice. But it has now been before the country for three months, and no reply has even been attempted to the grave allegations which are made against the Ministry, and which are all the more telling because they proceed from one whose position assures us that he must write under a sense of responsibility, and certainly entitles him to an answer if confutation be possible. The story of the Peshawur conference is a dishonour to British diplomacy, and no ministry can afford to let judgment go by default in so grave a matter. Yet there is not a sign from them, and the damning fact remains that a nobleman of the highest rank, ability, and character, who, as a former Secretary for India, has special right and special qualifications for speaking on the subject, has solemnly affirmed, on the evidence of public papers, that the Viceroy has descended to a policy of equivocation and intrigue which would be discreditable in an Oriental, and that no one has ever endeavoured to prove him wrong. We only hope that this book will be extensively read. We admire its literary ability; we see in it the evidence of a high-minded and far-seeing statesmanship; we are interested in the graphic style of the narrative, but we are most impressed by the lofty moral tone which is taken throughout. The hope of our imperialist Jingoese, at present, is that a show of success may induce oblivion of the moral wrong which has been done. As the duke observes, "we have yet to see the final results of the Afghan war," and the most sagacious statesmen look anxiously to the enormous burdens which even complete success would entail upon us. But no success can affect the character of the transaction, and we are grateful to the duke for placing it before the nation in so clear a light.

*Stories that come True.* By PRUDENTIA. (Strahan and Co.) A more exquisite book for children we have not seen for a long time. The tales are charming in themselves, and the lessons they are meant to convey taught in pleasant and attractive manner. The book is full of illustrations, and altogether got up in such a style as to bespeak for it a favourable welcome.





Elliott & Fry, Photo.

Cawin Brothers, London.

*Yours very truly,  
Robert Moffat*

# The Congregationalist.

JULY, 1879.

REV. ROBERT MOFFAT, D.D.

ON the eightieth birthday of the venerable apostle of South Africa a deputation from the London Board of Congregational Ministers waited upon him at his residence, bearing the congratulations and good wishes of the brotherhood, never more heartily offered, and never more thoroughly deserved. The occasion was one which will not easily be forgotten by those who were present. The aged missionary himself—his natural force not abated, his eye beaming with that bright and intelligent look so characteristic of him, his whole appearance suggestive of strength and modesty—was a sight long to be remembered. But it was the few and simple words which he uttered in reply to the address which made the deepest impression upon the minds of the good people. "I am surprised," he said, "when I am asked to thank those who live to see such a day as this. I did my work as it came up, the work of the day; but I never thought that people in London were remembering me, or that I should ever have such an honour as this."

The noble-minded man did not understand even then that those whom he was addressing felt that they were honoured in being brought into such relations with one who had led a life marked by such singleness of purpose, and so eminently useful to the cause of the Redeemer's Kingdom. But this unpretending simplicity of character, and the strength of his faith, his love, his devotion, which made him the most devoted of men, and is manifest in all his words and actions, is a noble and a noble respect which is worthy of the highest regard.

Robert Moffat was a Scotchman of a very high type, with that robustness of principle, tenacity of purpose, untiring endurance, and manly intelligence which



JOHN A. CO. PHOT.

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Yours very truly,  
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On the eightieth birthday of the venerable apostle of South Africa a deputation from the London Board of Congregational Ministers waited upon him at his residence, bearing the congratulations and good wishes of the brotherhood, never more heartily offered, and never more thoroughly deserved. The occasion was one which will not easily be forgotten by those who were present. The aged missionary himself—his natural force not abated, his eye beaming with that bright and intelligent look so characteristic of him, his whole appearance suggestive of strength and modesty—was a sight long to be remembered. But it was the few and simple words which he uttered in reply to the address which made the deepest impression upon the writer of this brief sketch. "I never expected," he said, "when I was out in South Africa, to live to see such a day as this. I did my work as it came up, the work of the day, but I never thought that people in London were remembering me, or that I should ever have such an honour as this."

The noble-minded man did not understand even then that those whom he was addressing felt that they were honoured in being brought into such relations with one who had led a life marked by such singleness of purpose, and so eminently useful in the extension of the Redeemer's kingdom. But this unpretending modesty, accompanied by an absolute devotion to duty, is one of the most marked features in the history of the man, and is undoubtedly one great secret of the quiet and affectionate respect which he commands from all classes.

Robert Moffat is a Scotchman, and a Scotchman of a very high type, with all that robustness of principle, tenacity of purpose, untiring diligence, and manly intelligence which

mark the best men of that noble race. He commenced life as a gardener, but William Roby, of Manchester, discovered in him capacities for higher service, and introduced him to the directors of the London Missionary Society, who sent him out to South Africa. There he laboured for twenty-two years in comparative obscurity. The nature of the work in which he was engaged rendered it impossible for him to obtain those striking results which found their way into reports; and to the churches generally he was little more than a name until his first visit to this country in 1839. The writer has a vivid recollection of one of his earliest appearances. He was then a boy attending the annual missionary meeting at Great George Street Chapel, Liverpool. An unknown missionary, who had not been expected, was called upon to speak, and in somewhat broken accents, for which he made apology because of his long residence among savages, he told "a plain, unvarnished tale" of the work he had been doing in distant Africa. A thrill of feeling passed through the whole assembly. It was felt that a real apostle was in their midst, and impressions were produced which, in one mind at least, remain to this day. What happened in Liverpool happened throughout the country everywhere. The visit of Robert Moffat was a revival of missionary spirit and enterprise, and when the book appeared in which the full story of his life-work was detailed, the feeling was intensified to an extent which it is not now easy to conceive. The simple goodness of the man, the manner in which his work had taken entire possession of his soul, the unaffected style in which he recited deeds which marked him out as a true hero, all helped to increase the effect of a story in itself sufficiently remarkable, and having in it not a few elements of romance. His greatness was felt by every one but himself, and his influence was all the deeper because of the winning unconsciousness of superiority by which he was distinguished, and which is characteristic of him to this day.

The visit to England was paid with great reluctance. Robert Moffat had dwelt among the people, until they and the dark land in which they lived had become endeared to him; and he was extremely unwilling to intermit his work even for a short time. But it was not long before he found that he



had been able to serve the cause of Africa more effectually in England than he could have done had he remained at the Kuruman. "David Livingstone," he says in a private letter, "was a medical missionary, whose desired destination was China, and had been waiting with some degree of impatience till that black spot on our national escutcheon, the abominable opium war, should be brought to a close. He had eagerly listened to some of my appeals on behalf of neglected and down-trodden Africa. He heard, he felt, he resolved to devote himself to go to the help of the Lord against the mighty in Africa; to endeavour to soothe her sorrows and heal her open sores. Had that been the only result of my coming to England, or had I achieved nothing else, I have no language to express the greatness of the reward, for the blessed fruit will continue to be borne to generations yet unborn; and to God be all the praise."

This testimony from the venerable missionary to the value of a work different in many of its features from his own, and his high appreciation of the noble man, first his disciple and afterwards his son-in-law, to whom he was united in a common desire to win Africa for Jesus Christ, is itself sufficient to show how passionate was his enthusiasm for his work, and how sincerely he honoured the services of all who were ready to share in it.

His biography would be little more than an account of work done in Africa. Recommended to the directors of the London Missionary Society by Mr. Roby, he was accepted at the same time as John Williams, the future "martyr of Erromanga," the one being sent to the South Seas, while the other was designated for Africa. Both of these have indissolubly linked their names with the countries of their adoption and with the history of missionary enterprise. When Moffat went to Africa the new gospel of Martini-Henry rifles had not been propagated, and the missionary had to trust to God only for his personal safety and for the success of his mission. No man could have entered upon his work with a more thoroughly consecrated spirit, or could have shown more faith and nobility of spirit during years of long and anxious waiting, than did Robert Moffat. He was ready for every kind of work, and showed heroic resolution in the presence of every disappoint

ment. The record of his first twenty years of labour has all the thrilling excitement of romance, and all the inspiration of a great life lived simply for the glory of Christ and the salvation of man. Acting in the spirit of the Apostle who became all things to all men—or may we not reverently say in the spirit of a greater than Paul, even the Master Himself?—he went down to the barbarism of savage life so that he might lead savages to Jesus Christ. The process was slow, but the worker was untiring, and had a rare adaptation for his post. With an acute, vigorous, and penetrating intellect, he had a frame capable of great physical endurance, and fitted by his training for the rough and perilous toil of the pioneer. He was equally at home in the study and in the field; he could handle a rifle or work at a printing press; he was a civilizer as well as a preacher of the gospel. He had a love for adventure, and the stories of his encounters with lions are as exciting as Cooper's romances of Red Indian life. He was thus enabled to create an oasis in the wilderness; to give the people a language and the Bible in it; to build school and chapel; and to gather a Christian Church, and to lay the foundation of a settlement.

The work he loved so well was resumed after a stay of three or four years in England, where he was detained sorely against his will, but where his presence was an immense gain to the cause of missions. For twenty-seven more years he continued to labour, until the advance of age and the increase of his infirmities compelled him to retire in 1870. All kinds of honours have been heaped upon him in his native country. Men of science as well as the friends of Christian missions have gratefully acknowledged the work he has done, and he is universally recognized as one of the true heroes of his day. He is now eighty-four years of age, and yet he never omits an opportunity of showing his sympathy with his brethren, his devotion to his Master's work, or, above all, his undying love for Africa. Still he travels from one end of the country to the other in order to plead for the work which lies so near to his heart. Only a month ago we had a brief note from him, in which he tells us that he is engaged in the neighbourhood of Manchester, whence he is to proceed to Edinburgh, and from that he returns to town, *en route* for a missionary

tour in the Channel Islands. The Dean of Westminster showed a true appreciation of the man when he selected him, though a Nonconformist, to lecture in Westminster Abbey as a representative missionary on St. Andrew's day, 1875. It was a daring step to take; for, though the position of Robert Moffat was different from that of a Nonconformist minister of this country, the innovation was so complete a departure from the traditions and precedents of the Anglican Church, that it required considerable courage to venture upon it. In 1872 the University of Edinburgh honoured itself by conferring upon the aged missionary, who had done more service even to the cause of literature and civilization than many of its magnates, the degree of Doctor of Divinity. But neither titles nor degrees were needed to attest the greatness of one who, in nobility of soul, singleness of aim, and simple grandeur of character, has few equals in his generation.

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### *HIGH CHURCHISM AMONG EVANGELICALS.*

THE condition of the Evangelical party, as revealed in the recent meeting of the Church Association and in the conference at Southport, is one of the most serious facts of the day. It is evident from what occurred at both meetings that internal divisions are now added to the disintegrating influences which have already been at work in the party, and that its power for resisting the sacerdotal spirit which is so dominant in large sections of the clergy is thus being perceptibly and seriously diminished. The address of Canon Garbett at the former of these gatherings was directed mainly to prove that the Evangelical party in becoming more Churchy had only been returning to the "good old paths" in which the noblest of its sons had walked. Its principal points are not unfairly summarized by the "Guardian" when it says:

Canon Garbett admits that Evangelical men have become what they themselves term more "Churchy." But here, too, he sees not decay, but restoration. The old Evangelical men of a century ago, the fathers of the school, were, he avers, decided Churchmen, both in view and practice. It was the degenerate men of the second age who fell away from the ecclesiastical standard of their predecessors, entangled themselves in

compromising coquetry with Dissenters, and tolerated, if they did not actually relish, slovenly services and neglected churches. The great improvement which has passed over the aspect of Evangelical Churchmanship in such matters as these—an improvement to which we most cordially bear our witness, and which we welcome most sincerely—is no sign, in the Canon's opinion, of an absorption of the Evangelical party by the High Churchmen, but an evidence that they once more "breathe the spirit of their sainted forefathers."

These "sainted forefathers" were, no doubt, decided Churchmen, but we think that some of them would have been very much astonished if they could have foreseen some of the things said and done by those who plume themselves on being their descendants to-day. Many of the expressions from their writings cited by the worthy Canon with the view of proving that they had a higher idea of the sacraments and the priesthood than has been generally supposed, serve only (as the "Guardian" says) "to provoke a smile." But even when more weight and significance are attached to them than the language strictly warrants, they fall very far short of being a justification of certain phenomena of our day. Canon Carter is prosecuted, and, as the tone even of the defence proves, fairly prosecuted, for breach of the law; and those ritual excesses with which he is charged are the least serious of his offences against Evangelical Protestantism. The confessional has no more thorough and able advocate in the Anglican Church, the cardinal principles for which the "sainted forefathers" contended no more dangerous foe, yet Canon Ryle fraternizes with him at a Church Congress. Whether men like Simeon and Cecil would have approved of a "compromising coquetry with Dissent" we cannot undertake to say, but we have strangely misunderstood their spirit if this flirtation with Rome would not have been infinitely more offensive in their eyes.

But we really do not care to argue the historical question. Canon Garbett's account of the early Evangelicals is, in our judgment, as one-sided and misleading as those Evangelical versions of Church history and law which are intended to convince the world that the party which Sheldon hoped that the Act of Uniformity would exclude from the Anglican Church for ever are the true Churchmen. But to us the serious fact is the attitude which these Evangelical leaders

take : whether it can be justified by precedent is a matter of secondary importance. What Dean Milner said about baptism, and what value Simeon attached to the priestly benediction, are points of considerable interest, and it may be a satisfaction to the "three canons" and their friends to believe that their great ancestors, watching them "from their heavenly mansions," rejoice over the progress that they witness. But to us this tendency to cultivate closer relations with the High Church party is at once alarming and significant.

For the first time since the days of Laud a deliberate attempt is being made to develop what is called the "Catholic" element in the Liturgy to the utmost possible extent. The drift of clerical opinion and movement is distinctly in this direction, and the current is very strong. Now and then a few Ritualists like Mr. Orby Shipley are borne on towards Rome, and find there a resting-place, but there has been a perceptible diminution of these secessions of late years, owing not more to the prevalence of Ultramontane principles and policy in the Romish Church than to the advanced position which the Ritualist party has been able to secure for itself in the Anglican Church. But what distresses the more clear-headed and far-sighted Protestants is not the number of "Rome's recruits," for, on the contrary, they believe that the Protestant cause would be greatly strengthened if the roll of these perverts was still further extended. What they observe with real anxiety is that the most advanced "Catholics" become more rampant and extreme; that High Churchmen are pressing on to occupy the posts from which they have advanced, and that those in whose Evangelical sympathy and Protestant fidelity the most confidence has been placed are so feverishly anxious to clear themselves from all suspicion of complicity with the views of Dissenters, and to prove that they and their forefathers have always been moderate High Churchmen.

We are not uncharitable when we trace this lamentable weakness, at a crisis when there is necessity for special courage and resolution, to the compromising and hampering influence of the Establishment. Canon Garbett's speech incidentally reveals this. Justifying the changes in the Evangelical party by reference to similar changes in others, he says:

Other schools have changed, and changed for the worse. The school of Dissent has changed; for, whereas in the beginning of the eighteenth century they were, almost without exception, favourable to a Church Establishment—for instance, Doddridge and Watts, and Mrs. Barbauld—Disestablishment has now become their watchword, and I fear their spiritual life is fast dying away in a political partizanship.

This is certainly a curious passage. We know not whether we are struck most by its halting logic, its inaccurate history, or its narrow bigotry. Who is Mr. Garbett, that he should undertake to pronounce that the "spiritual life" of churches, which are giving evidences of vitality and earnestness that may fairly be compared with those of any previous period of their history, is fast passing away? Who made him a judge and divider among us, or gave him that power of discerning the spirits which alone could warrant such a verdict as this? It need trouble no one; for it is clear that opposition to an Establishment is regarded by the Evangelical Canon as conclusive evidence of deficient spirituality. We might argue in precisely the same way to an exactly opposite result, and contend that the trust of Evangelicals in a mere human institution is a decisive evidence of a want of faith, which is the explanation of their weakness at the present time. But surely it has not come to this, that, charged as we both are with the defence of Evangelical and Protestant principles, to which we are alike devoted, we are to play the game of the common foe because we cannot carry out the apostolic law of charity in relation to this question of Establishments. Why can we not say, "He that maintaineth a State Church, to the Lord he maintaineth it, and he that opposeth it, to the Lord opposeth it," and believe that the question of spiritual life is independent of the place men and churches take, whether as assailants or defenders? We do not condemn Evangelical Churchmen as deficient in piety because they do not abandon their advocacy of the Establishment, although we wonder how they are able to continue it in face of the facts with which they have to deal; and if they persist in regarding difference from them on this question as a sign of failing spirituality, we can only mourn that they should allow a human institution to put asunder those whom not only the instincts of self-preservation, but the ties of great Evangelical principles, should join together.

It is strange that Canon Garbett should go back to the early part of the eighteenth century to find the point of comparison between the spiritual Dissenters who believed in an Establishment and the men of to-day, whose zeal in opposition to it has led them to lose their spiritual life in political partizanship; for if ever there was a time of apathy and formalism in the history of Dissent, it is that very period on which the Canon has fixed as that from which its present decline is to be measured. We are not astonished, however, when we find him referring to Mrs. Barbauld as one of his examples. We have not a word to utter in disparagement of a lady, some of whose hymns are among the most beautiful and touching in the language; but we are astonished to find an Evangelical clergyman exalting a lady of known Unitarian opinions to point a moral against the spiritual degeneracy of the Nonconformists of to-day. We deny, however, the statement as to this change of opinion altogether, and without citing further evidence we do it on the strength of a quotation from the singularly fair and careful history of the English Church in the eighteenth century by Messrs. Abbey and Overton, quoted with approval by the worthy Canon himself. The Evangelical party, the Canon is arguing, "is not to be confounded with the Puritans, because, great as are its sympathies with the doctrinal Puritans, it is parted from the Puritans as a historical party by many points of divergence." To quote Mr. Overton again: "In Puritanism, politics were inextricably intermingled with theology; Evangelicalism stood quite aloof from politics." Whatever we are, then, our fathers, on the showing of Canon Garbett's own witness, were. The political association may be good or bad in its influence, but such as it is, it has been with us through the whole of our history. "The Puritan," says Mr. Overton, "would not be kept within the pale of the National Church; the Evangelical would not be kept out of it." And again: "The Puritans were in frequent antagonism with the powers that be; the Evangelicals never: no amount of ill-treatment could put them out of love with our Constitution both in Church and State." We are obliged to Canon Garbett for thus supplying in one part of his speech materials for correcting the sweeping and unguarded statements made in another part. The difference between us and



his friends, as Mr. Overton points out, is not a thing of yesterday. It is in the blood, and seems likely to continue.

What makes the present development of this devotion to the State Church so grave is, the Establishment is fostering the growth of Romanism; and the Evangelicals, by their morbid dread of everything that threatens the security of the political institution, are making themselves accomplices to this melancholy reaction towards mediævalism. Anglican Protestantism has many dangers to face, but the worst of them all is that undesigned and unconscious, but not less fatal, treason on the part of its professed friends. Canon Hoare indicates the real peril in a very suggestive passage.

When he commenced his ministry there was a great hiatus between the old clergymen and the Evangelical body. They regarded that body as a great anomaly, but they were now getting fairly interlaced together. Some forty years ago a young man had no difficulty in coming to a decision, but now he experienced considerable difficulty in consequence of that interlacing. There were four points to which he wished to refer. With regard to diligence, there could be no doubt that a number of Ritualistic clergymen were as diligent as any others. Then, with respect to preaching, there were many of them as able to preach as members of the Evangelical body. With regard to earnestness, many of them were as earnest as those who possessed Evangelical principles; and, above all, it would be found that there was a great amount of zeal on behalf of the Lord Jesus. But the difficulty which existed when the two got interlaced was this—the difficulty of discerning the limits and drawing the lines between them. In doing this there was great danger, because behind them there were great Romish errors—the confessional, the mass, the priestly power, and the whole fabric of sacerdotalism hanging as a veil between the soul and the Saviour.

We need no further proof to show the extent of the silent but complete revolution which has been going on. Evangelical clergymen may please themselves with the idea that High Churchmen are passing over to them. The one certainty is that the High Church sentiment grows every day, and it makes but little matter which party is absorbing the other so long as this is the result. That the Evangelical laity look on with unconcealed displeasure is only natural. Canon Garbett says correctly enough: "The sympathies of the middle and lower classes of the country are distinctly Evangelical, and the great body of the laymen are on the same side. No one, I think, seriously doubts it." The marvel is that, this



being so, the High Church party is so aggressive, so audacious, so confident. One reason assuredly is that the Evangelical clergy are lacking in courage and in "understanding of the signs of the times." The growth of Plymouthism among the laity of the Establishment is one unfortunate consequence of this. A curious illustration of the blind suspicion and distrust which have been aroused in many quarters, and of its inevitable tendency towards that undermining of the scriptural idea of the Christian ministry, was afforded recently by a correspondent of "The Rock," signing himself "Astounded," who wrote to complain of a sermon of Canon Ryle's on "The Unsearchable Riches of Christ" as Churchy and sacerdotal. The sermon is just such a simple exhibition of the gospel as might be expected from the author of "Home Truths" and publications of a like order; but in it there occurs a warning against "undervaluing the office which the minister of Christ holds." It comes after an earnest protest against the idea of a "sacrificing priesthood." The worthy Canon adds to this protest a caution on the opposite side:

Let us grasp firmly certain fixed principles about the Christian ministry; and, however strong our dislike of priestcraft and aversion to Romanism, let nothing tempt us to let these principles slip out of our fingers. Surely there is a middle ground between a grovelling idolatry of sacerdotalism on the one hand, and a disorderly anarchy on the other. Surely it does not follow, because we will not be Papists in the matter of the ministry, that we must needs be Quakers or Plymouth Brethren.

We discern nothing anti-Protestant or anti-Evangelical here. Of course, our judgment on Canon Ryle's own position depends on where he finds the "middle ground," but we believe as firmly as he does that it can and must be found; and the words as they stand are words of truth and soberness, which needed much to be spoken. But the outcry raised is to us evidence of the "Plymouth" sentiment, which is at work in the extreme Evangelicals, and which is due, partly at least, to the way in which the Evangelical leaders have compromised themselves by High Church associations and a timidity begotten out of anxiety for the Establishment. Despite all their optimist descriptions, all the world sees that the Evangelical party is not what it was; and in our view it is a great calamity. It has a great history, for it would be the merest

bigotry to underrate the services rendered to the cause of truth and humanity by the Evangelical leaders of former days. We are often ready to chafe against the narrowness of the school; we complain of its lack of courage and strength in the great crises through which it has had to pass; we mourn that it has again and again lost the grand opportunities which have been within its reach; we deplore the discredit into which the name of "Evangelical" has fallen in these days, when the last thing we expect is that the voice of one of the school will be heard in protest against unrighteousness; but we cannot forget the noble work they did before the Delilah of Erastianism had shorn their locks and robbed them of much of their power; before they had become so anxious about the character of their Churchmanship; before they were possessed with that mingled dread and hatred of "political Dissent," and were not unwilling to join hand and heart with their Nonconformist brethren for the advance of great public objects. Wilberforce, Thornton, and Buxton in the past, and Lord Shaftesbury in the present, are men of whose doctrinal peculiarities we think nothing when we remember the nobility of their lives and the abundance of labours in which they have exhibited the power of the religion they professed. In all their public works Nonconformists were sharers, and we have the high authority of an impartial witness like Mr. Conybeare for the assertion that even the great philanthropic reforms which were carried by Liberal politicians would have been impossible but for the education of public opinion by those whose inspiration was drawn from principles it is now too much the habit to despise. It would be extremely unjust to ignore the ardent champions of these reforms who had no Evangelical sympathies, and not less so to forget that a considerable share of the actual fighting was always done by the Dissenting section of the school; but nevertheless it is perfectly true that, "without the aid of the Evangelical party, and their out-of-doors agitation, the efforts of Romilly and Mackintosh would have remained fruitless." A party which did such work deserved the position it held, and it was not wonderful that any doctrinal exaggerations or errors should be overlooked in view of the good they accomplished.

But no party can live on the virtues of its forefathers. It is the misfortune of the Evangelicals of to-day that no one expects them to do great deeds, and that there is nothing in their conduct to rebuke this unbelief in their chivalry and courage. They are suspicious when they ought rather to be generous, trustful, and sanguine; and they show a disposition to compromise at the very point where it is right that they should exercise a watchful jealousy and maintain an unrelaxing firmness. They are very quick to detect and eager to condemn all who hesitate about any article of their creed if his tendency is in the direction of greater freedom, but they are able to suffer long and be very kind towards those who, by their introduction of ecclesiastical authority or sacramental grace, strike at the very root of all that is most precious in Evangelical Protestantism. Of the "mint and the anise and the cummin" of the old Puritanism, such as its ascetic view of the world and of the sphere of Christian life and duty, they are careful enough, but to the "weightier matters," the grand principles which made Puritanism one of the mightiest forces which England has ever known, the scorn of human authority, the faith in truth and righteousness, the assertion of the full right of private judgment, they seem often strangely indifferent. Their natural allies would seem to be those who, in common with themselves, believe in that liberty of conscience without which Protestantism would be absolutely without justification, even though they, in the exercise of their freedom, should have reached conclusions opposed to the favourite ideas of Evangelicalism, rather than with the school which depends upon the Church to uphold and enforce the authority. Yet they have seemed to be more alarmed about the novelties of Arnold and Maurice, which, even supposing them to be errors, did not necessarily affect their loyalty to Christ, than about the innovations of another school, which remind us of Cromwell's reference to Laud and others, whose design was "to innovate upon us in matters of religion, and so to innovate as to eat out the core and power and heart and life of all religion, by bringing upon us a company of poisonous Popish ceremonies." No doubt they have proved themselves ready enough to brand all who strayed from the right Evangelical paths as heretics, whether they wandered to the right hand

or to the left, but it may be doubted whether they have ever taken a true view of the relative dangers of the different kinds of error they have denounced, or have understood the attitude which they ought to assume towards them.

The eccentricities (if so they chose to regard them) of a school which, though it had so far listened to the teachings of the higher criticism that it could no longer maintain the theory of verbal inspiration, still believed in the supremacy of Scripture, and though it refused to accept the current representations of the atonement, yet set forth the sacrifice of Christ as the efficient cause of man's salvation, were as nothing compared with the distinctly anti-Protestant teachings which revived the authority of the Church in matters of faith, which assigned a distinct value to forms and sacraments, and whose whole tendency was to interpose the priest between the soul and Christ. But so far from appreciating this, the Evangelical party have been only too ready to enter into alliance with these champions of authority in order to suppress what they chose to regard as the excesses of liberty. It is no uncommon fault, but it is a very unfortunate one for those who assume to be *par excellence* representatives of Protestantism, seeing that it "lives, moves, and has its being" in liberty. Alas! it is hard for men to see that liberty is a right which belongs not only to themselves and those who agree with them, but just as much to those who differ from them; that coercion cannot kill a truth and is not needed to kill an error; and that even amid the aboundings of error the just man may still live by faith, and in patience possess his soul. When Evangelical Protestants so far forget these maxims as to unite with a party which is contending for the authority of the Church quite as much as that of Christ, and which, if the power was in their hands, would use it as much to repress the moderate liberty of their allies as the extravagance of their common foe, they are simply committing suicide. They may fancy that the danger of High Church ascendancy is remote, and that as High Churchmen and themselves are one in their opposition to Rationalist developments, the alliance is right and natural. We believe they are wrong on both points. There are, no doubt, articles of faith common to Evangelicals and Ritualists, and Rationalism is

equally offensive, but the grounds of their opposition are so different that it is hard to see how there can be any real community of feeling or concert of action. Believers in authority will of course invoke it against any revolt, but those who acknowledge the right of conscience will seek to overcome the antagonism by the power only of reason and persuasion. When the children of liberty forsake the sure ground, and are content to join forces with the representatives of authority, they are sure to suffer as Evangelicals have suffered already, and will suffer still more unless they learn the peril of the associations they now so diligently cultivate.



### CONGREGATIONAL SYMPOSIUM:

#### WHAT ATTITUDE SHOULD CHRISTIAN CHURCHES TAKE IN RELATION TO AMUSEMENTS?

##### I.

"THINGS are not what they seem." "Sport" is often toil that taxes every fibre of body and mind. "Gaiety" is not seldom the most dreary and monotonous mode of killing time. "Recreation" too frequently exhausts and unhinges, instead of recreating, physical and mental energy. And to speak or write of AMUSEMENT, its right place and conduct in daily life, and the right attitude of earnest Christians towards prevailing fashions of amusement, is one of the most serious tasks to which one can be invited.

Let us begin by noting that there is a difference, not insignificant, between "amusement" and "amusements." Amusements are luxuries, but amusement is rather to be reckoned among the necessities than the luxuries of life: necessary, that is, to the fullest energy and most healthful symmetry of mind and body. The old warning against keeping the bow always bent sometimes receives startling enforcement. The man who felt no need of relaxation, and thought he might safely live, not only wholly *for* his business or calling—perhaps the most sacred of callings—but wholly *in it*, and allowed himself no sideway from this one straight path, no hobby, toy, or favourite recreation, has sadly discovered, when a time came that his overstrained powers

needed a season of entire rest, that he was unprovided with any occupation for his enforced leisure. Leisure meant, for him, objectless inactivity, which fretted the worn, sensitive nerves almost more than toil. "*What do you do to amuse yourself?*" said a physician to a man of business suffering from nervous exhaustion. "*Nothing,*" was the reply. I knew a banker who died in the prime of life because he *could not* take a seaside holiday. It is wise for every man—more wise the more earnest and busy he is—to have some pleasure-garden, or cool shady bower, into which he may step aside from the hot highway of life; some sheltered cove where he may anchor his craft, learn some of the wisdom which comes only to a mind at ease, and take in fresh store of calmness as well as energy.

Of course there is another side. Some men have a natural love of ease which needs no physician's prescription to encourage it. The most innocent and wholesome recreation becomes a snare as soon as it tends to become a passion. Like the gamester, a man may throw away in play more than all his winnings. Better, a thousand times, a life prematurely burnt out in serving God and man than a frivolous life. All that is true. But this does not hinder it from being true that many a man not only wastes his strength for work because he does not know how to play, but injures even his work because he can never let it alone.

Amusement, then, is a wholesome, natural, useful, and in a sense necessary element in human life, personal and social; Divinely designed to be not merely as the sunshine on the stream, which it brightens and beautifies without retarding, but as the midday shower, cooling and cleansing the air, washing the leaves, laying the dust, and refreshing the pilgrim on his journey. But "amusements"—what are they? Not divine, but human, and, like everything human, but too easily bent from good to ill. Amusements are contrivances, more or less skilfully and elaborately framed, for furnishing amusement. The healthy, vigorous child, to whom play is more than books—needful and nourishing as light and fresh air—is in little need of having amusements provided for him. He has within him a spring of elastic spirits and irrepressible frolic, which enables him to invent his own amuse-

ments. A stick is by turns a fishing-rod, a trumpet, a telescope, a spear, a sceptre, a wizard's wand. A couple of chairs shall be a boat, a war-chariot, a yoke of oxen, a shop, a church-organ—all within half-an-hour. The irrepressible dramatic instinct of children is often appealed to as an argument in defence of the Drama, but it is forgotten that it is an instinct to act, not to see other people act. The child lives in an ideal world, and is for the moment the character he is representing, with a vividness of imagination which the greatest actor on the stage might envy. What actor has imagination enough to find rapture and terror in "playing at bears?" But I have known a little girl burst into tears of genuine terror because "*she was afraid she was a real bear.*"

As we grow older we lose this spontaneous faculty of amusement and need amusements — elaborate, artificial methods of amusing ourselves. I am apt to think that in proportion as our amusements lose spontaneity and extemporaneous liberty, and become scientific, as chess, for example, or professional, as cricket, or fashionable and stereotyped, as ball-room dancing, the less healthy and real they are, and the more any germs of danger which lurk within them are developed. Dancing, for example, is in itself one of the most wholesome, natural, and enjoyable of exercises. But compare the dancing of a group of children to the sound of music, who dance because they cannot help it, with the dances of a modern ball-room in which (speaking under correction, from, I confess, very limited knowledge) I suppose that the last thing any one dreams of is real beauty of motion—the translation into graceful, free unaffected rhythmical gesture of musical passion. Dancing as a pure pastime—a *game*—might be enjoyed at reasonable hours, in simple, inexpensive dress, out of doors when weather permitted, in such graceful and modest forms as would give pleasure to the beholders as well as to the performers. But dancing, *minus* late hours (ruinous to health), expensive fashionable dresses, champagne and ices, and the unnatural and unbeautiful whirl of the waltz (or kindred extravagances), would, I fear, be thought to have lost all its charms. And when to all these is added the insanity of tight lacing, a winter's "amusement" is to many a fair young girl a species of slow suicide.



Take, again, the Drama and the Theatre. These are often spoken of in a breath as inseparable. But the Drama is one thing, the Theatre is another. Drama, looked at in the abstract, has illimitable capacities for amusement, recreation, even profit and instruction, as well as for the exercise of genius. But when has the influence of the Theatre—that is, of acting systematized and cultivated as a life-profession, and dramatic spectacles organized as a standing institution and permanent supply of public amusement,—been other than a social and national danger? \*

These distinctions, it seems to me, ought to be borne in mind in any attempt to determine the true attitude of the Christian Church towards modern forms of amusement, social and public. A strong reaction has set in of late years against the rigid rules which our pious and earnest Nonconformist forefathers applied to what they denounced as “worldly amusements.” I would not deny that this reaction has something healthy and reasonable in it. Corresponding with the tendency to look at the spiritual life too much in the aspect of “a Christian profession,” was the tendency to make separation from the world consist mainly in such external matters as dress and amusement, to which strict formal rules could be applied. A resentful sense of unreality in a good deal of so-called “Christian profession,” a conviction that it was possible to be no less worldly at a tea-party, where Sunday sermons, church-going bonnets, and deacons’ characters, were discussed, than in a theatre or ball-room; a belief that real godliness cannot consist in negations; in a word, a desire for reality as well as a desire for freedom, may have had much to do with the reaction in question.

Let us be just. But let us avoid the cant of liberality as earnestly as the cant of orthodox prudery. Godliness does not consist in negations, any more than an estate consists in its fences; but the fences may be very useful. A Christian profession which is nothing but empty profession is worthless and contemptible; but our Lord and Master has from the

\* Let no one hastily answer this question who has not given a careful reading to Kingsley’s essay on “Plays and Puritans” (Macmillan, 1873); in which the notion that the corruption of the theatre dates from the Restoration, or was in any way due to a reaction from Puritan severity and hypocritical strictness, is effectually disposed of.



beginning demanded of His disciples that they confess Him before men, leaving the *how* very much to their own consciences. The separation between the Church and the world is not to be denoted, like the separation between the army and navy, by a uniform; but it is a reality—a separation which goes down to the very heart of society, and which, just because it is so real and deep, ought to show itself on the surface. We can be guilty of no greater unreality than the endeavour to suppress or gloss over this separation, and to make it appear that the difference between the true Christian and the child of the world is superficial or of small account.

A real Christian must apply to his amusements, as to his other engagements, the test of *consistency*; i.e., not in the cant sense of keeping up religious appearances, but in the sense of making his life, inward and outward, whole and at one with itself. Amusements ought to be eschewed which make his hours of pleasure jar discordantly with the true key-note of his highest aims and best feelings. Let the theatre, for example, be tried by this test. To judge of the stage as an institution, and of its whole influence on society, we should have to inquire into its influence upon the actors and actresses, and all those classes whose livelihood hangs upon it. But with these and similar questions we are not here concerned, but merely with the question, Is it a good and right, and profitable thing for their own sakes, for Christian men and their families to be theatre-goers? Is this mode of amusement, in the sense above defined, 'consistent'?

We must take the theatre as it is, not as in some imaginary state of society it might be. The two pleas which are commonly set up in its favour are not easy to reconcile. One is that "people will have amusement," the other, that the stage is an invaluable instrument of education and moral teaching. The first is certainly the more honest plea. Whatever culture and instruction, intellectual or moral, is to be gained from the drama, belongs to it as literature, and is to be gained by reading the best dramatic poetry, either alone or in company. People go to the theatre not to hear poetry well rendered, but to see plays—to be amused and excited by the delineation of passion, action, and most frequently of vice, folly, or crime.

What is the natural influence of this kind of amusement on the whole tone of moral feeling and character. Elevating or lowering? Invigorating or enervating? Does it healthfully relieve the strain of life, and brace the spirit for cheerful, steadfast, patient fulfilment of duty? Or does it stimulate passions which need no stimulant, disorder the imagination, and disturb the equipoise of that steadfast self-control which is indispensable to virtue? If so, it clearly cannot be brought within the range of the "all things" which are to be done "to the glory of God," and "in the name of the Lord Jesus."

It seems to me, therefore, that while the love of amusement is healthy, and to be wisely cultivated, the passion for amusements must always involve danger, greater in proportion as the amusements are elaborately organized, and the influence of fashion supersedes the natural impulse of fun, frolic, and recreation. Any amusement which produces exhaustion and languor, and takes the interest out of life, instead of sending us back reinvigorated to its grave toils and duties, must, I apprehend, be morally as well as physically injurious. And any habit of indulgence in amusement by which our sensitiveness to eternal realities is deadened and the tendency is consciously encouraged to obliterate the distinction between the Church and the world, must be religiously injurious.

It is more difficult to point out safeguards. Speaking generally, it seems to me that these must be found not in enacting and reviving rules of Church discipline which it is difficult (if not impossible) to carry out fairly and honestly, but in raising the standard of spiritual feeling, and strengthening the earnestness of personal conscience and conviction among Christians, especially young Christians. In this respect, as in some others, a stronger infusion of "the fear of the Lord" would be a very wholesome tonic to our modern Christianity.

EUSTACE R. CONDER.

## II.

THE writing of even a short and confessedly *ex-parte* article on such a subject as this involves a risk which one would gladly avoid. Readers will make an undue use of what is written if they permit themselves to regard what is urged on the one side or on the other as either a prohibition or a permission

which may take the place of individual conscience and judgment. Probably most pastors of a church have had the question put by honest-hearted young communicants, "May I—ought I—to do this or that?" And probably a categorical answer to such a question has been given very hesitatingly, if at all. Yet it is manifestly a far simpler matter to advise in the case of a well-known individual inquirer, and when all the conditions are understood, than to offer timely help to unknown readers. I feel it necessary to enter so much of a *caveat*, because my view of the whole case compels me to emerge from the perfectly safe and comfortable position in which Mr. Conder puts me; also to try to carry my readers with me, at least as far as acknowledgment of some general Christian principles in addition to those which Mr. Conder has so well enforced. Not that he is wrong, for there is scarcely a word in the previous article which does not command hearty assent, but that perhaps my readers will judge me to be right also on the broad grounds of Christian life and duty. If the choice had been offered, I should have preferred the word "recreation" to "amusements." The latter may be no more than idle rest; the former is definite in its promise of renewal: it is like the "Lord's day" as an advance upon the "Sabbath," and it would afford an intelligible standard which might help our judgment in most cases. But let that pass, with the single remark that it is perhaps this idea of recreation which makes it difficult for me to see what Mr. Conder detects of danger through loss or absence of spontaneity in games; through the scientific complication of chess, or the intrusion of a professional element in cricket. The latter is really an intrusion, in no way essential to the game; the former is no more than the perfecting and fixing of certain conditions of agreement; and conditions, in however rough and meagre form, are necessary when even two children play together without a squabble. True recreation seems as fully possible by the use of accepted rules as by using any freshly made for the occasion. The circumstances of the ball-room are surely essentially different. It is not the accepted rules of dancing, but the surroundings, that bring disaster. Mr. Conder carries the approval and sympathy of all readers in his demand for quickened conscience and enthu-

siasm of spiritual life as the surest guide to what is lawful and expedient. This demand must be still more strenuously made in the case of the adoption of the attitude which it seems to me the Church should take, and for the achievement of the purpose at which, I would venture to think, we ought to aim.

Now there appear to be two somewhat different sets of considerations which claim our notice according as one or the other immediate purpose in Christian life presses with emphasis. If self-protection be our main idea, some things do not show themselves within range of vision which are not only visibly present, but well up toward the front, if our main thought be aggression, conquest, possession of the whole world of human life for Christ. Yet surely, if we look forward a little way, these diverse and crossing thoughts come together, and somehow plainly coalesce, as the many sets of rails at some great station spring out of the through trunk lines, and, after spreading here and there in sundry complications, which yet are close and purposeful relations, converge again presently and lose themselves in the main route from which they sprang. Take such cases as may occur by way of illustration. If it be that of a man seeking to determine how best he may keep his life strong and uncontaminated, the test-word "recreation," conscientiously applied, especially in the way such test is expounded in the concluding incisive paragraphs of the previous paper, will afford him due means for safe and right determination. That cannot be a recreation which results in mental and moral and spiritual languor. Dissipation is the true name for that, and the man must deal faithfully and resolutely by himself—the sooner the better. Even if the amusement be something in which he can detect no intrinsic wrong by an honest scrutiny—even if it be something of which he is fond, into which he sees other men enter with zest, from which he sees other men issue without detriment, and possibly with profit—for him the result tells its own tale. The thing is poison to him, whatever it may be to others, and he must refuse it. Every man is not profited by Ventnor, or Torquay, or Mentone, pure as the air may unquestionably be, and entrancing to the sight as may be the land and sea and sky. Hand and eye and foot are precious,

but if these cause a man to stumble, they must be sacrificed. Better is it to enter maimed into life than not enter. There is no question at all about this. Yet surely the Master's words will bear a significant inference; perhaps they were intended to bear it. It is better to lighten the ship by casting overboard valuable cargo (frustrating, so far, part of the purpose of the voyage), by cutting away and sending adrift masts and spars (maiming so the vessel herself), than to incur destruction in the storm. But better than this, and best of all, to come triumphantly into port, no item of precious cargo lost, the ship all perfect, gaining "an abundant entrance" into the desired haven. Better enter into life maimed than not enter; but surely better than this, and best of all, enter into life unmaimed, quick in every faculty, perfect in every power.

Take the case, now, of those concerning whom our anxiety chiefly stirs, and who will come under the practical operation of the convictions which may be shaped or affected by discussions such as the present. I mean, of course, the children of our church and home, still retaining, for the present, the idea of *protection, safety*. We know that the circle of social acquaintance and that of church relation are not bounded by the same line. Even if Christian parents were more wisely careful in the matter of their children's choice of friends than they sometimes show themselves to be, it is not as far possible to-day as it was thirty years ago to exclude the "currents" of the world. There are frontier places where diverse mintages pass in common exchange; and besides this, it is almost impossible to guard against the penetrative power of current literature, let our will and our watch be ever so resolute. Perhaps I may be corrected by some following writers of lengthened experience, to which I can lay no claim, but my own eyes have seen this: that while girls whose home-training has been strict, not to say severe, in bar and prohibition do grow forth into a womanhood of earnest Christian activity and staunch holding of Free Church principles, the issue is not as happy in the case of boys rising into manhood. Still, I am ready to acknowledge that that minister will have less anxiety and brighter hopes of a growing church life of vigorous, earnest co-operation who has a larger pro-

portion of his people strict, and even rigid, than lax. "Keep away from the water, and you won't be drowned;" unless, as in Hungary and Italy, by the way, the water should come to you. Bondage is easy safety. Freedom always has its risk and cost. I venture, however, to think that the whole case is not exhausted between the rigid and the lax. Is it not possible that danger or disaster has attended some experiments in abating jealous prohibitions, because an intelligent conscientiousness has not been carried into these relaxations? If a man yields to the stress of social influence, to fashion, to the clamorous idiocy of the "world," and feels that this is a weakly permitted parenthesis rather than an essential part of his life, is not the harm *there*, and not perhaps in the thing which he permits? If a man so yielding feels that he is outraging the public opinion of the Church, and would like to hide his billiard-table or his pack of cards from the common knowledge, and especially from the eyes of the minister; if he speaks of the Christmas party he gave in excusatory tones, is it not true that *qui s'excuse s'accuse*? And his children, unconscious of any wrong, unable to detect any wrong, come either to feel like criminals on the sly, or, worse still, if possible, that Christianity, as embodied in the Church or its minister, condemns, for, to them, no discoverable reason, that which has given them healthy pleasure, which has been to them a recreation, and in which they can see no shadow of evil. Laxity under such conditions bears sad fruit; but it is not fair to adduce such results as the necessary consequences of permitting or indulging in this or that form of amusement. In this, as in so many other cases, it is that which is "not seen"—the spirit, the motive—which commands and shapes the real result. And we must remember that our anxiety surely is concerning our children's safety, not only while they are under our closer care, but afterwards, when they must take the reins of their life-energy into their own hand, or, at all events, when we can hold them no longer, nor even be near to check or advise. By what attitude with regard to amusements can they be sent forth most safely into the multitude of men and the tumult of life? My strong conviction is that we should in full frankness teach them to distinguish between things that differ. They will understand that

evil is evil, and that good is good. We need, then, set up no jealous bar against this or that recreation, or any amusement which is really such, and for all their life they will be capable of judging the wrong and right of things, also of the expediency of this or that, in a way which the most complete *quasi* Papal "index" would never afford. Specific cases may be adduced—*dancing*. I have known instances of dancing-parties given when the minister had not the opportunity of declining to go. The *man* might have been invited, but not the *minister*. Here was clearly a case of shocked conscience, or else a very faulty idea of Christian discipleship. Mr. Conder thinks that, bereft of late hours, drink, and fashionable dress, the special charms would be gone. Then the fact ought to stand confessed that it is not the dancing that constitutes the attraction, but those accessories, not one of which any Christian would approve. Late hours so spent afford no recreation. Indiscriminate companionships, indelicacy of dress, wastefulness in dress, never, under any circumstances, can be right. Brand the wrong as evil, claim your children's verdict, and it will be given without hesitation; and then see, if you like, whether these things need intrude. They seem ridiculously non-essential. But, at all events, the matter is clear of all false issues, and you carry your children's judgment frankly and heartily along with your own.

There are games which have been and are largely abused for purposes of gambling, and which have been eschewed or regarded as objectionable on that account. Gamblers are ready to turn every occasion into an opportunity for the exercise of their vice. The only essential for them seems to be an element of uncertainty as to the result. Given this, and whether the matter in question be the next election or the next harvest, the trial trip of a ship or the progress of a war, the victory of a barrister, an athlete, or a racehorse, gamblers can exercise their mean and degrading craft in any conceivable case. To say that chess, or whist, or billiards is wrong, because betting and gambling have been connected by some men with the game, is scarcely a sensible conclusion. If a Christian man is inclined, or finds his children inclined, toward a certain form of amusement or recreation, he will do wisely,



especially in the case of his sons, to give it a place in his home if he can, and so, letting the pure and happy associations of the family and the home gather about it, disconnect it for ever in the minds of his children from all evil practices and influences. With regard to such amusements as these, the wise man will distinguish between things that differ, and, if only for the purpose of protecting his children now and preparing them to resist the dangers of after life, will easily thus carry their sympathy and conviction.

The theatre, with its strongly inveterate associations, is often unquestionably poisonous and corrupting. Taken as a whole, to-day, it is no doubt a tremendous force; and if any one should declare that the force is overwhelmingly towards evil, I should have no means by which to dispute the assertion. But the very fact of the existence of such a force makes me unsatisfied to leave the matter just there, and quit myself of duty by the utterance of a regret or an anathema. Is it true beyond all doubt that evil is essential to the theatre? that "acting as a profession," and "dramatic spectacles organized as a standing institution," *must* be what no doubt they have been, "social and national danger"? Is history complete in its supply of instances and experiments for fair induction? Has the theatre, distinguishing it from the drama, as Mr. Conder does, ever had a fair chance? The very presence of this power to-day, to say nothing of former generations and other lands, shows surely that there is not only "an instinct to act," but a desire to see dramatic pourtrayal, such pourtrayal being an aid to the understanding and realizing of a conception, admittedly the fruit of a genius which is a worthily-used Divine gift. Study does much, practice does much, special aptitudes have a place in furthering successful delineation. Such power of pourtrayal puts something worth the having within reach of those who could not obtain it for themselves. *Must* this necessarily injure the man or woman who attempts the task, and the society in the midst of which such means are organized? Is the case of musical performance essentially different? Mendelssohn's "Elijah" is, in the music of it as well as in the libretto, a magnificent drama. The story is told in sound, and the great facts come with new, strange, thrilling power, presenting aspects peculiar to the music language



which declares them. Must we all learn to read from score, or satisfy ourselves with home performance, or bereave ourselves of what noble message Mendelssohn was the apostle to deliver? Of course, if there be in it essentially and unavoidably "an offence," a stumbling-block, the recreation must go; but is an organized dramatic portrayal necessarily an evil? I cannot think it is. There have been and perhaps there are dramatic representations, in seeing which not only a good heart would receive good and no slightest shock of wrong, but a wicked heart would be quite disappointed of a feast of evil if that were sought. We must surely beware how we make, in these or any days, that hard duty harder, when a pure, and worthy, and gifted man or woman deems it a "calling" to be a dramatist or to act.

This leads me into the presence of that other set of considerations to which reference has been made. The principle of cautious self-protection and avoidance is not the whole or the highest part of Christian life and duty. The attitude of aggression is a true and necessary one, and aggressive Christianity has a voice and a work in this sphere of amusements and recreations. Sir Stafford Northcote was voluble in deprecation of "heroic finance," but the conscience and common sense of the country is indignant at the shirking of the responsibility. In the matter before us isolation is not security, and victory is the only safety. The demand, the righteous demand, for amusement and recreation will live as long as human life. It will concern itself with things with which evil has been permitted to associate itself—things which hold an intrinsic attraction, apart from the evil which has bemired their name. Watch as we may, warn as we may, if we do not rescue such amusements from evil surroundings, the temptation they present will again and again overwhelm. Self-protection even constrains us to make the attempt. Disaster, which threatens the weak and helpless of our kind, constrains us to make the attempt. Forms of recreation are not the outcome of chance, they are a response to something which is part of us. If the people who "organize" the "standing institutions" receive no support from good people, in any attempts to respond in worthy ways to the demand for amusement, they will be tempted to degrade their provision to

a lower level. We must offer recreative substitutes for that which we condemn. If the Christian Church so willed it, these things, including, I believe, the theatre, could be redeemed and cleansed; and how much our Christian work would be helped by the extermination of sources of corruption and the purifying of the public taste, who can estimate? We have to win and conquer and possess the world for Christ, and not be content to say a thing is wrong without, at all events, an attempt to set it right. We desire that our children should not suffer as we have suffered, then we must strive to make the path plainer and easier to their feet. It is neither Christian nor heroic to hand down difficulties without an endeavour to grapple with them. We are to take the lead in the world, and set the fashion. Much has been done in the cause of temperance, and much may be done in this other sphere, if but, as Milton says, "this age have spirit and capacity enough to apprehend."

D. JONES HAMER.

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### ART PREACHERS.

#### THEOLOGY AND ETHICS AT THE ROYAL ACADEMY.

##### PART II.

CONTINUING our examination of the pictures at the Royal Academy which have Scripture incidents for their subject, we must now glance at another of those which indicate sympathy between the painter and the scene which he seeks to realize.

Mr. Armitage's picture\* of the woman taken in adultery is worthy of the school of which Mr. Holman Hunt is the chief; a school in which not only talent but genius and religious sentiment are pre-eminent.\* The woman, who has just been offered the Oriental indignity of being unveiled in public, her face flushed with shame, stands defiantly towards the right of the canvas, with her arm rigid and her fist clenched, amidst a crowd of magnificently attired rabbis and lawyers, whose eager faces are stretched towards the Master as they insist upon the letter of the law. One of them kneels on the floor with a scroll unrolled on the

\* John viii. 5, 6.

pavement. Her face is slightly flaccid with past weeping; but there is no sign of a tear there now. Do your worst, O hard, cruel, and self-righteous masters in Israel! but no sign of weakness will escape from that sinning yet noble daughter of Abraham. There is no sympathy with her among those great ones, but, to the left, among the few of the populace who have been drawn in from the street by curiosity, there is a poor woman over whose face has passed a flush of compassion, and there is pity too in the wide-open eyes of a little child. In splendid contrast to the rich garb of the leading men about her, the woman is clad in a pale blue shawl fastened to the waist by a darker blue scarf, both in happy contrast to an amber robe close by her; while over her bosom is the soft muslin affected by unehaste women of that period for a covering for the whole form. Turning to the figure of the Master, which is a fairly happy conception of the Loving One, we almost hear, "Letter of the law! Writ in water, or as I now write on the impressionless floor." The letter of the law was naught, because there was one there greater than the law. In a moment those proud and richly-garbed lawyers and Pharisees will retire, and then the proud, sinful woman will turn for the first time, in doubt as to her fate, and look into that face. She would go to be stoned with unbent form and unbroken pride, but there is so much that is loveable and loving in her nature that when the gentle voice will fall upon her ear with the sympathetic form of address of "daughter!" the flood-gates of her heart will burst and the stubborn will and passion-tossed soul will bow before the Lord. Mr. Armitage excels where few even succeed. "Gehazi, the servant of Elisha" is an adequate conception of the incident of his bestowal of his ill-gotten treasure in the house. Through a window the two servants of Naaman are seen departing, and the peep of light and landscape afforded through the opening brighten both the picture and the subject. Gehazi is indulging in a self-congratulatory smile, which suggests the idea commonly expressed as "oily-mouthed," and we know that in a moment that smile, with the addition of deprecatory lifting of the eyebrows, will be utilized for the purpose of the lie when he replies to his master, "Thy servant went no whither." Joseph, in Herbert Sidney's picture, is an almost

nude, very fair figure, in marked contrast to the dusky Egyptian baker and butler. Perhaps nothing could have so fully indicated the heartlessness of the Egyptian character under the tyranny of the Pharaohs as the grin of the butler as he watches the baker's look of horror at Joseph's interpretation of his dream; and the involuntary pressure of his hand to his own throat by the baker is expressive of the agony of soul which the interpreter is awakening. Nothing could be much more perfect in contrast than Carl Bauerte's "Hagar" and the pictures by F. Goodall. The moment indicated in Carl Bauerte's picture is that when Hagar has found water and brought it to the boy, who is, however, almost too faint to drink. There is great pathos in the situation of the loving and ill-used mother lifting her son to give him water. Over the two is a shadow, which seems to be that of cloud, for there is a fiery sunshine in the distance, suggesting the idea of mercy and love being in the cloud as well as in the brightness of life. If we are right in our interpretation, the suggestion is subtle but full of poetry. "Sarah and Isaac" and "Hagar and Ishmael" must be regarded as two scenes which are the complement the one of the other. It is only to name the artist to imply that the drawing and colour are excellent, and that the effects of Eastern light and desert dreariness are fully realized. Sarah, with the boy Isaac nestling up to her, is peering into the distant waste after Hagar and her boy, with perhaps some emotion of pity, but still contentment that the hated handmaiden and her boy are gone. In that waste Hagar is seen disdainfully stalking along, with never a look behind, and almost heedless of the fragile stripling at her side. The anger in her face is in marvellous contrast to the sweet carelessness in the lad's.

Leaving the subject of Scripture as illustrated at the Royal Academy, we proceed to notice the works which touch on what we have designated the Ethics of Sorrow. God forbid that we should fail to see the brightness that is in the world, but unhappily there is much to incite sympathy, and it is well that painters should unite with other preachers in cultivating that divine quality. A writer in *The Times* recently complained that English artists delighted too much in gloom, misery, and squalor. There is dismal art which is mere sentimentality,

but there is other of a nobler character and purpose. Such we think are "Charity," by Frank Dodd, in which the parable of the good Samaritan is put in a modern form, the Levites and the priests being friars; "Adversity," by J. Sant, R.A., in which a poor flower-girl, with sunken eyes, utterly weary, is leaning against the bare cold wall; "No sooner wedded than parted," by H. O'Neil, which is one of the horrors of war, a young soldier being seen embarking in a boat, and taking a farewell of his recently-made bride; "Chelsea Pensioners," by Ellen Conolly, in which one old fellow is reading to the others the psalm containing the words, "cast me not off in the time of old age;" "The Empty Saddle," by S. E. Waller, a picture rich in colour and refined in treatment, in which the wife has fainted at the sight of the riderless charger of her lord without waiting to hear the bloody recital; "The Return of the Penitent," by C. Amyot, the old story of innocence led into sin but repentant; and "Home! after Service," by F. W. W. Topham.\* These are all examples of what the writer in *The Times* would designate "dismal art." Painful or sad would perhaps be more accurately descriptive of their qualities; but accepting the phrase, it does not ensue that dismal art must necessarily be dismal in effect. Victor Hugo, with the true instinct of a poet, has shown us how a sentiment may sanctify a physical deformity or purify a moral defect. Plant in the bosom of the woman, whose moral deformity was the most hideous, the most repulsive, and the most complete, the pure sentiment of maternity, and in the place of a monster you will see a mother, one who will interest you; a monster who will make one weep, and a creature who instead of fear will excite pity. If you would see the paternal sentiment sanctifying physical deformity, he says, behold *Le Roi s'amuse*; the maternal instinct purifying moral deformity, behold *Lucretia Borgia*. Now it will be observed in the pictures which we have enumerated, and one or two choice ones we must cursorily glance at, that besides being up to a high standard of technical excellence, there is combined with that a depth of poetic feeling, which would be in itself painful were it not relieved by the hope of which a lofty purpose in a

\* In the Catalogue these are severally numbered 88, 124, 256, 326, 525, 550, and 1,416.

picture is a source. There are three pictures\* which are intensely painful—one of them is dismal to a degree—but over them all, above the talent of the artist, and beyond the imagination and fancy of the poet, is a hope based on the thought that the lesson of these must bear fruit, could we but see the sequel. "Little to earn and many to keep," by J. C. Hook, R.A., is a happy combination of the song of the late Canon Kingsley and the ripple of the sea which Mr. Hook loves to paint so well. A big, weather-beaten sailor in oil-skin jacket has just come ashore. A little maid holds the baby up in her arms for father to kiss it. The little thing, in the indifference always observable in unconventionalized humanity, puts its tiny fist into the big man's whisker. There is a world of sentiment in that baby movement. The boy of about seven is marching off with the fisherman's high sea-boots and a few herrings, proud to be employed. The children are all bare-footed, and their feet and legs have the beautiful colour of persons who live on the sea-shore and on the moorlands. Calm, bright sea and cool blue sky. One feels sorry for the poor man coming home with so few fish to the little loved hungry ones. But with the striving of that brave man and the devotion of the wife, yonder at the cottage door, you know, though they do not, that the same power which bade the fishers of Galilee to cast in to the right side of the ship, will bless this "humble toiler of the sea." Mr. Hook, in this picture, as in his others in this year's exhibition, maintains his pre-eminence as a marine painter. Very sad is G. H. Boughton's "Resting Place," which bears the motto,

'Tis a sad eye that sees not  
Its golden apple somewhere.

A group of gipsies are resting on stone seats which encircle a road-side elm tree. They are scattered and silent, as is the manner of these people. In the centre are two rosy-faced children, one of whom has a veritable apple, and they have their figurative apple too in fun and frolic. To the left is the man of the party, whose "golden apple" is doubtless the "bull-pup" which he feeds with morsels of his own rough fare: and to the right are the mother and grown-up daughter,

\* Nos. 269, 330, and 937.

who unhappily are both weighed down, the elder with care, with hopelessness the younger. What has life for this last? With womanly feeling and, judging by her face, some scrap of refinement, what is the world to her but a place in which, at the behest of every rural policeman, she must, like the wandering Jew, be ever "moving on." This work should evoke some pity for the homeless ones who tramp life's journey without many loving words to cheer them. Turning to "Her lord and master,"\* by W. Weekes, we have reached the lowest depths of "dismal art," but even this will preach a sermon of power if it only teach us the moral hardening quality of poverty. Doubtless in the itinerant tinker's case before us, drink has been contributory to the famishment: but here is the fact that he is almost starving. He has been stalking along at a faster pace than the poor patient wife could keep up, laden as she is with the bundles which constitute their all of worldly gear; but as he turns, not very gently urging her to "come on," we catch sight of his pinched nose, blue, thin-blooded face, and unwholesome looking eye. For a moment we feel hard towards him, so selfish and brutal is he, but the hunger which gnaws him induces us to pity him as well as his poor wife. All over the land such as these may be met any day and anywhere. If life be so dreary, so painful to them now, what shall the end be? Has God nothing in the universe for that poor down-trodden, suffering woman?

Perhaps it is a sign of change of temper in the nation, for the Royal Academy is certainly a reflector of the times, that the same exhibition contains a portrait of the late Earl Russell, Mr. Gladstone, and Mr. John Bright. One word about the second. The portrait of Mr. Gladstone† is evidently a facile and rapid production, but not the less on that account is it one of Mr. Millais's happiest efforts. In the right honourable gentleman's Review of the Life of Macaulay,‡ he indicates the peculiar faculty which belongs to the portrait painter. "In the picture," he says, "what we want is not merely a collection of unexceptional lines and colours so presented as readily to identify their original. Such a work is not the man,

\* No. 987.

† No. 214.

‡ Gladstone's Gleanings, vol. ii.



but is only a duly attested certificate of the man. What we require, however, is the man and not merely the certificate." Gauged by this high standard the portrait is a success. The attitude assumed in the almost whole-length portrait is that of attention, as if in the act of listening to an address—such, for instance, as that presented to him some months ago by the Nonconformists of London at the Memorial Hall. The flesh tints on the face, the lines of thought, the sparse hair, the bright intellectual eye, the diffident demeanour, and even the slovenly attire, are all set out with masterly ability, and one can scarcely hope to come more nearly to the brilliant and versatile original than we do here in Gallery No. III. of Burlington House.

In an article necessarily brief it has been deemed desirable to touch on a section of the Royal Academy Exhibition only; and it is with regret that we cannot therefore enter on a survey of it as a whole. It does not contain any works of superlative ability; perhaps those by Mr. Edwin Long, which we have noticed, are equal to anything in it; but the collection is one of high average excellence. Within the limitation to which we have prescribed ourselves, there is much which will elicit the admiration of the artist, and much that will excite emotion. A French writer has said that the Anglo-Saxon, who at home is apparently hard and impenetrable, possesses a vein of emotion and of sympathetic enthusiasm which modify the ideas heretofore formed of the character of the British people. Under a rough exterior, a ruggedness upon which the Nonconformist especially prides himself, there is undoubtedly much that is both emotional and sympathetic in the English character. We have chosen for notice the portion of the Royal Academy Exhibition most calculated to stimulate these high qualities. Fortunately, the better class of Englishmen, which includes those whom we still love to call "Puritan," are now so constituted and educated that the emotional and sympathetic are both developed, tempered and directed by the poetical and the intellectual. Poetry and thought are both conspicuous in this year's Royal Academy Exhibition.

SYDNEY ROBJOHNs.



### A CENTRAL LIBERAL PARTY.

IN a recent number of the "Nineteenth Century" Mr. Montague Cookson made an appeal which ought to be potent at all times, and especially so in a crisis like this. To all patriotic minds there is something attractive in the idea of rising superior to all the vulgar passions of the hour and placing the "nation before party." If, indeed, there be individuals answering to the description quoted from the "Daily News," as a proof that the great Liberal journal is even more severe than the great Liberal leader in condemning the sects that nestle within the Liberal party—"men of crotchets and crazes, men who are conspicuous in connection with some great question, as certain eccentric persons are conspicuous with the question of the earth's rotundity, holding to some preposterous paradox with all the sad pertinacity of a heroism gone wrong"—it is not to be expected that any suggestion of the kind would affect them. Men who put their little crotchet before their party are not likely to be disturbed by the insinuation that they are putting both crotchet and party before the nation. But the love of country is widespread, and is sure to have more than its ordinary power at a crisis when the interests of the nation are so seriously imperilled as to dispose numbers, including a few of the despised advocates of "crotchets," to sink every other consideration in order to unite in a supreme effort for its deliverance. The man who unfurls a national banner and raises a national cry, inviting all patriots to sever the ties of party and think only of the claims of this greatly suffering country, would seem, at first sight, to be the very man for the hour. A little consideration would suggest grave doubts as to the possibility of success in such a movement. Men do not easily free themselves from the influence of habit and tradition, renounce their trusted leaders, break with the associations of a lifetime; and the task of convincing them that the interests of their country are so opposed to those of their party that they must surrender the one for the sake of the other is not easy. There is, of course, a conceivable state of things, in which the duty of all true Englishmen would be so clear that the strife of party would be hushed, and the only struggle would be that of a noble emulation in

gallant deeds for the carrying out of a policy on which all were practically agreed. If there was any indication of such an approach to unanimity at present, there might possibly be wisdom in the endeavour to constitute a grand national party in the prospect of the next election. But before agreeing to a proposal so extreme—one which amounts to a revolution in the conditions under which our political warfare is to be waged—it would be necessary to know how far it is likely to attain that national character which is to be its chief recommendation; and, still further, what are the special features in its principles and its aims which would justify the political Pharisaism, which claims a superiority for its adherents as patriots rather than mere partizans.

It is certainly discouraging to find, on closer examination of the pretensions of these new patriots, that what is meant by putting "nation before party" is nothing more nor less than the establishment of a new party of the Centre, which shall eschew alike the extremes of Lord Beaconsfield on the one hand and of dangerous Radicals on the other. The "Central Liberal Party," which is to accomplish such great things, is, so far as we can see, only the old Whig party under another name; and the suggestion that to it belongs a kind of exclusive patriotism, is only in accordance with the modesty which seems to be characteristic of the Left Centre everywhere. It does not seem to occur to its learned champion that there may be among the extremes those who are as firmly convinced that the interests of the country can be best promoted by the adoption of their policy, as he is that the path of moderation is that of security and prosperity. Lord Derby, Lord Carnarvon, Mr. Lowe, Mr. Forster, and Mr. Goschen may, in his view, be ideal statesmen; but he must be extremely ignorant of the feelings of the country if he can suppose that these are the names likely to excite popular enthusiasm and entice men away from their allegiance to their old leaders. Genius is sure to excite opposition, and now and then there are occasions when that opposition becomes so powerful and pronounced as to compel the postponement of its claims in favour of a mediocrity, which provokes less antagonism, if it arouses less ardent attachment. But if there is any tendency of this kind at present, the signs of it are not visible on the surface. Gladstone

and Beaconsfield are still the names to conjure with among their respective adherents, and these, taken together, embrace at least four-fifths of the nation, who would laugh to scorn the suggestion that patriotism demanded that they should desert their old chiefs, and save the nation by committing it to the care of Lord Derby and Mr. Lowe, or Lord Carnarvon and Mr. Forster. These assumptions of a loftier standard of political virtue are really indicative only of narrowness and bigotry. Every politician ought to give his opponents credit for a patriotism as sincere as his own—at all events until their own words and deeds disprove this charitable hypothesis. It is not to be doubted that there are those who have approved of the successive steps in the “spirited foreign policy,” and wonder how Liberals can be so strangely insensible to the honour of their country. It is equally certain that there are men who do not recognize the “benefits of the parochial system, under which the ministrations of a State servant are made freely accessible to all,” and protest against the degradation inflicted upon the religion of Christ when His minister is described as a *State servant*, who are, nevertheless, as loyal in their devotion to their country as the Erastian Whig, who shows his secret dread of liberty of thought by his nervous apprehension of the nation being “left to seek its religion amid the mazes of sectarianism.” Patriotism is the monopoly of no party, least of all of one which puts on superfine airs of indifference to all party considerations, while at the same time it is seeking to obtain for itself supremacy and power.

There is, in fact, in this attempt to persuade the nation to enlist under the banner of the “Central Liberal” party, only a new version of an old story. “Codlin, not Short’s your friend,” is the argument addressed to the country. Lord Beaconsfield is not to be trusted. He has been stretching the prerogative, entangling the nation in a turbulent and mischievous foreign policy, accustoming the country to dangerous acts of personal rule, and should he obtain a large majority at the general election, would have a direct encouragement, by a further stretch of the prerogative, to ride rough-shod over the Constitution. But on the other side are “advanced Radicals,” who, if not so dangerous, are at least before their time, and seeking to interfere with institutions with which the country

is not prepared to part at present. Between these two mischievous sects, who subordinate the nation to their miserable party aims, stand the noble band of patriots, who as "Central Liberals," are prepared to show both a more excellent way. Place them in power, and they will introduce a new era of peace and reform. Avoiding all daring innovations, they will carry those measures of progress on which the nation is agreed. They will calm the fierce excitements of late years, not by initiating a period of indolent repose, but by adopting such humble but useful changes as will not stir the passions of the people. That is, they will be no parties to any agitation but such reforms as the public mind has been prepared for by past agitation; they will accept and gracefully appropriate the rewards of the toils which others have undergone. This is a privilege which the Left Centre has always been accustomed to regard as its due, and why should not "Central Liberals" enjoy it? Why should they not reap where others have sown, securing for themselves the credit of being "an effective, not a flashy Government"? As to these Radicals, who have done not a little to make all these wonderful creeds of Central Liberalism possible, even they shall not be without their compensations. Even "their turn may come in time;" but for the present they must be satisfied that the Central Liberals, whose battles they have fought, are gracious enough to "acknowledge no finality in politics." Indeed, the party is so liberal and condescending, that "it would offer no hindrance to the free play of extreme opinions outside itself." It would be interesting to know how much this concession is worth; that is, to understand exactly what hindrance any party, and above all a party that assumes the name of Liberal, could offer to the play of opinions outside itself. Still it must be pleasant for Radicals to have the assurance that though they will be left out in the cold, there will be no attempt to interfere with any exertions by which they seek to brace their nerves and keep up their spirits in the inhospitable regions to which they are consigned. "The ablest of the Radicals have often said that they would rather remain for long years in the cold shade of opposition, than continue a hollow alliance with the Whigs in order to keep the Conservatives out of office. If the new party were formed they would have an opportunity

of realizing this manly sentiment." The arrangement would no doubt be an extremely comfortable one for Central Liberals. Whether it would be equally agreeable to the Radicals, and whether it is likely to be regarded by them with greater favour because of the attempt at wit—which looks more like insult—by which it is accompanied, are altogether different questions. But it is no new thing for them to learn that to them is allotted the fighting, while others appropriate the spoils.

But where, it may be asked, are the signs that the triumph of such a party is possible? As yet it has to be formed: where are the materials of which it is to be composed? It is said that "it would be a strong party both in point of numbers and of moral power," but where the numbers are to come from it is not easy to discover. That any large number of Conservatives are prepared to abandon their present chiefs, there is no apparent reason to believe. Lord Beaconsfield has a hold upon his followers which it is very difficult for those who look at him from a Liberal standpoint to comprehend; but the compactness of the Tory majority under all changes is sufficient evidence of the depths of its loyalty to its leaders. If any one had predicted two years ago that Lord Derby and Lord Carnarvon would abandon the Cabinet without any perceptible diminution in the numerical strength of the party, he would have been met only by a laugh of incredulity. Two years ago the word of the two earls might have stood against the world. Now they are thrust into exile, and none so poor to do them reverence. Very probably they would form part of the nucleus of the "Central Liberals," but there is no indication that they would bring with them the following which is necessary to make a party.

Conservatives are held together by the fear of what might happen if they were to separate. Lord Salisbury showed that he understood how to appeal to them, when he depicted, with such graphic force, the mischievous results which must follow a Liberal victory; and Lord Cranbrook played on the same string at Sheffield, when he set his opponents such an example of that courtesy of the lack of which he complained by comparing them to card-sharpers. Moderate Liberals may profit by his teaching for *de illis fabula narratur*. All the

credit they get for their profession is that they are charged with having a reserved card, and Conservatives believe it. They live in perpetual dread. They scent danger to the Establishment in a Burials Bill, and believe that all Liberalism drifts, willingly or unwillingly, into Radicalism. The only body beyond their own ranks to whom they will make concession is the Roman Catholic priesthood, with whom the Government have now been negotiating for months; their complaisance towards these representatives of clericalism and reaction suggesting that between them there is a subtle sympathy which is hardly weakened by their ecclesiastical differences. Our Tories are, in truth, not less opposed to all reform than the Right of the French Assembly. Lord Salisbury and Lord Cranbrook are the best representatives of the party; and the former hates Radicalism (including under that general title all that is truly Liberal) as intensely as does the Duc de Broglie, while the latter regards modern ideas with an abhorrence almost as bitter as Pio Nono. These leaders are seeking to breathe their own spirit into their party, and in this are not only obeying their own strongest convictions, but are adopting the wisest policy for their party. They propound the simplest of creeds, address the most powerful of prejudices, appeal to the passions most easily awakened and most terrible in their sweep. They arouse the anxieties of self-interest, intensify the feelings of class antagonism, stimulate all the jealous susceptibilities of fear, until it well-nigh degenerates into panic. It would folly be to underrate the strength of these forces, or the enduring power of the unity which they create, among those by whom they are shared. There are men in the Conservative party who do not seem to be so absolutely possessed by them—men, for example, like Mr. Balfour, whose well-meant attempt to settle the Burials question shows that he is not insensible to the perils of a policy of "No surrender;" but they are a small section, and it is astonishing how strong, even in them, is the old instinct, and to how very small a point their concessions reach. Probably they would themselves resent any suggestion of sympathy with Liberalism; and, in truth, what they have consists rather in sentiment than conviction, in a generosity of feeling which makes them anxious to reduce the

pressure of the exclusive privileges for which they contend, or a sagacity which would make timely sacrifices in order to avert greater calamities, than in opinions which can, in any true sense, be described as Liberal. They rally to the standard, when any serious attack is made, with as much loyalty as the gallant admiral who is the type of unswerving devotion to the Ministry, and are as keen in their opposition to reforms which threaten the vested rights of the classes whom Toryism regards as marked out by Heaven for supremacy as the most uncompromising bigot, who regards every change that has taken place since 1832 as another step in the downward course of the nation. Lately we were entertained with a rumour that a cave was in process of formation below the ministerial gangway, and there were found two or three members with sufficient independence to refuse their support to a Government which required them to vote in favour of a man whose policy they themselves had censured. But if any were weak enough to anticipate that any considerable section would desert their party, the egregious folly of such expectations, resting on the idea that the ways of Tories are as those of Liberals, was soon manifest. In the ministerial ranks there may be some who are discontented and others who are uneasy, some who are disquieted by an unsatisfied ambition which frets over the promotion of rivals, and others by the secret hesitations of a doubting conscience; but even they prefer the pleasant society of their friends to the darkness and isolation of a Cave of Adullam.

It may be taken for granted that Conservatives will not enter into any coalition. "The Spectator," in a clever article, suggested that a Smith Administration was exactly what the Conservatives of the Centre should desire, and there does not seem any reason why it should not be equally satisfactory to the corresponding class of Liberals. It is only a thin line which divides the Right and the Left Centre, and Mr. W. H. Smith might serve as a Premier for the one quite as well as the other. But the attempt to put a proposal of the kind into a concrete form itself condemns it, *solvuntur tabule risu*. We go a long way towards deifying common sense in this country, and it is said to be specially acceptable in the House of Commons, where genius is rather at a discount. But there



is a line beyond which this admiration cannot be allowed to go. The work of governing this great country must be easy if it could safely be trusted, even for a time, to a Cabinet of mediocrities headed by an able commercial man, whose claims to distinction are that he has organized a scheme for the distribution of newspapers over the country, and, at a time when the vast majority of the London School Board were intent on a compromise, succeeded, in conjunction with others, in striking out the conditions of an arrangement which has worked with tolerable success. But Conservatives show no liking for this kind of placid and unambitious rule. They want a Government which will guard the admirable institutions of the Anglican Paradise for lords and plutocrats, and are perfectly willing that the public should be entertained with costly performances of fireworks abroad to divert their attention from home. They have a bitter recollection of the forty years of wandering in the wilderness, and are too well satisfied with the joys of the land into which they have entered to risk a possibility of ejection. Central Liberals may pipe to them, but the strain to which they will dance has yet to be discovered.

But if accessions are not to be expected from them, how is the party to be made up? It is easy to find chiefs; indeed, of them we have already more than we need, and some of them would render a greater service to the party than any they have ever done yet by simply effacing themselves. But men who indulge the thought that they could constitute a Liberal Cabinet without Mr. Gladstone, or with Mr. Gladstone in a subordinate position, only demonstrate their incapacity to lead by showing that they know neither themselves nor the country they aspire to govern. If there are times when the people of England are content to be fed with milk as babes, they are very rare, and the present is certainly not one of these exceptional seasons. Everything tells us of perplexity, difficulty, possible disaster. We are in the midst not only of commercial depression, but of what seems to be a crisis in our commercial relations. We hear doleful predictions uttered by men not accustomed to indulge in a pessimist strain, and they support these by so many facts that the answer is not easy. Despite all the vaunts about the Berlin Treaty, and



the way in which it is being carried out, there is nothing bright or cheerful in our foreign relations. But the most serious feature in the whole is the state of our agricultural districts. Lord Derby may please his tenants with smooth assurances that things are not as bad as they are represented, but he only makes us wonder how a statesman who must have so many sources of information can talk in such a style. Those who know the farmers best, talk most anxiously of the possibilities of another bad harvest coming to increase difficulties, which already are overburdening many. In short, it is seen that we want a man at the helm who has strength and skill to steer the vessel through very stormy, not to say dangerous, seas. This is the time in which a few *habitués* of West End clubs, who affect to be Liberals, think it possible to govern England by a Ministry whose mission will be to be perfectly moderate, and which, having no enthusiasm in itself, will kindle none outside.

That earnest Liberals will listen to such suggestions is as impossible as that the country can be moved without them. It is a proposition that brain, heart, muscles, sinews, and nerves should abjure their function and then expect the body to be preserved in health and vigour. That there are many who will go to the full length with Mr. Cookson, we do not for a moment believe; but there are too many who are ready enough to raise an inopportune and very unwise cry for moderate Liberalism, such as finds favour with certain members of the front Opposition bench. There is a large class whose one pet aversion is anything that can look like an extreme. They have an idea that Englishmen hate logic and love compromises, or, to put it in less pleasant words, that the great business of politicians is to devise expedients which evade a positive settlement of great questions, rather than to let principles have their perfect work. But men of this stamp never move the masses of the people, and the masses must be deeply stirred, must be evoked, if a Liberal victory is to be secured at the next election. The supporters of the Ministry will combat on its behalf with a passion and a zeal of whose intensity and strength the Jingo manifestations of last year enable us to form some appreciation. If it is supposed that this fiery determination can be successfully met by a cold, though severe

and destructive, criticism, which has nothing to offer the people but the overthrow of the present rule, without an indication of what it is to follow it, all we can say is that such calculations show a singular ignorance of human nature. Would any wise man, for example, advise Mr. Lowe or Mr. Goschen to appeal to a popular constituency, or be sanguine enough to indulge the belief that either of them could turn a Liberal minority, such as Midlothian showed at the last election, into a majority? It is true that a large and popular electorate is asking the Marquis of Hartington to become a candidate, with every probability that, should he accede to their request, he will lead the Liberals to victory. But the Marquis brings more than a mere name and personal ability to the service of the party, and much will be forgiven to the representative of the Cavendishes which would not be tolerated in one who has no claim to consideration. Besides, the Marquis has shown popular sympathies and a readiness to advance which we seek in vain in some of his colleagues. We repeat here what we said last month, that we have no love for a severe or exclusive policy on the part of advanced Liberals; but, for the sake of the common cause, we would earnestly counsel that they efface neither themselves nor their principles. Let them find candidates in whom they can repose perfect confidence, and let them give the constituencies to understand that they mean real work, and they need not fear the issue of the forthcoming struggle.



### *A VISIT TO SCROOBY, THE BIRTHPLACE OF NEW ENGLAND.*

WHERE'S Scrooby? Is it in England, Holland, or America? It would be difficult to find it, even in a good map. But turn to "Bradshaw," look at the index, and you will not only find Scrooby, but you will learn how to get there. It lies on the railroad between Retford and Doncaster. Make for either of those two towns, and you will be on the right track. The trains to Scrooby are not frequent. There are only two or

three each way every day. When I went, in the middle of May (1879), I was regarded as a strange phenomenon by the passengers who saw me alight from the train, and by the station-master, who has to act as porter, ticket-collector, and signalman, all in one. All along the line I had tried to extract some information from the people about the Pilgrim Fathers. But no one had heard of them; and they seemed to fancy that I was looking for some new kind of animal which they had never seen. Some commercial travellers evidently thought that I was going to Scrooby to get cheese or butter, and so they suspected me of being a cheese-factor or a wholesale butterman. The station-master thought I was an antiquary or an American, both being about the same to him; but he was very kind when I unfolded my amiable weakness to see the parish church. He pointed out the whereabouts of the blacksmith, who keeps the keys, and in three minutes the said blacksmith was, at my request, fumbling for the said keys.

A kind, old, amiable, smiling-all-over man is the blacksmith. He would like to take a whole day to show you a church whose main features you can take in in the twinkling of an eye. The church has been remodelled and restored within the last fourteen years; but its main features are, we suspect, much what they were two hundred and fifty years ago. Its stone spire does not boast of a weathercock, as it once did. The lightning was perhaps attracted by this ornament, for it worked woeful damage in the already dilapidated building. As the verger (if we may call the blacksmith-sexton by such a high-sounding name) explained, the lightning nearly brought down the tower, and, what was worse, went clean through the ten commandments. "Oh, it's a nice church," exclaimed the verger, with enthusiasm, "and it's a deal better than it used to be." One side of it used to be bricked up, so we were informed; but this may mean that a side aisle has been added. It will hold, at a rough calculation, about two hundred and fifty people. The seats are modern, open pews; and all the old oak benches, on which perhaps the "Pilgrim Fathers" used to sit, if ever they went to their parish church, have been taken away by the "contractor." The organ seems to be patched up with what was

once the belfry door, and at the end of one pew an old piece of carved oak took our attention and won our fancy.

"Oh, it's a nice church." "Yes, and there's a good congregation. The parson, he lives at Sutton, and he gives us a service once every Sunday; in the morning one Sunday and in the afternoon another, you see." The Wesleyan chapel is only a stone's throw from the church, and the services there are arranged so as to give the people the opportunity of attending when the church is closed. They are not a bigoted people at Scrooby, and they go to church or chapel according to the convenience of the thing.

"Be you an American?" This was a constant question put to me by the Scrooby people. It is only within the last few years that the village has been discovered, and the people are evidently very much puzzled at the interest taken in their surroundings. Very few Englishmen ever trouble them. But these Yankees have such queer ways, that the Scrooby people think it in accordance with the fitness of things that anybody from "Americay" should come and see them. Well, American or not, there I was on the spot, and so they determined to show me everything. Locked up in a cupboard in the tower of the church was an old font. This an "Americayn" was nearly taking away, after obtaining leave; but it proved to be too heavy. "'Put it o' one side,' ses the parson to me; 'we may get a lot of money for it some day.'" And so there it lies, perhaps the very font in which William Brewster was baptized nearly three hundred years ago. When you have seen the walls and the pews and the bits of oak and the font, you have seen everything that the church has to show. The stones that pave the church have names and dates on them, and may, for aught we know, repay attention; but as far as we saw, the dates did not go further back than the beginning of the eighteenth century, and so, as we wanted to get into the track of the Pilgrim Fathers, we passed them over in two senses.

"Is there such a place as the manor house?" I asked of a good-natured old man in the road, little thinking that the ancient name would be still lingering in this nineteenth century. But he immediately pointed me to a long, low, white house across the fields. And so after visiting the church I

made my way through a flock of turkeys and other farm fowl to the front door of the supposed manor house of Scrooby. It was easy to see that many alterations had been made since William Brewster waited on travellers in this pot, or gathered a few neighbours to a Puritan meeting in the "coffee-room." In the sixteenth century the manor house had been a sporting palace of the Archbishop of York. Those were the good old times when bishops were expected to pursue other game than disobedient Ritualists, and so a "shooting-box" was not an inappropriate adjunct to an Episcopal see. It became an important inn under Brewster's father and under Brewster himself. Horses were changed here by travellers proceeding northward. Evidence of this exists in the long barn at the back of the house, now used as a cow-shed, but then perhaps employed for stabling. The rafters of this long shed are of carved oak. Eight of them have been taken away by leave of the proprietor, at the request of a Mr. Bradford, who stayed in the neighbourhood for a few days. The rafters were packed up and sent to London, with a view, no doubt, to a transatlantic destination. This Mr. Bradford must have been a descendant, we suppose, of Bradford, one of the first governors of New Plymouth, a pilgrim who came from a little village called Austerfield, about two miles from Scrooby.

It is evident that this is not the ancient manor house ; for it stands away from the road. There seem to be no traces of any nearer road, but there are signs that the dwelling was once surrounded by a moat—a necessary precaution against robbers and persecutors in those rough days. At present a labouring man of the name of Dobbs inhabits the house. What a change since the archbishop kept his hounds and horses here ! The fire-places and fire-grates are new. Indeed, the whole house has lately been plastered together, to keep it from falling to pieces. Mrs. Dobbs admitted, in a sorrowful sort of way, that the place had been done up more than once since the Pilgrim Fathers held their little meetings there. Yet there is the air of antiquity peeping out through the very whitewash of the walls and ceilings ; and certainly the cellars and larders look as though they might have been trodden by William Brewster himself.

Well, let us get outside the house, and leave these anti-

quarian inquiries to slumber peacefully. Mr. Dobbs leaning on his spade, and Mrs. Dobbs discoursing on the merits and demerits of turkey-cocks, know nothing of Pilgrim Fathers. The only chord we can touch is that a woman whose husband is employed on the railway would give anything to see a little writing, or a book, about "them Pilgrims." Who knows but that some English author will do for the English Separatists what Dr. Leonard Bacon has done for the American Pilgrims in his graphic and popular work on "The Genesis of the New England Churches"? If this is ever accomplished, others besides Mrs. Dobbs and her friend will be considerably enlightened.

Let us dream ourselves for a few moments into the past. It is very easy just in front of the manor house here, with the flat wooded country stretching endlessly on all sides, and the river Idle (fit name) sauntering through the landscape. To this place an unseen Hand brought a handful of corn, and the fruit thereof now shakes like Lebanon. Over these fields a few men used to walk in deep converse about things spiritual. They had caught truth and enthusiasm from the martyr John Penry. One of them, John Smyth, afterwards the pastor and leader of the Gainsborough people, had been a member of the Southwark Church, near which Penry was put to death. Light had penetrated to the north by such messengers as these. Then it concentrated in such places as Scrooby and Gainsborough; and again began to spread from soul to soul. What a long tramp many of these men must have had over the meadows, and along country roads, before they could meet the brethren! William Bradford was comparatively near. Richard Clifton came from Babworth after he had been silenced. John Robinson remained for some time in Scrooby itself after his expulsion from Norwich. These, and others whose names are honoured by New England, met at William Brewster's posting-house for prayer and reading of the Word. Whether they went to the adjoining church—if it existed then—we have no means of knowing. They had come to believe in the unlawfulness of a State Church, and so it is unlikely that they often joined in the Episcopal services. With what wistful eyes did they look over this quiet landscape, seeking to measure the distance to the eastern coast. "Oh

that I had the wings of a dove; then would I fly away and be at rest." Such was their longing as they felt the cruel hand of persecution tightening its grasp. I see them bidding a sad farewell to Scrooby—vanishing over the flat fields, but to reappear in history. Boston will put them into its low, dark prison rooms; Amsterdam will receive them, then Leyden; and then the *Mayflower* will round Cap Cod, and they will make New Plymouth the shrine of religious liberty as long as Western civilization lasts.

If New England is to put up a monument to John Robinson in Leyden, is there nothing which Old England can do to embalm his memory at Scrooby? That was the cradle of freedom for the New World. John Robinson was the apostle of the seventeenth century. Can we not build the Wesleyans a better chapel, or put up a village library in honour of the Pilgrims? Dobbs and his wife are capable of more enlightenment, and so are their neighbours. A library, a colporteur, an evangelist, a friend of the poor—any one of these placed in Scrooby might be a fitting memorial to the founder of English Congregationalism. One would think that a drinking fountain in the church wall would be better than nothing. So do we dream in this Old-World hamlet, till the shrill whistle reminds us that we are not in the seventeenth but in the nineteenth century, and so we must away from dreams to duties.

SAMUEL PEARSON.

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## THE MIRACLES OF THE KINGDOM OF HEAVEN.

### V.—CONCLUDING PAPER.

In this concluding article on "The Miracles of the Kingdom of Heaven" I wish to point out something of their general significance, as well as to indicate their apologetic value as witnesses to the person and mission of Christ. My readers will perhaps allow me to quote some words with which the series of papers was introduced.\*

Most of Christ's miracles were wrought on human bodies; these were wrought on the forces of nature. Compassion is the prime motive of the

\* "Congregationalist," vol. vii. pp. 552, 553.



works of healing. These miracles, although the element of compassion appears in some of them, are primarily manifestations of power. These miracles were specially intended for the disciples. In five of them they alone were present; and in the two miracles of feeding, the multitudes were fed by bread and fishes brought by them to Jesus, and ministered to the people by their hands. And, once more, these seven miracles all have relation, not so much to the disciples' personal necessities as to their apostolic work. They are essentially didactic and symbolic, dramatic representations of our Lord's power to answer the requirements and meet the emergencies of their mission.

Christ's power over disastrous and threatening circumstances—that is the lesson of the stilling of the tempests. Christ's power to increase the apostles' resources—that is the lesson of the miracles of the loaves and fishes. Christ's power to remove obstacles out of the way of His kingdom—that is the lesson of the fruitless fig-tree. Christ's power to give the apostles success in their ministry—that is the lesson of the two draughts of fishes.

The apologists of the last century were right in affirming that Christ attested His special claims by signs of special power. He Himself was no outgrowth of nature. His mission was a Divine one, and He reveals Himself as not hindered by the forces of nature, but having authority over them. His power over nature is, however, only the symbol of a more majestic authority; these miracles image forth His direct power over the inward life of man. In the discipline of His disciples Christ pursues the same method that God follows in the religious education of the world. We rise from the conception of God as the author of nature, the providential ruler of physical phenomena, the Lord and giver of life, to the conception of God as the Saviour and inspirer of humanity, the controller of human affairs, the God and Father of the spirits of all men. The main object of Christ's earthly ministry was to awaken and stimulate in His disciples an unbounded and never-failing faith in Him; a faith which was absolutely essential to them, seeing that their work was with men. We are constantly feeling our influence over one another to be superficial, after all. Men stand apart from one another: to a large extent they are independent of one another; the urgency of our purpose, the wisdom we acquire by experience,



the fervour of our sympathy, and the pleadings of our affection seem only to play over the surface of another's life. The inmost heart is beyond our reach. We who live in the later Christian centuries, and have the history of the Church behind us, see that a mightier power than our own is with us. When we speak in faith, we expect another voice than ours to speak with efficacy, loosing the founts of human generosity, calming the troubled heart, bidding opposers of God's kingdom stand, withering and powerless, out of the way, commanding faith and confirming fidelity. The apostles had no such history to look back upon. How, save by symbol, could our Lord inspire in them this all-victorious trust? The miracles, which attest His power over nature, awaken faith in His power over human hearts. It is not hard to recognize in the Master of nature "the head over all things to the Church."

To us, moreover, the foresight evident in these miracles appears as marvellous as the power; and this more than compensates us for the loss of that impressiveness which they must have had for those who saw them wrought. In these miracles, and in the parables of the kingdom of heaven\* with which they should be associated, we have a complete prophecy of the future of the Church, in its trials and its supports, its difficulties and its unseen help; in its amazing demands on faith, and the no less amazing results which faith accomplishes. The parables point out the natural conditions amid which the kingdom is to advance, the human obstacles to its progress, the human certainty of its spread: the miracles inspire confidence in a more than human forethought and power presiding over all; assert that though the conditions of the Church's history are natural, the power of the Church is Divine. I confess that when I see how, from the beginning of Christ's ministry, hints are dropping from Him, obscure, unintelligible to the disciples, foreign to all their prejudices and the very habit of their expectation; hints of toil, delay, trouble, opposition, persecution; hints of the cross which He and Christendom must bear, and of the glory which shall follow; I am utterly overwhelmed at the completeness of His

\* Matt. xiii.

wisdom, the precision of His foresight, and the intensity of the purpose which He reveals. I find Him claiming from His disciples a faith which He forbids them to repose in man; claiming it not only as His due, but demanding it as essential to the work He is assigning them; and I find that He proves Himself worthy of the faith which He requires. I find Him awakening large expectations, and, when He has fulfilled them, leaving the apostles to discover in the fulfilment the stimulus to larger expectations still. I find Him winning the faith He awakens in Himself from dependency on the vision of His form and the hearing of His voice; until He is prepared to ascend out of their sight, leaving their trust in Him stronger and bolder for His departure. I find Him doing all this, not by definite word-teaching, which would first bewilder the understanding of His disciples, and then leave nothing more to be revealed; but by pregnant symbolical hints, which ever more and more attract curiosity and reward faith. And when one asks, "What think ye of Christ?" I answer, "He is the Son of the living God, who descended that He might win the world's heart, and hath now ascended that He may fill all things." I draw from Him the largest confidence as to what the future of His Church shall be. His people are here that they may gather all men to Him. They shall be enabled to subdue all things to Him. He shall reign till all things are beneath His feet.

Closely connected with the faith of the disciples was their courage; these miracles suggest the importance to the Church of this apostolic grace. Courage might almost be called the crowning Christian virtue. There is but one which may claim to rank above it, the grace of love, of which all the miracles are full; and love itself is noblest in the most valiant heart. Love without courage is weak and piteous: it weeps where it should command; it breaks its own heart when it should subdue the hearts of others. But when love inspires the courageous spirit, we have a power to which nothing is impossible. And courage is of various kinds. There is a courage which waits undismayed until tempestuous times are over, and urges on though circumstances are baffling: this is commended to us in the stilling of the storms.

There is a courage which undertakes large things without fear of being overtaxed: Christ commended this to us when He multiplied the disciples' bread. The courage that un-masks hypocrisy and bids obstacles depart is commended to us in the miracle of the fig-tree and the lesson that immediately follows. The subtle, inward boldness which never despairs of the success of Christ's cause, and doubts not that the unnumbered wandering tribes of men shall all be won and kept for Him, is commended in the first and the last of Christ's apostolic miracles, the two draughts of fishes.

The source of all Christian graces, and the secret of all success in Christian effort, is the uncommunicated, inexhaustible power of Christ. The natural and the miraculous are reconciled in Him; from Him come both the endowments of Christian character and the power that uses them for the ends of the kingdom of heaven. The chief result in each of these miracles was not the immediate thing which Christ did, but the faith in Himself which He inspired. He interpreted all His works of wonder when he said, "Lo, I am with you always, even unto the end of the world." Christ's own power first stands in contrast with, and then is seen to be the source of, all the other fitnesses which the apostles possessed for their mission. He called them—indistinguished, feeble, timorous, inexperienced men—and through their fellowship with Him they became the most renowned and most remarkable labourers the world has ever known. We can trace the progress of their development, their growth in character and personal nobility; but we have not read the secret of their efficiency until we have marked their growth in faith. All else was but the increasing fitness of the instrument; their faith kept open the channel by which the power came that used the instrument. "The Lord worked with them, and confirmed the word with signs following." The Lord still lives and works; He lives and is ready to work with us. Christ has gifts of inspiration, endowments which He bestows on men. And beyond and after all, there is the power which is His alone; the direct power over men which all must command who are spiritually to influence men, which those may command who are ready that it may work through

them. The sense of the unseen help of Christ increases as His servants depend upon it; with the increase of this comes also a growing personal force, a growing fitness of character for spiritual service. Wisdom and promptitude, compassion and courage have no such motives for their cultivation, no such aids to growth, as the feeling that the work in which we are enlisted and the power by which it is advanced alike are His. The fact of Christian inspiration, and the fact of the conviction and conversion of the world, are both witnesses to the power of Him who lives on high to direct the endeavours and to hear the prayers of His servants; and who has fulfilled, and is ever fulfilling, His words: "I will not leave you desolate: I will come to you. Because I live, ye shall live also."

ALEX. MACKENNAL.

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### LETTERS TO A SCEPTICAL INQUIRER.

#### LETTER III.

MY DEAR FRIEND,—I do not write to you as one needing to be convinced of the first principles of religion. My reasonings all proceed on the basis of your recognition of that transcendent beauty in the character of Christ, and that marvellous power in His teachings, of which I have adduced such remarkable testimony from Mr. Lecky and Mr. John Stuart Mill. Had there not been this degree of sympathy between us, I must have started from another point, and followed an entirely different line of reasoning, if, indeed, it had been possible to find any common ground on which we could have met. But you feel the wondrous charm of the Christ; you are sensible of the blessings which the world has received from His ministry, and which are still coming to it from the widespread influence which now, after the lapse of more than eighteen centuries, He is exercising upon the hearts of some of the noblest and truest workers in the cause of humanity; you cannot contemplate without anxiety the results on your own life of the utter loss of faith in Christ, and from that you form a conception of what might be the ultimate consequences to the world of the withdrawal from it of every noble impulse,

generous purpose, and self-denying effort which traces its origin to the Cross of the Lord Jesus. I desire to fix your attention on facts rather than negations—facts which cannot be disposed of even by the rejection of the Scripture records. Mr. Mill accords but very scant respect to the Fourth Gospel; indeed, dismisses it as containing a quantity of mystical statements which are the natural product of the Oriental mind, and not to be distinguished from the “poor stuff” which abounds in its philosophies. But that does not affect his estimate of the character or interfere with his desire to preserve the “standard of excellence and model for imitation” which Christianity has presented to the world in its Head. Independently, therefore, of any opinion which may be formed as to the exact value of the Gospels, their age, their authorship, or the extent to which they are to be accepted as an accurate record of all that Jesus said and did, there remains this remarkable phenomenon. Of course, our ultimate judgment of the Book must be affected by our view of the Man to whom it is a testimony, and of whom it is a revelation; but I am desirous to impress on you that, even could you get rid of the Book, there would still remain the Man, that “unique figure” which stands out so prominently on the page of history; that, turn where you will, it is impossible to get from beneath its shadow. Well indeed has He fulfilled the words uttered by the aged Simeon in relation to Him; for He has always been a “sign spoken against.” The one thing men cannot, will not, do is to ignore Him. Some believe, others believe not; some love, while others hate; but to put Him out of sight or to forget Him altogether is so impossible, that those who have renounced their faith in Him cannot be satisfied to allow their neighbours to continue in an illusion which is a joy and inspiration to all who are possessed by it, and which, so far from injuring others, has been a source of blessing to multitudes. Even the criticism which may lead you to alter your view of the Book cannot touch these facts. Christ would still remain to be accounted for if the most extravagant conclusions of scepticism in relation to the Bible could be sustained.

It is perfectly true that the defenders of Christianity themselves too often fall into the error of supposing that some

favourite theory about Holy Scripture, rather than the personal Christ, is the foundation of Christian faith. There is a remarkable illustration of this supplied in the indictment of a Free Church Professor for heresy, to which so much attention has been directed. I have no intention even of attempting to discuss the wisdom or righteousness of the attitude taken by the two parties in the Free Church Assembly in relation to the distinguished young scholar who has challenged some of the traditional beliefs most surely held among its members. Whether the novelties in his teaching are or are not consistent with the established formularies of the Free Church, or whether, supposing an inconsistency to be established between them, the right policy would be that of Conservatism, which would adhere to the standards, and enforce them at all costs; or of a Liberalism, which would give them more freedom and elasticity, are points on which it is not necessary to my argument to enter, and with which it might seem presumption for me, as an outsider, to interfere. The only point which I wish to urge is, that here is a clear-headed and acute thinker, who has struck out an independent and, as some think, a very daring line of speculation relative to some of the books of Holy Scripture, but whose allegiance to the Lord Jesus Christ, and even to the "dogmas" of Christianity (as some would describe them), is altogether unaffected by the results to which his criticism has conducted him.

This procedure of an over-zealous orthodoxy is deeply to be regretted; and yet in this very departure from the apostolic method, which was to preach Christ, we may find another proof of that originality in the gospel portrait, which Mr. Mill regards as a strong, or indeed conclusive, evidence of its historic fidelity. The transcendent power of the personal Christ would seem to be so imperfectly realized, even by numbers who call themselves His disciples, that they are afraid of the slightest breach in their system of traditional belief, lest it should become the means of weakening the faith of men in Him. They seem to fancy that the authority of Christ is dependent upon the Book, instead of recognizing the spirit of prophecy in the testimony of Jesus, and feeling that it is through the Christ that we are led to reverence the Book which reveals

Him to us. And this is after the experience of centuries, during which it might have been expected that the Church would have learned to understand better how completely her strength depends upon the power of the Lord Himself, and in a community which has revolted from the tyranny of a human priesthood, and to a large extent emancipated herself from the superstitions of the mediæval Church. Do not suppose I am reflecting specially upon Presbyterians, as though they were the slaves of tradition and of the letter more than all other Christians. I refer to them only because the case of which I speak is a recent and striking illustration of a tendency which is, and ever has been, powerful in all churches, and the vitality of which is a corroborative proof of the originality of Christ. Mr. Mill says He could not have been invented, because there was no one to invent Him. I add that, even had the creation been possible, no one would have attached sufficient value to it to make it the centre of a great religious system, and the proof I adduce of this is, that even Christians of the nineteenth century are so unwilling to trust to the power of Christ alone. They believe in Him; they love Him with a sincere devotion; they cherish Him in profoundest reverence; but they seem as though they could not understand that so long as there is a faithful exhibition of Him the "salt can never lose its savour."

I do not doubt that very much of this nervous trepidation about every nail in the sacred ark of truth is the result of habit, and not a little of it due to the fact that men have never set themselves to consider how much would really be lost if some of the points about which they are so anxious had to be sacrificed. They have accustomed themselves to regard Christianity as a system, every part of which is essential to the security of the whole, just as some think that were a mistaken figure detected in the arithmetic of the books of Chronicles, the evidence that God has revealed the love of His heart to us in the parables of Luke, or the sublime discourses in the Gospel of John, would perceptibly be weakened. I do not here discuss the soundness of such a view. I simply adduce its prevalence as a strong evidence, that if men had set themselves to devise a religion, or if a



religion had evolved itself gradually out of their own imaginings, the last form it would have been likely to assume is that in which Christianity comes to us in the New Testament—the revelation of a perfect life. We cannot conceive of human imagination so pure and sublime as to have dreamed this wondrous dream; but looking at what the Church has always been, and is still, we feel that had it ever visited human fancy it would have been treated as nothing better than a vision, and dismissed accordingly.

Mr. Mill tells us that "religion cannot be said to have made a bad choice in pitching upon this Man as the ideal representative and guide of humanity." The language can hardly be regarded as marked by that "scientific precision" which we might have expected to find in a great master of philosophy. In truth such an expression conveys an idea to which there is nothing corresponding in the history of Christianity, which is, in fact, the very opposite of the actual facts. So far from religion choosing Christ, and making Him a model for the world, it is out of Christ Himself that His religion has developed itself. The Apostles preached Christ, and there grew up first a new idea of life and its duties, of the world and men's relations to it, of society and the ties which bind its individual members to each other, and the obligations thus created; in short, a new morality, the animating spirit of which was an unselfishness that found its inspiration and its example in Christ. There sprung up various societies, the fundamental principle of which was love to Christ, and whose one rule of conduct was the law of Christ expressed in His own life. Gradually there was developed a theology ever tending to become more subtle and complicated as the element of a human philosophy mingled with the simple words of the Master. Still everywhere Christ was the centre. No system made Him, or chose Him. In the "beginnings of the gospel" men trusted only in Him. It was the work of later and more degenerate times to elaborate dogmas, to impose creeds, to insist that to be a Christian it was necessary not only to trust in Christ but to submit to the Church. I see no reason to believe that any religion which man ever has devised, or showed any disposition to devise, would ever have chosen Christ. It is Christ Himself who has so attracted and inspired



men that we have to-day churches which bear His name and publish His gospel, but which, alas! as we have already shown, prove how far the love of Christ passes their knowledge by the facility with which they substitute belief in dogmas for faith in the Lord, or at least fear that the one would not survive the destruction of the other.

Your faithful friend,

J. GUINNESS ROGERS.

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### AMERICAN VIEWS OF ORGANIZED CONGREGATIONALISM.

[The minds of some in America are disturbed by questions which we are discussing here. The following letter from Rev. T. K. Beecher, and the reply of the editor of "The Chicago Advance," present the two sides of an important subject so ably, that we reproduce them for the benefit of our readers.]

#### I.—INFORMATION WANTED.

I READ with reasonable diligence "The Advance," "The Christian Union," "The Congregationalist," and "The Independent," and, echoed by them all, Dr. Bacon (the always readable), who speaks, or is spoken of, in them all.

I have pondered "Congregationalism." Of course it is something, or there could not be so much talk about it. Of course it is worth understanding, or such able men would not give their pens to its illustration. Of course it must be interesting and profitable, or so many skilled editors would not offer the discussion of it to their readers. Of course, finally, a conscientious pastor should master the subject and have something to say about it to the church which he serves.

And yet, acting as a pastor, I am as yet unable to formulate any message that shall be definite and profitable for the instruction of the people committed to my care. Let me tell a story, and then ask two or three questions.

Thirty-three years ago, forty Presbyterians, that they might more freely pray for the slave and advocate his enfranchisement, coagulated, and became a church. They held prayer-meetings, hired preachers, took up collections, listened to Fred Douglass, Wendell Phillips, Lloyd Garrison, and

others. They suffered hardness as good soldiers of anti-slavery and temperance ; and individual members were active stockholders and station agents of the "underground railway."

At the end of four years, having enjoyed the services of three pastors or preachers, the fourth, coming from New England, assured them that they were a Congregational Church, which fact they heard with gladness, for before that time they did not know what they were. Shortly after came to pass an Association, and in time a Conference ; of which Association and Conference the pastor and church were exemplary members. By-and-by, however, the Association faded out and ceased to exist, also the Conference. Notwithstanding the withdrawal of these props, the church continued to thrive. And now for more than twenty years this church, without any consciousness of denominational quality, has continued in the apostle's doctrine, and in prayer, and in the breaking of bread.

Children in reasonable numbers have been born, and most of them have been baptized and have grown up in the church. The Sunday-school, after vicissitudes, has grown into unusual vigour. The social culture of the church, unconsciously to the members, has enlarged until its proportions arrest attention and provoke surprise when visited by strangers. The treasury of the church has been always solvent, and usually with some overflow into channels of Christian generosity. During three or four years of homelessness, the church exhibited singular tenacity of life, moving gratefully from house to house of sister churches, when generously invited by them. But at this present writing, this church is cheerful, contented, in the possession of its own permanent home.

It was once, no doubt, a Congregational church, in proof of which it had standing in the record of Association, Conference, and General Association. This standing it never lost by any act of its own. It survived when those precious Congregational instrumentalities, alas ! perished. In the matter of co-operation with sister churches no perplexity or embarrassment has arisen. Gifts have been made for the extension of the Episcopal, the Methodist, the Baptist, the Congregational, the Presbyterian, the Free Will Baptist, and the Roman Catholic churches ; also to all the "great societies." These churches of differing

names have always seemed appreciative of such acts of fellowship. And in turn the church has received courtesies again and again from all sister churches that were not withheld from such correspondence by their rubric or usage.

The pastor of the church has been made welcome as corresponding member in the convocations, presbyteries, and associations of sister churches. The church itself has again and again taken part in counsels, asking no questions as to denominational quality. And the pastor, so far as he is aware, is a welcome occupant, beyond his deservings, of pulpits of various name. Meanwhile, this nameless church, consciously in fellowship with all who anywhere call upon the name of the Lord Jesus, has increased in the knowledge of the Scriptures, and in familiarity with the works and ways and words of the Lord Jesus Christ. Unpretentious revivals have occurred from time to time. The number of declared believers in Christ has largely increased, and the number of enrolled members of the church has also been steadily growing.

The church, though falling far short of the pious wishes of its more spiritual members, is, none the less, as human nature goes, an honest, intelligent, quiet, united, Bible-reading, prayerful, brother-loving, alms-giving church, with a reasonably good reputation in the community where it stands.

Now, in the light of this brief history, I ask my questions :—

1. Is this church a Christian church ?
2. If it be a Christian church, what will it gain in any statable particular, by what may be called "organized affiliations" ? In short :
3. If there is something that this church ought to do that has not been done, or undo that has been done, the pastor seeks information as to the matter, and the manner also in which he shall bring it before the church.

Such questions have been sometimes brought before the church, with substantially this result :

We do not see anything to be gained by the proposed step, nor anything lost by neglecting it. We enjoy the sense of co-operation with Christian people of whatever name, and not knowing any denominational name that we specially like, and certainly none that we specially dislike, we have asked and received permission from the authorities of the State to call

ourselves "The Park Church in Elmira," for the reason that our house and home fronts the city park.

Will some experienced father or brother have compassion upon our simplicity, and instruct us precisely what we may gain, or what work of usefulness we can the better do, by adding to our corporate title any one of the honourable adjectives which distinguish our sister churches?

*Elmira, N. Y.*

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## II.—REPLY OF "THE CHICAGO ADVANCE."

The Rev. T. K. Beecher never writes without being interesting, and he always says something worth thinking about. The "nameless church," whose history and characteristics he so modestly and happily describes, is of course one with which his ministerial life has been almost wholly identified. That church has a unique pastor and a somewhat peculiar history. "It was once," says Mr. Beecher, "no doubt a Congregational church, in proof of which it had standing in the record of Association, Conference, and General Association. This standing it never lost by any act of its own." We do not see, then, any sufficient reason why it should not still be on record as a Congregational church, as indeed it is in the new Congregational Year Book. Having described, briefly, but with great felicity of characterization, that church, Mr. Beecher asks four questions:—

1. "Is this church a Christian church?" As described, and as our readers from other sources very well know—eminently so.

2. "If it be a Christian church, what precisely may we gain, or what work of usefulness can we the better do, by adding to our corporate title any one of the honourable adjectives which distinguish our sister churches?"

*Ans.* The "corporate title" of the church is good. The addition of an "honourable adjective" would not, so far as we can see, make any essential difference with it. Only the added word might define a little more precisely, to strangers, what in fact the church is.

3. "If it be a Christian church, what will it gain in any statable particular, by what may be called 'organized affiliations'?"

*Ans.* Some of these particulars as to what a church may gain in the religious life and Christian usefulness by such affiliations, we have endeavoured to state elsewhere. But to be as brief and clear as possible, we would say: (1.) That with rare exceptions churches need organized affiliations for the same reasons that individual Christians do. They need it for their own better spiritual cultivation: they also need it for the sake of what they can thus more advantageously do for others. Generally, at all events, it is not good to be alone. Excessive independency smacks of selfishness. Congregationalism in England began as "Separatism." The name was only too expressive. As a protest, and for a beginning, the movement was good. But it was in danger of becoming itself as excessive as the opposite extreme against which it was a proper revolt. We do not presume to say what would be the best for Mr. Beecher's particular church, in Elmira, N. Y. It may have a peculiar mission. But for the vast majority of churches—many of which are, and will long be, comparatively weak, with whom existence is a struggle, some of them prone to be sluggish or remiss, often, it may be, ready to halt, with a good deal of moral inertia to be continually overcome—for most churches, certainly, over and above all the efficaciousness of the general fellowship with all Christendom, there is a bracing and stimulating and cheering power in the more special fellowships in the organized affiliations and co-operation of the family or group of churches with which it is in fullest accord.

Mr. Beecher himself is not a man who ignores the value of either affiliation or organization in Christian training. He has some very positive convictions on these points, as regards, for instance, his Sunday-school. In this he is, we suspect, clearly in advance of nearly all his brethren. He has small patience with the "slack-sammy" way in which many schools are run, or rather left to run themselves. Very few schools are so thoroughly organized as his; fewer yet, where the principles and the rules agreed upon, are so vigorously enforced. While some teachers and some scholars would keep themselves

at their best if left wholly to themselves, he knows very well that there are always more who must have outside help, or they will never keep on any way near their best. For one thing, a scholar, in his school, *must get his lesson*. What now, if in the great denomination-schools of our churches there be all the while a sore need of a similarly influential "organized affiliation"?

Take the matter of great participation in the great aggressive Christian enterprises of the day in which every church, without exception, ought to have its heart and its hand enlisted. Even as things are, probably more than one-half of our churches do next to nothing for causes outside of their own local circle. Mr. Beecher's church, grandly as it is doing some things, and liberally as it provides for its own (will he pardon us for saying it?), would not, if its attention were called to it, look with nearly so much complacency upon the amount it has contributed to the "great societies," for missions home and foreign, as it does upon some other parts of its church life.

If the Park Church in Elmira had no need of the special organized association with other churches, it might still remain true that those churches have need of, and might be immensely benefited by, such association with it. Our country and the world too may need it. And, moreover, it is a fact which no one will for a moment question that, among all the great distinctively religious and progressive undertakings for the planting and aiding of churches in our own country, and for carrying the gospel and its institutions to other lands, the denominational organizations and agencies have proved to be most efficient. Indeed, they stand in this respect almost alone.

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## TALKS WITH CHILDREN.

## SIMILITUDES.

Do you know what a similitude is? If I say that joy, and happiness, and good temper are like sunshine; or that ill-natured words are like stinging-nettles—these are *similitudes*. When our Lord Jesus compares His disciples to a flock of sheep, and Himself to the door through which they come into the fold, and to the Good Shepherd,—these are similitudes. A similitude is a comparison or likening of one thing to another; and the Bible has a great many similitudes, to help us to understand the things of God.

There are four similitudes which are meant to teach us about the Holy Spirit. I wish to have a little talk with you about these. It will be a good exercise for you to find texts in which any of them occur. They are these:—

WIND, WATER, FIRE, OIL. Let us take one at a time.

First, the HOLY SPIRIT is likened to WIND, or BREATH. When you breathe, you know, it is the air which is all round about us that you breathe in and out. We live at the bottom of a vast *ocean of air*, flowing all round the earth, just as oysters and crabs live at the bottom of the ocean of water. If the air were taken away, or if we ceased to breathe it, we should die. The wind, you know, is air in motion. When it moves gently (as if you were blowing it with your mouth), we call it ‘a breeze;’ when it moves fast, ‘a high wind;’ when it moves very fast indeed, ‘a tempest,’ or ‘a hurricane.’

You cannot see the air: it is invisible. If it were *perfectly still*, you could not feel it. But if it blows on you, or if you move something quickly about in it—a sheet of paper, for instance, or a fan—then you feel it. And if you go out of doors when a strong gale is blowing, so that you can hardly stand up against it, then you feel how strong the wind is. So, too, though you cannot *see the wind*, yet if you go to the window and see the clouds moving swiftly across the sky, and the tree tops bending and their branches waving, and showers of leaves and clouds of dust flying along, you say, “SEE what a wind there is!” If I were to say, “You can’t *see the wind!*” you would reply, “No, but I can see that *there is*

a wind ; I see what it is doing, and I hear what a noise it is making."

Well, our Lord Jesus used this similitude. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth : so is every one that is born of the Spirit" (John iii. 8). That is, just as you cannot see the wind, and yet, when you hear its voice among the trees, and see what it is doing, *you are sure that it is there* ; so, though we cannot see the HOLY SPIRIT, yet when He helps us to repent of sin, and trust in the Lord Jesus, and love God, and love and practise those things which are true, and honest, and just, and pure, and lovely, then we know that God's Spirit is at work in our hearts.

And as we *hear* and *feel* the invisible wind—sometimes with a low whisper and soft breath, sometimes with a mighty voice and irresistible strength—so we may hear and feel the Holy Spirit, not with our bodily ear or sense, but in our hearts. Sometimes He speaks very softly, like the "still small voice" which Elijah heard at Horeb (1 Kings xix. 13). So He spoke in the heart of Lydia, "whose heart the Lord opened, that she attended unto the things which were spoken of Paul" (Acts xvi. 14).

And His that gentle voice we hear,  
Soft as the breath of even,  
That checks each thought, that calms each fear,  
And speaks of heaven.

Sometimes He speaks mightily, like the "sound from heaven as of a rushing mighty wind," on the day of Pentecost. So He spoke in the heart of the Philippian jailer (Acts xvi. 27-30) ; and of the patriarch Job (Job xlii. 5, 6) ; and of David when he wrote the Fifty-first Psalm ; and of Joseph's brethren when they said one to another, "We are verily guilty concerning our brother !" (Gen. xlii. 21.)

Which would you like best to hear, the loud, terrible voice, or the soft, gentle one ? Surely, the gentle one ! Then remember, "the Holy Ghost saith, To-day if ye will hear His voice, harden not your hearts !"

Remember, too, what I reminded you of in the beginning of our talk—that it is the air we breathe that keeps us alive.



All the air round the whole world could not keep us alive *if we did not breathe it*. Just so, if we have not the Spirit of God in our hearts, the Bible says we are *dead*—"dead in trespasses and sins" (Eph. ii. 1). What is being "*alive unto God*"? It is loving God, knowing God, obeying God. Only the Holy Spirit can breathe this life into us.

"FOR AS MANY AS ARE LED BY THE SPIRIT OF GOD, THEY ARE THE SONS OF GOD." (Rom. viii. 14-16.)

EUSTACE R. CONDER.

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### POLITICAL ASPECTS OF THE IRISH UNIVERSITY BILL.

THE discussion in the House of Commons on the 25th ult. suggests that some mischievous elf has been whispering into the O'Connor Don's ear. Assuredly if his wish be to earn the same reputation as an obstructive in the Liberal party which Mr. Parnell has acquired in Parliament, he could not have accomplished his object more effectually than by introducing the ingenious Bill which says not a word about religion or religious endowment, and yet will have the effect of appropriating a million and a half for Ultramontane teaching. We can hardly conceive of a measure which would be more certain to become an apple of discord, or would better serve the interests of a Tory manager, anxious above all things to arrest the action of the influences which are fusing the various elements of the Liberal party into a compact whole. We feel strongly that there is still worse for the Liberal party in Ireland, but there is no point on which the hearts of Irishmen are set in relation to which the differences among Liberal politicians are so utterly irreconcilable, and any serious attempt to settle which, by any method that might be acceptable to the Romish priest, would be so sure to shatter the party to pieces. Even a distinct proposition for Home Rule would not be so disintegrating, while any proposal for the rectification of the discreditable condition of the suffrage, or for the completion of the reform begun by Mr. Gladstone's Land Bill, might receive hearty united support. But, despite the vigorous advocacy of the Bill by certain sections of Liberals who thoroughly understand its action, and its ac-

ceptance by too credulous politicians deceived by its innocent look, it must be clear to all but those whose forecasts are a mere reflection of their own wishes, that the party will never accept the terms which the O'Connor Don has proposed, and that it will have to remain in official exile if power can only be secured by throwing a bribe to the Romish priesthood and their supporters. The most steady and constant supporters of the Liberal cause are those most resolute on this point. Scotland is as firm as when Edinburgh rejected Macaulay for a concession which was far more easily justified, inasmuch as it was made to a vast majority of the people groaning under the unequal supremacy of an alien and—in their view—heretical Church. The Nonconformists of England and Wales are equally decided, and it is for the managers of the party to say whether they can afford, at a crisis like the present, to alienate so powerful an element in the constituencies, and one on which they have always been able to place implicit reliance.

We do not propose to argue here the question of abstract principle; we shall deal with the subject almost entirely as a matter of political expediency. It would be superfluous for us to say that we object to the endowment of religious teaching out of the public funds, and that objection is increased, rather than diminished, by the subtlety (to use no stronger term) of a proposal, the real character of which is so cleverly masked that its advocates are able to argue with some show of plausibility that it is a necessary provision for the encouragement of the higher forms of secular instruction. The plea is so specious that it is worth while to dwell on it in passing. If there be nothing more in the Bill than this, why (to repeat the question we started last month) has it been introduced at all? Where is the need which it is intended to satisfy? Trinity College can receive more students, and the one complaint in relation to the Queen's University and its affiliated colleges is that there are so few to avail themselves of a provision so abundant and of such high quality. In none of these institutions is there any test or sectarian restriction, for Trinity College has now thrown open even its divinity degrees. Englishmen seem hardly to be aware that students might receive their education at Maynooth or any other

Romish seminary, and obtain degrees, even scholarships or fellowships, at Trinity College. Still further, if Roman Catholics are apprehensive that the faith of their young people might be undermined in institutions which are devoted solely to secular learning, every facility is given them in connection with these "godless" colleges for making provision for the religious teaching and supervision of all who desire to place themselves under the care of these spiritual guides. They might, for example, establish a Roman Catholic hall, and appoint a Roman Catholic dean at Galway, in connection with the Queen's College there, whose business it would be to exercise a supervision over the religious training of those Roman Catholic students whose parents wished to secure for them such training. If the O'Connor Don's Bill does not go beyond this, it means a scandalous waste of public money without any object whatever. Why the priests should support it, if it were of that neutral character which is often attributed to it, has never been explained; but it is only necessary to turn to the arguments in favour of the Bill from so able, and at the same time so honest, a champion as "The Spectator," to see that its chief object, and that for the sake of which that journal supports it, is to give to the Roman Catholics university teaching after their own mind, or rather after the mind of the Romish Curia and its representatives in Ireland.

"The Spectator" goes so far in its zeal as to suggest doubts as to the principle of united education. "It may be fairly said that, for the width of culture which is gained by the conflict of opposite creeds, there must very likely be paid a heavy price of subverted principle. Hence it seems to us far from true that the State has any right to make united education the absolute principle of all university life." We are disposed to concede this, up to a certain point. The State has no right to prohibit denominational colleges, or to deny to their alumni credentials of literary attainment to which they may establish a title in fair examination. But in a country like ours the State has equally little right to endow and supplement a denominational university. On this principle it has acted in opening the Universities of Oxford and Cambridge; and if there is any just reason why it should grant to Roman Catholics in Ireland what it has

taken away from Anglicans in this country, it has yet to be pointed out.

But "The Spectator" goes still further when dealing with the suggestion that there should be a conscience clause for the government of all these colleges.

There could be no objection to a conscience clause requiring that a lad of any faith should be admitted on the usual conditions to any of the lectures of the college, and yet permitted to absent himself from any of a nature to offend his religious convictions. But if the conscience clause were so drawn as to exclude anything like theological views from the lectures on secular subjects, we fear it would vitiate the whole usefulness of the Bill, and at once enlist the genuinely Catholic party against the proposal to lend any authority to lessons which to them would seem so mutilated.

An extraordinary conscience clause that would be which should be constructed on this model, leaving a Romish tutor free to introduce the most extreme Ultramontane views in a general lecture, and allowing the Protestant no freedom, except that of avoiding any lecture which, from its subject or avowed character, would be certain to traverse his principles. The truth is, the idea of a conscience clause is a sheer absurdity. The object is to make these institutions absolutely sectarian; and the Protestant who was content to subject his son to their influences would be as indifferent to a conscience clause as the clause would be powerless to render him any service. "A Catholic teacher," says "The Spectator," "precluded from dilating on his Catholicity to a class which might contain Protestants, would have no advantage, to the Catholic mind, over Protestant teachers themselves." "Surely in vain is the net spread in the sight of any bird;" and if ever the proverb had a point, it is for those who allow themselves to be hoodwinked by the talk about a conscience clause in institutions modelled on this idea. It would be a simple mockery, intended to give the notion that there might be students of different creeds in colleges conducted on the most exclusive sectarian principles, and valued only as they are the instruments of a priesthood desirous of exercising absolute sway over the minds of the people. If Irish Roman Catholics desire this, we have no right to employ the power of the State to secure them a freedom which, so far from valuing, they scornfully repudiate. But

we object to the State being required to gild the chains they love to wear. If they are so enamoured of their Church and its priests that they will allow them to dictate where and how their sons shall be taught, our respect for those rights of conscience, which their Church flouts wherever it has opportunity, constrains us to respect their convictions, and even what may appear to us their prejudices. But we protest against the State being asked to do for them what it will do for no other church whatever. A proposal to give a million and a half for the endowment of Keble College and two or three similar institutions would be viewed as an indication of lunacy in the most powerful minister who should venture to make it. Yet there is a large party among the Anglicans who would be glad to have such a provision, and who, perhaps, are just as desirous that the secular teaching should be leavened with Anglican ideas, as are Irish Romanists to give it a wholesome aroma of Ultramontaniam. How is it that no one proposes to do for Anglicans what we are told cannot be refused to Roman Catholics without showing the stupidity and narrowness of a bigoted school of Philistine Protestants? Why should we be asked to do for a Church whose teaching and influence are hostile to our institutions and our liberty what no other Church is so presumptuous as to ask, and no minister or party would be mad enough to concede?

The question is one that deserves to be pondered, for in the right answer to it we may possibly find a clue to a better understanding of our present difficulties. Let us leave out of consideration for the time those Liberals who show a strange *tendresse* for Romanism, while themselves professing views of a very broad and catholic character. It is of no practical use to discuss with men who resolve to look at the Romish Church only from lofty philosophic heights, and refuse altogether to recognize the fact that it is at least as much a political as an ecclesiastical system. We have so little sympathy with the Orange party that we are always disposed to reconsider our own position when we find ourselves fighting side by side with them; but they have a certain popular power, due to the fact that they perceive the political tendencies of Romanism. Their mode of resisting them is radically bad, but their

appreciation of the real drift of all Romish movements gives them an advantage over those who insist on treating Romanism as though it corresponded to some ideal evolved out of their consciousness, instead of being to-day what it has ever been, the unscrupulous foe of freedom wherever it has the ascendancy, and an equally unscrupulous and blatant advocate of a freedom which is nothing more than lawlessness where it is in the minority. Insolent and tyrannical it is everywhere, even its clamour about liberty showing its inability to understand that true freedom is found in a respect for the consciences and rights of others as much as in the loud assertion of our own.

There are Liberals, however, whose zeal for education would induce them to grant the demand of the Irish Romanists. They have no wish to see colleges dominated by priests; but better these, in their opinion, than no colleges at all. The conclusion is hastily reached, and would not be easy to justify. It would be a misfortune, doubtless, that the members of the better class of Irish Roman Catholics should grow up without the advantages of University training; but when we consider what the tone of the instruction given by Ultramontanes must be, it is monstrous to ask that a free State should, by endowing it, foster an influence subversive of all that it most values and loves. If the result of its refusal be that this class refuse to have any education at all, that may be a misfortune for which the State is not responsible. It does not interfere with the liberty of the parents to make such provision for the education of their sons as they think right. It only refuses to employ its resources in nurturing in its own bosom a power that has always been in direct antagonism to its liberties.

But we are told again, it must not be forgotten that we are dealing with Ireland. We will not grant Home Rule; the least we can do is to govern the country on Irish ideas. We feel the full force of the argument, but unless we are prepared to give up all idea of Imperial administration there must be some limit to the application of this principle. The same reasoning which is employed to justify the apportionment of a part of the surplus of the Irish Church would be equally valid as applied to the whole; and if Irish opinion alone is to direct the

government of Ireland, we must endow Romish priests as well as Romish professors, and establish a hierarchy as well as create an University. Already large concessions have been made to Irish sentiment by those who, holding by the principle of a State Church, have, nevertheless, consented to deprive the Irish Protestant Church of supremacy because it was opposed to the convictions of the vast majority of the Irish people. It is too much to ask that we should first do away with an old and powerful system of religious endowments in order to place the Roman Catholics in a position of equality, and now be asked to create a fresh endowment out of the relics of the old, in order that these same Roman Catholics may have special sectarian advantages.

It is here that we may reap the rewards of an act of justice. We hold a vantage-ground in this controversy, because we are not cumbered with the defence of an established system of unrighteous privilege. Here we altogether join issue with Mr. Statham, who, in a letter to "The English Independent," asks, "Will, then, if such an act be passed, those who voted for the disestablishment of the Irish Church regret their vote? Unhesitatingly I say I should regret my own." We can believe that there are some who would sympathize with this view, though we cannot believe that they will be found among men who have a strong backbone of Nonconformist principle, or who have fully grasped the argument for religious equality. On our own mind the effect of the present proposal is directly opposite. We are thankful that our opposition to an endowment of the teaching of the religion of the majority of the Irish people is not compromised and weakened by the fact that the religion of a small minority has all the prestige of State recognition and all the benefits of State patronage.

With those who contend that the Liberals ought to support the O'Connor Don because they would gain a number of seats at the ensuing election no argument will avail except one which traverses calculations which, in our view, are singularly short-sighted. Possibly a certain number of Irish votes might thus be secured. But what a price would be paid for them, and by how uncertain a tenure they would be held! The Irish party whose favour had thus been purchased would



be taught their power, and they would be false to all their traditions, and, indeed, to their own express declaration, if they did not use it. Their demands will not all be satisfied by the endowment of a Romish University and colleges, and those who have once given hush-money must be prepared to pay again, if they would not sacrifice all advantage from the bribes already paid. We are not of those who rail against the Irish party, or believe them to be a body of impracticable obstructives. We can understand the feelings of those who believe that they have often been unfairly visited with the sneers of aristocratic insolence, and that their opposition to the Government has not always been of that aimless and unprofitable character which is generally supposed. We should be glad if it were possible to find a common platform on which they could unite with English and Scotch Liberals. But that certainly will not be a measure which violates the principles of religious equality, interferes with the true interests of education, and last, but not least, strengthens the power of priests at the cost, not only of Protestants, but quite as much of those Roman Catholic laymen who are endeavouring to assert their independence, and have given practical evidence of it by sending their sons to the much-denounced Queen's Colleges. English and Scotch Nonconformists will approve no such scheme, and those who are so eager in reckoning the seats they are to gain on the other side the Channel would only show common prudence if they were also to take into account those which such a policy will lose in Great Britain.

The speeches of those Liberals who supported the second reading of the Bill were marked, with one exception, by a weak credulity which has an amiable side. Mr. Leatham actually argued from the effect of Oxford and Cambridge upon the principles of young Nonconformists. "The Universities were opened to the sons of Nonconformists. What became of their Nonconformity? In many cases the atmosphere of the place had been too strong for their Nonconformity, and they were now adorning the pulpits of the Church." If so, what does Mr. Leatham propose to do? Would he have the Universities closed again, so that Nonconformity may be saved from the perils of a free contact with other systems? Or does he mean



to have colleges endowed for the special benefit of its students? We have not heard Nonconformists utter any complaints or make any such demands, and the men whom the Church won from us are, for the most part, of a very superior calibre to the graduates of our Universities. Mr. Leatham's argument means concurrent endowment for denominational colleges, and against both points in the policy the Liberal party has entered reiterated protests. Mr. Morley spoke for the second reading of a measure, but what it was we know not, for clearly it was not the Bill which the O'Connor Don had before the House, which we hesitate not to say is as bad a Bill as it was possible to propose. As for Mr. Forster, he seems destined to be the evil genius of the party. His speech was as bad as the Bill itself. It is impossible to discuss it fully here, but one sentence will suffice to indicate its temper. "He thought there was some little misapprehension with regard to the power of the priests, and he was not sure that, after all, we should find Ireland much easier to govern if the power of the priests were entirely destroyed." Such is Erastianism. It will tolerate and endow priests if it can convert them into a moral police. The exposition of the Ministerial policy—as usual a surprise—comes too late to be discussed this month.

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## A ROSE IN A GLASS.

BY SUSAN COOLIDGE.

ONLY a rose in a glass,  
 Set by a sick man's bed;  
 The day was weary, the day was long,  
 But the rose it spoke with a voice like song,  
 And this is what it said:

"I know that the wind is keen,  
 And the drifted snows lie deep;  
 I know that the cruel ice lies spread  
 O'er the laughing brook and the lake's blue bed,  
 And the fountain's rush and leap.

" I know, I know all this ;  
 Yet here I sit—a rose !  
 Smiling I sit, and I feel no fear,  
 For God is good and the Spring is near,  
 Couched in the shrouding snows.

" Canst thou not smile with me ?  
 Art thou less strong than I ?  
 Less strong at heart than a feeble flower  
 Which lives and blossoms but one brief hour,  
 And then must droop and die ?

" Surely, thou canst endure  
 Thy little pains and fears,  
 Before whose eyes, all fair and bright,  
 In endless vistas of delight  
 Stretch the eternal years ! "

Then over the sick man's heart  
 Fell a deep and hushed repose,  
 He turned on his pillow and whispered low,  
 That only the listening flower might know :  
 " I thank thee, Rose, dear Rose."

*From the New York Independent.*

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## OUR SUNDAY-SCHOOLS.

### NOTES OF LESSONS SUGGESTED FOR CONGREGATIONAL SUNDAY-SCHOOLS.

JULY 6.

*Simon the Sorcerer.*—Acts viii. 9–25.

THE persecution of which Stephen was the victim continued. The members of the Church were scattered. But good came out of evil ; the scattered wherever they went preached the word. Philip, the deacon, went down to Samaria. There was a miraculous authentication of his message and outbursting joy in the hearts of those receiving it. (Matt. xxi. 43.) 9. **A certain man called Simon. . . used sorcery, and bewitched the people, giving out that he was some great one.** Justin Martyn speaks of him as a native of Gitta, in Samaria. Josephus says, the Roman Procurator Felix, about A.D. 60, employed a certain Simon, a magician, to solicit and induce Drusilla to forsake her husband and marry him. It is not certain, however, that he was the Simon of the text. The practice of magic, soothsaying, astrology, pretended intercourse with spirits, juggling, was expressly forbidden by the law of Moses. (Deut. xviii. 10, 11 ; Exod. xxii. 18 ;

Lev. xx. 27; 1 Sam. xxviii. 3, 9.) It was, however, practised by the Jews, especially in times of religious degeneracy. It was a common thing in heathen nations. Where men have not, or have ceased to reverence and care for, Divine Revelation, they become victims of those who profess knowledge of, and power over, the unseen. The true Magi were the scientific men and philosophers. The marks and characteristics of a selfish and false leader of the people. He deludes and imposes upon them. They are misled. He is full of self-assertion, and seeks self-glorification. The cunning shrewdness of the worldly, who expect to be taken by the crowd at their own self-estimate of themselves. 10. **All gave heed from the least to the greatest, saying, This man is the great power of God.** The word which is rendered bewitched in ver. 9 means, to have the mind displaced—its balance lost—and involves not only astonishment, but bewilderment and delusion. Here the continuance of his hold over them is asserted, and its extent. The least and greatest are here, the two social extremes, the poor and the aristocracy, including those between. It is seldom the same cause interests and holds the attention of both. The power of God, which is called great, is the better reading. The meaning, probably, was that He was a Divine manifestation. (Compare Acts xiv. 11.) 12. **They believed Philip preaching concerning the kingdom of God, and in the name of Jesus Christ they were baptized.** He testified not of himself. The characteristic of the true Teacher and Friend of the people. The man absorbed and lost in his great theme. Baptism indicates here their turning their backs upon the superstition of Simon. They gave up their errors, and became disciples of the Crucified. 13. **Simon believed, was baptized; he continued with Philip, wondered, beholding the miracles and signs.** The man of the people had to follow the people. Their flatterer usually ends by becoming their slave. This was a false faith and a false profession. It grew out of the necessities of his position. It was an assent to facts in their outward form, not in their inner spirit and meaning. It was heartless, and did not carry with it the assent of the will. He was himself, in turn, utterly bewildered by the signs and great works he saw being done by Philip. The sign, or meaning, of the marvellous works is of special importance. The question should always be asked, What were they meant to declare and reveal? 14. **When the apostles at Jerusalem heard that Samaria had received the word of God, they sent to them Peter and John.** The union and intercommunion of churches is here illustrated. Independence is not isolation. The strong help the weak. Even the foremost apostles did not go where they pleased, but where they were sent by their brethren. The lawlessness of self-will is not independence, and is not according to the law of the Spirit of Jesus. 15, 16. The gift of power came upon them in answer to prayer, and through the apostles. There is an order even in the bestowment of grace and its gifts. 17. **They received the Holy Ghost.** (1 Cor. xii. 18, 19.) **Simon, offered them money, saying, Give me also this power.** Simon's attempted bribery; Simon's egotism; he would debase the spiritual into a means of self-aggrandisement; his over-estimate of the power of money. 20. **Thy money perish with thee.** Peter's holy indignation. A moral anger excited by immoral degradation of the purity and goodness of the gospel. **Thou hast thought, not only opinion, but moral disposition and intention.** 21. **Neither part nor lot in this matter—in this word, which includes the gift of power.** Moral causes exclude from the gospel grace. **Thy heart is not right in the sight of God—straight, upright.** There was a selfish twist and contortion in it, which destroyed both mental balance and moral fairness and purity. 22. **Repent, pray God, the thought of thine heart may be forgiven thee.** Change of thought and will. Personal responsibility and action in the great change. Thought is practical thought, purpose. Prayer is here the appeal of the sinful to the Sovereign, who

can forgive. God should be the Lord—that is, the Lord Jesus. Giving up sin a condition of forgiveness. 23. **In the gall of bitterness and bond of iniquity.** Bitter gall was regarded as poison; it expresses here the baneful influence of the immoral principle on the character, and on others who fell beneath its power. Bond of iniquity is that which binds to unrighteousness. The words used indicate that he was going towards reprobation, was fast becoming imbruted in sin, and its hopeless slave. 24. **Pray ye to the Lord for me.** The signs of a false repentance. Throwing the burden on others. Deprecating the consequences of sin, and not the sin itself. 25. Apostles engaging in evangelistic labours for the extension of the gospel where it was not known.

**SUGGESTIONS FOR LESSONS.** 1. The impossible attempt to serve God and mammon. 2. The danger of a darling passion. 3. The essential connection of morality with the gospel. 4. Forgiving and forsaking sin, their constant and invariable relations. 5. Where true, gracious life appears in its natural and characteristic manifestations, its counterfeit may be expected. 6. The limitation of the power of money.

JULY 13.

*Philip and the Ethiopian.*—Acts viii. 26–40.

26. **And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south.** There is a wisdom from above which guides the servants of the Lord to their work. It emanates from the supreme Lord, who gives the angels their messages and ministries, and appoints His servants to do His special bidding. **From Jerusalem to Gaza, which is desert.** Gaza was one of the chief cities of the Philistines, at the southern boundary of Palestine. It had often been destroyed. Some refer “desert” to the city as now uninhabited. The road is what is meant, however. There are several roads; but that by the wady Musarr to Eleutheropolis, and thence to Gaza, passes through a tract of country destitute of villages. 27. **He arose and went.** Obedience to the call of the Spirit and usefulness are closely united together. **A man of Ethiopia.** This is a translation of the word Cush. Its religious and commercial centre was called the island of Meroë, in which the produce of Africa and Asia were exchanged. It became one of the richest districts on the face of the earth. The Cushites were the descendants of Ham, Africans. Prophecy pictures for them a brighter future, of which this story is the beginning (Psalm lxxviii. 31, lxxii. 10; Isaiah xlv. 14). Philip took possession of Africa for Christ, when he became the agent of the conversion of this first black man. **Of great authority under Candace, queen of the Ethiopians.** “Kandake” was the royal title of the queens of Ethiopia, as Pharaoh of the kings of Egypt, and Cæsar of the emperors of Rome. Ancient historians refer to queens bearing this title, who fought against the Romans in the time of Augustus Cæsar, and of Vespasian. There is no evidence whatever that he was a Jewish proselyte. He had come to Jerusalem to worship, and was returning. This was the search for the living God and the Divine redemption, on the part of an awakened, heathen man. He was disappointed. The Jewish authorities had failed him. He had stopped short of the Cross—none of them had guided him thither, or could do so. 28. **Sitting in his chariot, he was reading the prophet Isaiah.** There was persistence in the search, notwithstanding his disappointment. He pursued his quest in the sacred oracles. Faithfulness to the revealed word, when authorized teachers and philosophers fail. 30. **Well, then, understandest thou what thou readest?** The sympathy of the Lord with inquiring spirits. The question essential. The meaning and

spirit of Scripture may be missed and rejected, although the letter is well known. 31. **How can I, except some one should guide me?** The helpful influence of men already taught of the Spirit. 32. **The passage of the Scripture which he was reading was this.** The quotation is not from the Hebrew, but from the Greek Septuagint; he knew, therefore, the current language of civilization at that time, and used the same version, so often quoted by the Lord and His apostles. 34. **Of whom speaks the prophet this?** The great question. The word and the Christ. The testimony of Jesus the spirit of prophecy. He was seeking not a doctrine, but a Redeemer. The Book leads to Him. 35. **He preached to him Jesus.** The great and only object of faith and hope. The quest ended in Christ. 36. **See, water; what hinders me to be baptized?** The discipleship of the Ethiopian, and what it involved. 37. This verse is a forgery. It is not found in the principal codices and MSS. 38. **Went down both into the water.** Went down to the water is as good a translation of the preposition. It was not necessary that they should plunge in or even touch it with their feet. Nothing can be thus determined concerning the mode of the baptism. 39. **The Spirit of the Lord caught Philip away. He went on his way rejoicing.** When the work is done the workman is removed. Gladness and faith; gladness and the true knowledge of Christ are inseparable. The intimate connection of Christianity and song.

SUGGESTIONS FOR LESSONS. 1. The universality of the gospel grace. 2. The first fruits of Africa for Christ. 3. The failure and insufficiency of Judaism and Jewish teachers. 4. The inner kernel of Divine revelation. 5. Seeking souls cared for and provided for by the Lord. 6. The missionary service of the Church. 7. The desert way turned into the way of life and gladness.

JULY 20.

*The Conversion of Saul of Tarsus.—Acts ix. 1-22.*

Saul's place in the history of the Church, and his eminent gifts and services, make this a passage which has strong claims upon our deepest interest. But this conversion was intended to be a manifestation of the Divine long-suffering, and "a pattern to those who should hereafter believe unto life eternal." (1 Timothy i. 16). 1. **Saul yet breathing out threatenings and slaughters.** They seemed to be the atmosphere in which he lived, the air he breathed. Fanaticism becomes destructive; passion, murderous. 2. **Damascus,** the old capital of Syria, the great northern commercial emporium. It contained several Jewish synagogues. **Any of this way.** The description of the primitive believers. They were of the way,—not sect, but mode of life. The new practice distinguished them. Their lives were shaped in new forms by the spirit of Jesus. He requested writings of authority from the high priest to each synagogue, in order that he might arrest Christians and bring them to the Sanhedrim for trial. The name of the high priest is uncertain. Caiaphas was in office in A.D. 36. In that year he was deposed by Vitellius. Jonathan, the son of Ananias, succeeded him, and he was succeeded, in 37, by Theophilus. 3. **Suddenly, a light from heaven.** When need is greatest, God is nearest. Saul not a man to be moved by imagination. The appearance of the splendour was as a flash of lightning in its unexpected occurrence. It was at noon-day. It seemed to enclose the caravan. 4. **Fell to the earth, and heard a voice.** There was an actual vision of the glorified Redeemer (see verses 17 and 27, chap. xxii. 14; 1 Cor. ix. 1, xv. 8). The words were spoken in Hebrew (chapter xxvi. 14). They served to arrest him and compel his consideration of what he was doing. He thought he

was entrusted with a Divine mission. Conscience was blind, and it misled him. **5. Who art thou Lord?** The question of ignorance and awakening conviction and fear. **I am Jesus, whom thou persecutest.** The consciousness of guilt comes uppermost, when he knows that Jesus lives. The proverb indicates the uselessness of resistance to Christ. Guilt is deepened through the sympathetic and living union between Christ and His people. "Ye did it unto me." **6. Rise up, and go into the city, and it shall be told thee what thou must do.** The first sentences of the verse not in the MSS. The dreadful awakening when a man finds he has been all wrong. The bewildered helplessness. The immediate submission of Saul to the Saviour. He alone could direct him now. Yielding is the rebel's first act of amendment. "What would Jesus have me do," the supreme law of Christian life. **7. The men journeying with him had stood speechless, hearing the voice, but seeing no man.** The variations in the accounts are not irreconcilable. They stood, or were arrested on the journey; immediately afterwards, they also, fell to the ground. They were panic-stricken. They heard the voice, but did not hear, or distinguish, the words or meaning. They saw the light, but not Him who appeared to Saul in it. A mere ecstatic vision or spiritual experience of Saul's could hardly satisfy the requirements of such a history as is here given. Saul knew what his companions did not. **8. Saul's blindness.** The natural overcome by the supernatural. The mental and moral crisis disinclined him to take his accustomed meals. The influence of mental and moral excitement on appetite. **10-12. The mission of Ananias.** He was an ordinary disciple, entrusted with this great work for the stricken persecutor. How the knowledge of Christ uplifts and qualifies for highest service. **Behold, he prayeth.** True conviction of sin and wrong leads to the throne of grace. Prayer a condition of spiritual reconciliation. The disciple surprised at the work assigned him. The ground of his hesitation. Ordinary church agencies follow supernatural wonders. **15. Go, he is a chosen vessel unto me.** The sovereign choice and the means of its realization. **17. The ministry of Ananias.** It was fulfilled in the spirit of brotherhood. Its authority was found in the commission of the Lord. It was one of benevolence and enlightenment. **18, 19. Saul's change and discipleship.** **20-22. Saul's first gospel ministry.**

**SUGGESTIONS FOR LESSONS.**—1. The Lord caring for His own. 2. The Lord redeeming the chief of sinners. 3. The sudden arrest and marvellous change. 4. Conviction of sin, submission, and prayer to Jesus in the great change. 5. Discipleship avowed and rendered strong. 6. The humblest Christian worker may do the most important work and remain in comparative obscurity. 7. The day of open recognition and full reward.

JULY 27.

*Dorcas.*—Acts ix. 36-42.

**36. Now there was at Joppa a certain disciple named Tabitha, which, by interpretation, is called Dorcas.** The first woman mentioned by name after Mary, the mother of the Lord, in connection with the early Church. She stands alone, having no near kindred. She has a name which suggests youth rather than age. Tabitha is the Aramæan form of her name; Dorcas the Greek; the English would be Gazelle. This soft, beautiful-eyed, graceful creature was to the Hebrew and Arab the type of all that was beautiful, tender, and attractive in maidenhood. Christianity is here associated with youth and beauty; with life in its innocence and loveliness; and there is an implied contrast between this and the case of the bold blasphemer, who was a persecutor and injurious.

She was a disciple. The form of the word only occurs in this place. She was of the school of Christ, and was learning of Him. It was not the autumn but the spring-time of her spiritual life. There is a special grace in female life permeated with the Spirit of Jesus. **This woman was full of good works and alms deeds which she did.** Good works and alms deeds are outward. When it is said she was full of them and, not did, but was always doing them, we have a picture of a benevolent spirit, habitually moved by the creative principle of Christian love and sympathetic tenderness. The gospel is impatient of the continuance of poverty, privation, and suffering. There are physical and material ministries of Christianity. This is a perfect Christian epitaph. A touching example for young, Christian, female life. **37. She was sick and died.** Death breaks in upon the life of usefulness. No age, no condition, is to seem to be exempt from the visits of the death angel. Even the necessities of many dependent lives may not prevent the working of this law of change. The attentions of the early Christians to the dead body. **38. They sent unto Peter two men, beseeching, Delay not to come to us.** The feeling of grief over her loss. The vessel broken, the odour of the precious ointment filled the house. She had won for herself a place in all hearts. True benevolence creates a property right in spirits. She belonged to the community, because their privations and sufferings were her own. **39. They brought him into the upper chamber, and all the widows stood by him weeping, and showing coats and garments which Dorcas was making while she was with them.** "Their works do follow them." Loving deeds remain after benefactors are gone. Good works "smell sweet and blossom in the dust." The blessing of those ready to perish was on her memory. **40. Peter put them all out, and kneeled down and prayed.** Silence and prayer essential to the exercise of the supreme power with which he was endowed (Luke viii. 54; John xi. 41, 42). **Tabitha arise.** The Lord gave her back to the weeping Church—a sign that He is still Lord of death; that the separations of death are but temporary; that the dead still live. **42. It was known throughout all Joppa; and many believed in the Lord.** The contemporary witness to the facts of Holy Scripture a most important part of the evidence in their favour. "These things were not done in a corner." The existence of the Church a great miracle in itself. The facts carry conviction to fair and unprejudiced minds.

SUGGESTIONS FOR LESSONS.—1. Youthful discipleship. 2. Faithful, patient, loving service. 3. Woman's true mission and work. 4. The life-record as it is now being inscribed in the Book of Remembrance. 5. What will Jesus say, and what will the Church say, when our opportunity for work is done, and we have passed into the invisible life? 6. The service of humanity the true service of Christ.



## CURRENT LITERATURE.

*Niccolo Machiavelli and His Times.* By Professor PASQUALE VILLARI. Translated by LINDA VILLARI. Two Vols. (C. Kegan Paul & Co.) This is a book which, we fear, is scarcely likely to get that amount of attention which its intrinsic merit deserves. There is, indeed, a good deal in the intellectual tendencies of our times which ought to make a history of the Renaissance popular. We profess to be æsthetic; we have a deep interest in the fortunes of Italy; our antagonism to the Vatican attracts us to those who have engaged in the struggle against it. Savonarola is a name which has become more familiar to us of late; why should we not wish to know something more of another of the prominent figures in the Renaissance—Machiavelli? It is true that he is not, nor is he ever likely to become, a popular hero. His very name is identified with a kind of statesmanship which is revolting and distasteful to all men of honest purpose, and lovers of straightforward dealing. It would not be easy to fix a worse stigma upon an English statesman than to accuse him of Machiavellian politics. A recent writer in "The Westminster Review" goes still further, and says, "His name has passed into many languages as a term of reproach. It has been said that we ourselves have derived a familiar name for the devil from his Christian name, and an epithet for a false and faithless schemer from his surname. No man ever did so much for the vocabulary of abuse." All this is due to his works, especially to the "Prince;" and to the time at which that notorious book was written these two volumes of Professor Villari's biography do not reach. It is with the earlier period of his life, when he was Secretary to the Ten of Florence, and engaged on frequent embassies, that it is occupied; and it is to the public official rather than the author that we are introduced.

But the book is really much more than a biography of Machiavelli. It is a picture of what the author truly describes as an "age of letters, fine arts, conspiracies, papal scandals, and foreign invasions." The story of the various Italian cities is told with some fulness, the author having in view the instruction of his fellow-countrymen as to important facts in the history of their classic land. The period of which Machiavelli is a representative he regards as "the period in which the national spirit had its last really original manifestation;" and he holds that the study of it may be useful, "not only by acquainting us with a very splendid portion of our old culture, but likewise by offering us more than one explanation of the vices against which we are still combatting at the present day, and of the virtues which have assisted our regeneration." The book has thus a much wider range and a much deeper interest than a mere biography of any one man would have possessed. Machiavelli, as holding high office in Florence, and serving the State in various important negotiations, is a character of interest subordinate only to that of Savonarola. A more striking contrast than these two afford could not be found in history. Savonarola was the pure enthusiast, Machiavelli the mere politician. That the latter had no sympathy with the former, and did not mourn over his fall, was the result of the different constitutions of the two men.



Machiavelli did not like the Medici, but Savonarola was still less to his taste, "For with his pagan reminiscences and sympathies, and the most profound aversion for everything savouring of priesthood or monkery, he could not reconcile himself to the circumstance of the Republic being ruled by the eloquence of a friar, and his inclinations bent towards the friar's executioners." Our author thinks him the greater man of the two, and he was doubtless more fitted for the work of the world. But Savonarola was far the nobler character. But, whatever our judgment of the man, this story of the times is full of interest and life. No pains have been spared in order to make it complete and accurate. It is a most valuable contribution to our knowledge of a period of which too little is known, and which deserves to be more carefully studied.

*Henry Vincent.* A Sketch by WILLIAM DORLING. (James Clarke & Co.) This is just the kind of book which was wanted to impress on the minds of the young the lessons of a simple, true, and useful life. The time may come when a fuller biography may be produced; and the life of Vincent was so varied in character and incident that if any records have been kept the story must be worth telling. In the meantime this brief sketch is a fitting tribute to the work and worth of the man, and will be read with great interest by a wide circle. It is graceful, truly appreciative, and gives a faithful idea of Vincent and of the service he rendered to the cause of liberty and progress. We heard him only last September give a lecture descriptive of the men he had known and the movements in which he had taken part; and we expressed at the time a desire that our young men could have heard from his eloquent lips the picture of the struggles by which so recently their liberties had been secured. We have some account of them here. Mr. Dorling has had a congenial subject, and has treated it with characteristic ability and success.

*The Life and Letters of Rev. William Pennefather, B.A.* Edited by Rev. ROBERT BRAITHWAITE. Second Edition. (J. F. Shaw and Co.) Three biographies have recently appeared which illustrate, in a curious manner, the varieties of clerical life and opinion in the Anglican Church. One is that of the Rev. John Russell, who is, we believe, still alive—a pleasant, genial, country gentleman, of whose experiences as a clerical Nimrod it was thought desirable to give the world some information. His distinction has been won in the hunting field, and he is a sample of a class of clergymen of whom few survivors are left. Possibly Lord Houghton—who deploras the substitution of bishops who feel that they have a work to do, and are bent on doing it, for the more aristocratic prelates, who kept up the dignity of the Church, if they cared too little for its usefulness—may regret that a similar change has passed over the parish clergy, and that the fox-hunting parson is regarded as a being of another generation, and that instead of him we have men who share the opinion expressed by the Dean of Manchester at the late anniversary of Cuddesdon, "that if it was worth being a priest at all, it was worth being

a priest in good earnest." Whether the Establishment will ultimately profit by a revolution so great is open to very serious question. We say the Establishment, not the Church. How long a Church with a priesthood will be able to command the sympathy and allegiance of the English people remains to be seen; but certain it is that the Establishment could not long survive the alienation of the squires, and that numbers of them would rather have Russells than Mackonochies in their parish. Dr. Hook, the subject of the second biography to which we refer, was an "Anglican" as distinguished from an "Anglo-Catholic"—an energetic, high-minded, successful parish priest, with less of the priestly temper than finds favour with the "High" school of the day. Of him we have already spoken at length, and only wish to add here that, if any suppose from our notice that we believe him to have been animated by unkindly feelings towards Dissenters individually, it is an entire misconception. He was too kindly to have bitter feelings towards persons; but he had very keen antagonisms to systems, and Puritanism, whether in the Church or among Dissenters, was one of his antipathies and aversions. Now Mr. Pennefather, whose life is before us, was a Puritan of the Puritans, using the term in the doctrinal sense, in which it is really equivalent to that of Evangelical. He was as unlike Mr. Russell as Dr. Hook was unlike both. They were all clergymen of the same Church, but it is hard to say which of them would have been most disturbed if the Church had been fashioned according to the idea of either of the others. It would possibly not have given Mr. Russell any great concern what ideas were supreme in the constitution and government of the Church, provided he was allowed to enjoy his own freedom; but to Mr. Pennefather a Church which the Dean of Chichester approved would have seemed to be considerably advanced to Rome; while assuredly Dr. Hook would have esteemed Mr. Pennefather nothing better than a Dissenter. The position of the latter in the Anglican Church was certainly extremely anomalous, for he was more in accord with many in Dissenting communions than with those with whom he was associated in ecclesiastical fellowship. That his attachment to his own Church was not only sincere but ardent, and that his conscience was satisfied as to his own relation to it, no one who reads this memoir or has any knowledge of the character of the man can doubt. But not the less may those who are without wonder that the events of the last forty years have not more deeply affected men of his Evangelical opinions and broad Christian sympathies, and mourn that, by their continuance in the Establishment, they should strengthen an institution the set of whose opinion and influence has been so directly in opposition to all that they most value and love. They are the bulwark of the Establishment; whether it is the bulwark of Protestantism, let the story of the half-century tell.

But no reflections of this kind can lessen our admiration for the true-hearted, loving, and devoted minister of Jesus Christ whose biography is contained in this interesting volume of Mr. Braithwaite's. He was a member of a family which has won high distinction on the Irish judicial bench. His father was a Baron of the Exchequer for thirty-six years, and his uncle was Lord Chief Justice. Mr. Pennefather himself was a very fine

example of the best type of the Irish Evangelicals. From his earliest days the charm of his personal influence appears to have been felt by all who came into contact with him. At fourteen years of age he was the head of a little band of boys at Westbury school who met for Bible reading and prayer. An aged clergyman, in giving some reminiscences of him, says: "I remember meeting him when grown up to manhood, and in the room was a young friend of his who had brought him some beautiful flowers. On inquiring into the cause of the great affection which subsisted between the two young men, I learned that he was an old schoolfellow, and one who had joined with the boys in the cruelty which he had to endure when, as a boy, he boldly avowed himself on the Lord's side. This young man was one of four who came to see him, and who confessed that the testimony to the truth they had seen in him had been the means, in after life, of bringing them to own as their Master that Saviour whom they had persecuted in the person of the boy who loved and served Him." The child was indeed the father of the man. As William Pennefather was at school and college, so was he throughout the whole of life—faithful to his Master and devoted in His service; winning not only esteem but affection wherever he went; breathing the spirit of the Master whom he so faithfully preached; and leaving behind him everywhere a "sweet-smelling savour" of Christ. We do not attach the same value to the Mildmay Park Conferences as his biographer, who thinks that "they have exercised an influence which eternity alone will reveal, and broken down the barriers both of caste and denomination to an extent known by Him who guided the steps of His trusting servant, and 'covered his head in the day of battle.'" But these conferences were the spontaneous expression of the yearning after Christian unity which was so powerful in Mr. Pennefather, and were, indeed, a revelation of the man. We do not mean here to discuss the actual results of these conferences, in which there was much with which we cannot have sympathy. But whatever our view of some of their methods, or of some of the principles advocated at them, we can admire and honour the noble-hearted man who sought thus to draw closer the bonds of Christian fellowship between men of different creeds and churches. The earnestness, the gentle temper, the singleness of purpose, the Catholic charity of this devoted Christian clergyman must impress and attract all who are capable of appreciating the purest and truest forms of piety. The biographer has done his work well, and the book will be a welcome companion in the closets of those who, rising above the separating influences of theological differences and ecclesiastical controversy, love and reverence goodness wherever it is found.

*Wycliffe to Wesley: Heroes and Martyrs of the Church in Britain.* (Wesleyan Conference Office.) A series of short but interesting sketches of some of the principal worthies of the Church in Britain, from the fourteenth to the eighteenth century. Those who have not the opportunity of consulting larger works on ecclesiastical history will be grateful for the information which is here supplied, and much of which, especially that which relates to the less celebrated characters sketched—e.g., Dr. Donne—

will be new to many. The book is one which we can cordially commend to the attention and perusal of our readers, as well fitted to stimulate a fresh interest in the illustrious subjects of whom it treats.

*The Science of Common Things.* By JOHN A. BOWER, F.C.S. (Sunday-School Union.) A republication of a series of papers which originally appeared in the pages of "Kind Words." They were written with a view of interesting young people in a branch of study which is receiving more attention now than formerly, but which is still much neglected in schools, viz., the subject of Experimental Science. This book is intended for those who have no previous knowledge on the subjects of which it treats, and therefore the information imparted is of the most elementary kind. But it is hoped that many who read it will be induced to pursue the study in its higher branches.

*Will Jones's Workshop. The Story of an earnest Sunday-School Teacher.* By REV. ROBERT TUCK, B.A. (Sunday-School Union). The training of Sunday-school teachers for their work is a point which is becoming increasingly a topic of consideration, and it is with a view of aiding this training that Mr. Tuck has collected into this volume the result of his long and varied experience in the matter. The suggestions contained in it are eminently practical, and will no doubt prove very useful to all teachers, but especially to those of the artizan classes, whose opportunities and circumstances have been kept carefully in view. It will serve a good purpose if it stimulate any to more careful and diligent preparation for a work whose demands on the best thought and energy of those who are engaged in it have been indefinitely multiplied by the advanced state of secular instruction.

*Harmony of the Four Gospels.* By E. ROBINSON, D.D. Edited by BENJAMIN DAVIES, Ph.D. (Religious Tract Society.) This work is based upon, and has almost entirely followed, the larger work on the same subject by Dr. Robinson. Its special feature is the fact that it embodies the results of recent criticism and research. It is thoroughly abreast of the scholarship of the day, and will prove a valuable help to ministers, teachers, and biblical scholars in general.

*A London Square and its Inhabitants.* By EMILY DIBBIN. (Religious Tract Society.) A series of chapters on natural history, describing some of the animals found in a London square, and imparting much useful knowledge in a very attractive form.

*Life's Noontide. A Book of Counsels and Encouragements.* By the Author of "Life's Morning." (Religious Tract Society.) A devotional book, full of wise thoughts and tender consolations suited for those who have reached the meridian of life, and are bearing the heat and burden of the day.

*The Waves of this Troublesome World.* (Religious Tract Society.) A simple story of a family in humble life, showing how they passed through "the waves of this troublesome world," and at length reached "their desired haven."

*A Pledge that Redeemed Itself.* By SARSON. (Wesleyan Conference Office.) This is a story founded on fact. The pledge that redeemed itself was a child left at a pawnbroker's shop by her drunken mother. The way in which the helpless, forsaken infant gradually opened the heart of the atheist Bellaby, and finally led to his conversion, thus amply rewarding him for his kindness in taking her in and befriending her, is very skilfully told. The story, indeed, may be said to be a practical illustration and proof of the text, "A little child shall lead them." It deserves a word of hearty praise.

*Light Amid the Shadows.* By MRS. HUTCHEON. (Wesleyan Conference.) This book is designed to minister consolation to mothers who have lost their children in infancy. It is full of tender sympathy and a devout religious feeling.

*Christian Work in Australasia.* By JAMES BICKFORD. (Wesleyan Conference.) Mr. Bickford was for twenty-two years resident in New South Wales, Victoria, and South Australia, and has here recorded the result of his lengthened observation and experience as a Christian missionary. The subject of which he treats is one on which a large amount of ignorance prevails, and it is with a view of removing this ignorance that Mr. Bickford has written this volume.

*Observations on the Conversion and Apostleship of St. Paul.* By LORD GEORGE LYTTLETON. (Religious Tract Society.) A re-issue of a valuable work, the worth of which is enhanced by the introductory essay by Henry Rogers.

*The Great and Precious Promises; or, Light from Beyond.* By CUNNINGHAM GEIKIE, D.D. (Strahan and Co.) A new edition of a book which has already and deservedly obtained a considerable amount of favour. Its object is to show the abundant store of wealth treasured up in the promises of God, and the way in which they may be used for our comfort and support in time of trouble, and for the development of the higher life of our souls. We have pleasure in commending it to the attention of all devout readers.

*Ned Wright: the Story of his Life.* (Hodder and Stoughton.) The story of Ned Wright affords a remarkable illustration and a convincing proof of the truth and power of Christianity. The publishers have issued this condensed and cheaper people's edition of a book which has already obtained a large sale, with the view to securing for it a wider circulation and a greater usefulness.

*Homely Heroes and Heroines.* By ANNA J. BUCKLAND. (Religious Tract Society.) A record of the brave and generous deeds of some of the less-known heroes and heroines of history.

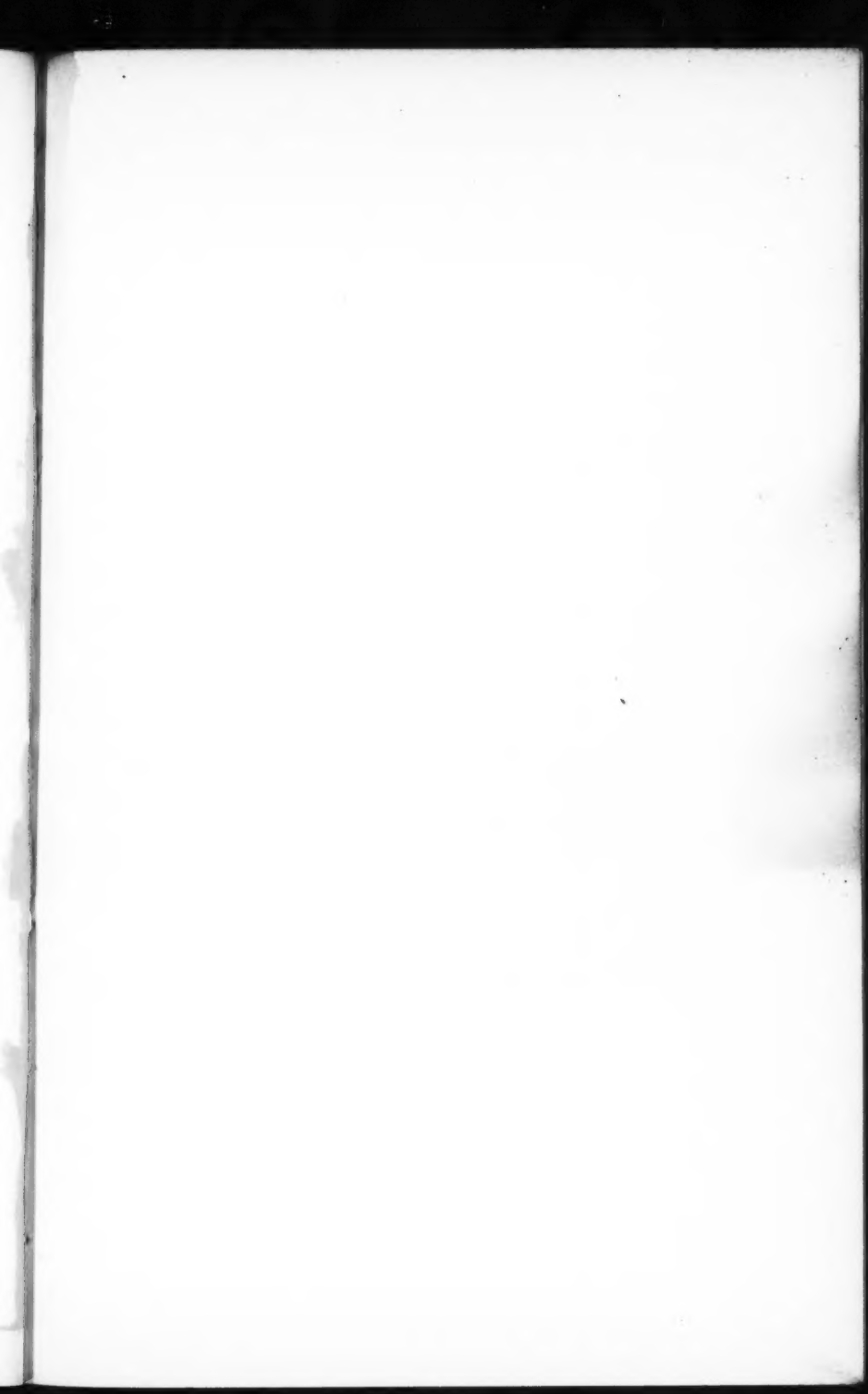
*The Boys of Highfield; or, the Hero of Chancery House.* By the Author of "Osgood's Rebellion." (Religious Tract Society.) A deeply interesting story, showing how the boys of Highfield were taught the duty of forgiveness by the noble example set to them by the hero of Chancery House.

*Bel Marjory.* A Tale. By L. T. MEADE. (J. F. Shaw and Co.) This is a most successful story. Though primarily designed for the young, it is one in which many of our readers will find pleasure and profit.

*The Joyful Sound.* By WILLIAM BROWN, Author of "The Tabernacle and its Services." (W. Oliphant and Co.) A series of notes on the Fifty-fifth Chapter of Isaiah, originally delivered to a young women's Bible-class. They are earnest, plain, practical, and evangelical.

*The Lord is my Shepherd.* By the Rev. JAMES STUART. (Religious Tract Society.) A popular exposition of the Twenty-third Psalm, full of beautiful thought and devout feeling.

*The Story of Esther the Queen.* By ALEXANDER M. SYMINGTON, B.A. Mr. Symington has here supplied a want which he felt had not been met before, viz., a popular exposition of the Book of Esther. It is written in a short and lively style, and is full of interest and instruction. The value of the book is increased by the Introduction, in which Mr. Symington discusses the authority and purpose of the Book, the date of the events recorded in it, and the condition of the Jews and their relation to the Persian Empire.





Lock & Whitfield, Photo.

Unwin Brothers, London.

*Edw. A. Saines*



# The Congregationalist.

AUGUST, 1879.

## MR. EDWARD BAINES.

There is no name better known or more honoured among the Nonconformists of the West Riding, and we might add of the country in general, than that of Edward Baines, of Leeds. The father of the subject of this sketch won for it a distinction which has certainly not been in any degree lost or diminished by his son, who, in an advanced but vigorous old age, preserves an undiminished consistency of principle and character, and enjoys the affectionate respect of a large circle of attached friends. This is all the more to his credit, because of the marked change which has taken place in the opinions of the majority of that Nonconformist party with which Mr. Baines has throughout his life been so closely identified. He began life as a Whig, and a Whig he still remains, while Congregationalists generally have tended in the direction of an advanced Liberalism. Notably on the education question did he separate himself from those Dissenters who endorsed the action of the Manchester Conference; and his opposition was the more regretted because of the position which he had previously taken as the apostle of a fully voluntary education. But these differences of opinion were not affected in the slightest degree the feelings entertained towards the man. They have been regarded merely as differences of judgment which did not interfere with Mr. Baines' thorough loyalty to Nonconformist principles, and could not lead to any abatement of the hearty respect in which he is held. Very much of this is due to the geniality



Rev. Mr. [illegible]

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*Edw. Palmer*

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of his spirit and the courtesy of his bearing, but even more to the confidence felt in the thorough integrity of his character, and the conscientiousness of his motives, and to the loyalty which he has always shown to Congregational principles, and the heartiness with which he has supported all the religious work of our Churches. He is, in the best sense of the term, a religious Dissenter. He has always, indeed, been an active and keen politician, and is decidedly opposed to a State Church; but his attachment to Dissent is the result of deep religious conviction. He is a Dissenter of an old-fashioned type, which, unfortunately, is becoming but too rare in these days. He cares as much for the positive as for the negative side of Dissent, is not only a Nonconformist, but a decided Congregationalist, and one who justifies his faith in the system by his works. Hence, even when some may have thought him mistaken in some of his opinions or proceedings, they never ascribed his action to any waning in attachment to the Churches in which he has for so many years held so honoured a position and done so useful a work, or to the growth of that indulgent toleration of the State Church which is so apt to develop itself in Dissenters who have been introduced into the charmed circle of fashion. All know Edward Baines to be a man of robust principle and unbending integrity; and when they feel most bound to controvert some of his opinions, still cherish the same hearty admiration and regard for himself.

Mr. Baines was born in May, 1800, so that he is now in his eightieth year. His father was a great power in Northern journalism. "The Leeds Mercury," of which, as all the world knows, his son is still the leading proprietor, has a long history. In the days when Toryism was rampant, and prospects of reform seemed distant, it fought a good battle for the Liberal cause. It was always moderate—too moderate for many of its own supporters—but it was consistent and able in its advocacy of the Liberal cause in those dark and troublous times. In 1819, the year of the Peterloo riots, when the old *régime* was at its worst point, Mr. Baines himself entered on his long career of journalism, and soon proved himself an efficient assistant to his energetic father. For years he wrote largely for it, and at his father's death

assumed the entire editorial control, and did much to make it the power it has become. Under his vigorous management "The Leeds Mercury" has held its ground in the face of the numerous competitors it has had to meet; has successfully adjusted itself to the altered conditions in which the press has been placed by the abolition of the taxes of knowledge and the increased facilities for circulation supplied by the railway; and last, but not least important, the opportunities for improvement created by the telegraphic system; and has attained a degree of prosperity and power which to its founder would have appeared utterly incredible. The position of the provincial press has, owing to these various causes, undergone a complete revolution during the last few years, and its more prominent journals may safely challenge comparison with the best of the London dailies. It was supposed by some devout believers in the superiority of metropolitan journals that the newspaper train would be a material injury to the country papers, but the result has not justified these anticipations. It may be that there is room for both; for if there are elements in the best of the London papers which will always secure them a large circulation, it is mere prejudice to assume that they have an incontestable superiority to their country rivals. Taken as a whole, some of the ablest of the latter are fully abreast even of the journals of the metropolis. Among these "The Leeds Mercury" must be reckoned, wholly irrespective of any judgment which may be passed upon its politics. Advanced Liberals sometimes complain of it, perhaps as much as the Tories themselves; but no one can deny that it is conducted with great spirit, enterprise, and ability. It has been faithful to its own Whig traditions, and those who are most disposed to object to some of its utterances ought not in justice to forget that it never professed sympathy with more extreme views. Mr. Baines himself has always avowed himself a follower of Lord John Russell, and the paper has but seldom wandered from the lines marked out by such a political allegiance.

The most memorable occasion on which Mr. Baines deserted the lead of the great Whig chief was when he became the champion of voluntary education. The term had not at that time acquired the somewhat anomalous significance which it

now enjoys. The voluntary educationists of 1846 were men who held that the State should leave the work of education to the spontaneous efforts of Christian benevolence. Of this party Mr. Baines was the most earnest and uncompromising leader; and owing to the efforts of himself and a few zealous coadjutors, the Congregationalists and Baptists arrayed themselves in opposition to the celebrated Minutes in Council, which laid the foundation of the present system of grants in aid. The decision is probably to be regretted. It certainly had the effect of depriving Nonconformists to a large extent of the position they had previously taken in the work of education, and of giving a decided advantage to the clergy. But it is easy to be wise after the event, and it was not easy to calculate beforehand the severity of the competition to which Dissenters would necessarily be exposed. With their resources already heavily taxed for the support of their various institutions, it was too much to expect that they could undertake also the cost of day-schools which should be efficient rivals of those which were largely subsidized by the Government. Very noble efforts were made to meet this new demand, but it soon became manifest that the friends of voluntary education were too heavily handicapped to hope for success, save in exceptional instances. Still, it is open to question whether it were not better to have tried and failed than never to have tried at all. The idea was a noble one, and though the attempt to realize was predestined to failure, the seeds of a great principle which were diffused in the pursuit of the ideal were not lost. Ultimately the growth of public opinion in favour of a more thoroughly national system of education compelled a reconsideration of the whole subject; and when this occurred the former supporters of the voluntary system separated into two sections. The one, adhering to the principle that the State could not, with justice, take any part in religious teaching, advocated a system in which the nation should provide only for the secular education, and leave the Churches to care for the religious instruction of the children. The other, holding by the idea that elementary teaching in the truths of religion and morality must form a part of the work of the national school, became the advocates of a purely unsectarian system. We are not going to review the incidents of that controversy.

Suffice it to say, the separation was inevitable, and though the antagonism at times seemed to be very keen, the differences were not so serious as appeared. They would easily have been adjusted but for the existence of a party whose one aim was to strengthen denominational schools, and which did their best to foment the dissensions in the Nonconformist ranks. The differences of opinion probably still exist, but the controversy is not likely to be renewed; and it never interfered with the sentiments of mutual respect entertained by the representatives of the opposing views.

Mr. Baines has been more than a talker about education: he has been an active worker. He was long an efficient labourer in connection with Sunday-schools, and the interest which he has shown in the education of the people may be inferred from the fact that he has been for forty-two years the President of the Yorkshire Union of Mechanics' Institutes. Indeed, it is to his persevering efforts that the Union owes its existence. As in educational, so also in religious work, he has always been foremost. The simple and unpretending goodness of his character and life, the earnestness of his spirit, and the abundance of his labours have made him one of the pillars of East Parade Church, Leeds, with which he has had a lifelong connection. In all the great movements of the denomination he has shown a lively interest, and has ever been regarded as one of its most wise and sagacious counsellors.

To the Baines family belongs the honour of having given three members to Leeds, first the father and then his two sons, Mr. Talbot Baines, Chancellor of the Duchy of Lancaster, and the present Mr. Edward Baines. The latter was originally elected in 1859, and sat until 1874, when he was rejected, under circumstances which do not reflect any honour upon those who contributed to his defeat. Mr. Baines's character and services merited very different treatment, even if there were some points in his political conduct which were not approved by all his former supporters. Had his health allowed him to resume his Parliamentary labours, there can be little doubt that he would have been elected to fill the vacancy which was created in 1876, but his advancing years compelled him to decline all proposals of the kind. His course in Parliament was in every way honourable. At a time when

there was a general disposition even among Liberals to pool-pool all suggestions of electoral reform, he proposed the extension of the franchise to six-pound householders. Moderate as the reform appeared to advanced Liberals, it was postponed until an adroit Conservative took advantage of the delay, and "dished the Whigs" by giving household suffrage in the hope of governing the country by the votes of the residuum. When we see Bonapartists turned into the "*parti de l'appel au peuple*," and hear that the present head of the house maintains that the genius of Napoleonism is essentially democratic, we are the better able to understand this move on the part of English Imperialism. Its success was rendered possible by the unwise Conservatism which refused such a concession as that recommended by Mr. Baines.

Mr. Baines has made some interesting and valuable contributions to literature. Besides a number of pamphlets on current topics of the time, he published in 1835 a standard "*History of the British Cotton Manufacture*;" and in 1850 a biography of his father, a man of remarkable power, whose life was full of suggestive incident and closely connected with some of the great events of his time. Perhaps our total abstinence friends will think that the services which Mr. Baines has rendered to their cause constitute his highest claim to distinction, and assuredly there is not a man among them to whom they can point as a better or more influential representative. Since 1837 he has been a total abstainer, and the remarkable vigour and clearness of intellect and wonderful physical health which he enjoys in his eightieth year are a very powerful testimony on behalf of the system of which he is so ardent an advocate. His reasoning, based on high principle, illustrated by personal experience, and enforced with his own earnest eloquence, is always effective. But, in truth, Mr. Baines is ever found where the work of philanthropy, the rights of freedom, or the more sacred cause of religion, need an advocate. In principles and in character he has much of the true Puritan "*grit*," but with it are combined the bearing and the culture of the polished Christian gentleman.



### THE WORK FOR THE NEXT ELECTION.

WHETHER the present autumn is to see a dissolution of Parliament, is a question on which we are not rash enough to pronounce an opinion. It may be doubted whether even the Ministers themselves are able to give a positive answer, and it is quite possible that the one mind with which the decision rests may itself be subject to changes of mood and feeling as rapid and uncertain as the rise and fall in the barometer. All speculation on the problem very speedily resolves itself into the question whether there are any probable contingencies threatening the party with a further decline of popularity, the prospect of which would induce the Government to risk the loss of one year of power in the hope of securing a longer lease by appealing to the constituencies before the tide has turned too decidedly against them. That they will take the advice of a correspondent of "The Standard," and go to the country with the cry of "Down with the Obstructives!" is so like a *reductio ad absurdum* that at first sight it might be pronounced impossible, and yet it would hardly be wise to dismiss the suggestion in so summary a fashion. The unexpected is that in which Lord Beaconsfield delights, and if there were any possibility of persuading the constituencies that the Liberals were parties to the contempt which has been brought upon the House of Commons by the frequent "scenes" of the last two or three years, he would think it worth his while to pose as the champion of the authority and dignity of Parliament, menaced by the lawless proceedings of impracticable Radicals. But the Marquis of Hartington has given him no opportunity for setting up such a plea, has even run the risk of being misconstrued by his own followers rather than give any chance of foundation for any charge of the kind. That the Ministry have been baffled by his circumspectness was seen in Lord Salisbury's flattering comparison of the Opposition chief to the Turkish Government dealing with the Bashi-Bazouks, who were so necessary to its safety that they were practically independent of its control. The case to be submitted to the electorate is, then, clear enough. Lord Hartington is a well-

meaning man, who would play the political game fairly enough, and who certainly would maintain the character and rights of Constitutional Government; but behind him are the Circassians, against whom the institutions of the country must be safe-guarded. Of course Lord Beaconsfield and his friends are the only people capable of supplying the necessary defences, and must have the support of all true patriots. Q.E.D.

But promising as such a game may look, especially when it is so difficult to find any other which can be played with a prospect of success, there are some manifest objections to the policy which may prevent it from being seriously contemplated. Liberals would certainly not be content to sit down in silence while an impudent attempt was being made to persuade the country that they are the real enemies of Parliamentary government; and assuredly they have abundant material for retorts which it would not be easy to meet. After all, the responsibility for the management of Parliament rests with the Ministry; and if they have not sufficient tact and resource to put down a dozen men who are determined that the House of Commons shall conform itself to their wishes, or shall not be allowed to legislate at all, they must bear the blame of the disorder entailed by their own feebleness. The story of the Army Discipline Bill, as told by Lord Hartington in that very effective speech, in which he gave the Ministry to understand that he had been compelled to desert them because they did not know their own minds, is itself a sufficient explanation of much of the confusion that has prevailed. So long as the Government were prepared to assert that flogging was essential to the discipline of the Army, he felt himself bound—much as he disliked the particular form of punishment—to vote for its continuance rather than introduce lawlessness into the forces. But the Government never “continued in one stay.” They would and they would not; they wrangled over point after point which afterwards they conceded; they were most sure to yield when they seemed most firmly to have put down their foot, and were most to be distrusted when their promises were most fair and specious; if they were accommodating and conciliatory in the House they were sure to stiffen under the influence of the lobbies or the Horse Guards; from first to last their procedure had been a curious example of the very

undignified game of shilly-shally. What wonder that Lord Hartington could not stand by them? What marvel if Home Rulers seized the opportunity which the Government had prepared for them, and set themselves to worry and torment those who offered themselves as a prey to their teeth?

We have no wish to screen "Irreconcilables" from the condemnation which justly falls upon men who do not understand that there is a point beyond which no minority can go without practising the most wretched and unjustifiable of all tyranny. In the interests of liberty, and in the interests of freedom, we protest against a procedure which mistakes anarchy for freedom, which abuses the forms of liberty in order to crush out its spirit and which turns Parliamentary proceedings into a farce to the advantage only of the despots of the world, who laugh at this new edition of an old story of Actæon devoured by his own dogs. They desire for Constitutional government no better fate. It would be costly and perilous to put it down by force. It is much more satisfactory to see it discredited and weakened in its own chosen home by the extreme advocates of its rights. The "mother of Parliaments" turned into the laughing-stock of petty princelets and aspiring Imperialists is a sight to move our indignation against all who are a party to so miserable a farce. But a Ministry who have sought to lower the standing of Parliament by restricting its control over the foreign policy of the country—who have treated it as an assembly to condone Ministerial action after the event rather than as the supreme council of the nation to be consulted in the initial stages of all important procedure—who have turned the answering of simple questions into an act in which the most ingenious mystification constitutes the most complete success—are the very last people who are entitled to profit by the feeling which impracticable Home Rulers have awakened. If Parliament had had more real work to do; if Ministers had been more frank and straightforward in their statements; if the Jingo temper had not been so frequently exhibited on the Ministerial benches there would have been less of the disorder which all deplore.

Of all this Conservative candidates are sure to be reminded if they seek the confidence of the country as the only strong and reliable opponents of obstruction; and it will certainly be

remarkable if they are able to profit by the indirect consequences of their own blunders. One other point is likely to be remembered to the disadvantage of both parties concerned. The Roman Catholics of Ireland were gratified with the bribe of the Intermediate Education Bill in 1878, and in that session there was a comparative disuse of the obstructive tactics. If they have been revived with unusual force this year, and if, as has been hinted, the failure of the Government to offer a satisfactory measure of Irish University Education is one cause of the change, on whom can the responsibility rest but on those who set the fatal example of coquetting with a party which all English parties would do wisely to treat with a simple regard to justice alone?

We may reasonably doubt, therefore, whether there will be any disposition on the part of the Ministry to follow the advice so earnestly pressed upon them by followers with more zeal than wisdom. Lord Beaconsfield is not so destitute of the sense of humour as some of his colleagues in the Lower House; and even if it escaped the observation of Sir Stafford Northcote and Mr. Cross, the Prime Minister could hardly fail to see how utterly ridiculous would be the position in which he would place himself if he called upon the country to save him and his great majority from Mr. Parnell and his score of followers. Still, even if it seem in the highest degree improbable that Parliament will be speedily dissolved with the cry, it does not by any means follow that the autumn will pass away without a general election. It is at all events clear that the Government are holding their forces well in hand, and are taking the measures which will prepare them to take advantage of any favourable juncture which may present itself. They are showing themselves up and down the country—Lord Cranbrook at Sheffield and the Crystal Palace, Sir Stafford Northcote in the Tower Hamlets, Lord Salisbury at the Cannon Street Hotel. Even poor Mr. W. H. Smith has been "trotted out," as though he had some germ of oratorical power which must be utilized at the present crisis. The air is full of apologies for, or rather of glorifications of, the Ministerial policy, and bitter denunciations of the Liberals. Week by week we have a fresh demonstration, and the whilom leading journal is always ready to emphasize every new utterance in

that special tone of weak cynicism which has recently been characteristic of it.

All these and other signs we could mention point in one direction. Still we draw no positive conclusion. We do not predict a dissolution, though we think it very possible we shall have one, especially if Sir Garnet Wolseley should succeed in bringing Cetywayo to terms, and the sanguine expectations of the officers who, according to Mr. Archibald Forbes, expect to be in England for partridge shooting, be fulfilled. But what we do say is that Liberals should be prepared for action, and should, as the first condition, make up their own minds as to whether it is worth while to make any determined effort to get rid of the present Government. To this point only we shall direct our observations this month. What a Liberal Ministry, placed in power as well as in office by a Liberal majority, ought to do, is a question that must be carefully looked at. We have no belief either in the possibility or the wisdom of a policy of mere negations; but while holding this view very strongly, every day increases our strong conviction that the work of the hour is the overthrow of the present Ministry. The truth is, we are interrupted even in the discussion of further reforms by the necessity for exposing its failures and thwarting its mischievous designs. Whatever, therefore, be the particular object on which any class of Liberals is bent, all may—nay, must—combine in order to get rid of the barrier which blocks the way to progress of all kinds. We ask no one to accept a mere declaration of vague Liberalism as a substitute for a more definite political creed, and still less would we adopt every candidate who is ready to shout, "Down with Lord Beaconsfield and the Tories!" There is less danger, however, from politicians of this character just now than we ever remember. Our Prime Minister has fascinated weak-kneed and self-seeking politicians, and so, to a very large extent, spared Liberals the trouble of dealing with them. With a few exceptions, and those mainly in high places, those who now rally to the Liberal flag are men of decided convictions, and we are thus encouraged to cherish the assurance that the overthrow of the Ministry means the commencement of a period of real reform. We have no hesitation in urging that our efforts should be concentrated on this point.

We have at present a Government the character and tendencies of which it is now impossible to misunderstand. There is no longer room to indulge a notion which has in past times been a fruitful source of weakness and dissension in the Liberal ranks, that it makes little practical difference which of the two parties holds the reins of power, for a Conservative Ministry is compelled to adopt Liberal ideas, while a Liberal Ministry is restrained by the Conservative instincts which are at work even among its own followers. We have now had what we can scarcely be said to have had since the days of the first Reform Bill—experience of a Tory Ministry secure of its majority and able to work its own will. The result has been a turbulent and boastful foreign policy pursued at great cost, and to the utter neglect of domestic reform. To what dimensions the evil might have grown, had the daring of the Ministry been equal to their talk, it is impossible to calculate. There is a strong fighting instinct in the nation, and it was the perception of this which led an eminent foreign writer to say, at an early stage of the late war, that Englishmen would never be satisfied unless they had a part in it. The Ministry played to this feeling, and for a time played successfully, as was seen in the rapture with which Jingo songs were cheered at the music-halls and the rowdyism which dominated public meetings. How long the passion would have lasted had war actually broken out is open to question; but if Lord Beaconsfield, instead of concluding secret conventions, had broken up the Congress at Berlin, and declared war against Russia, his action would undoubtedly have been extremely popular. Happily he had not the courage of his speeches, and so England and Europe were saved from a terrible calamity. But we may not always be so fortunate. What we see is that the Tory Ministry are prepared to divert attention from home questions by keeping up excitement about foreign policy, and that their party, anxious to stave off all changes, will support them in this course. The risk of such a course is tremendous; and in view of it, it is for the various sections of the Liberal party to say whether it is not their duty to sacrifice, not a single principle, nor even the expression of it, but simply a pet mode of advancing it, in order to secure that union which may save the country from the serious peril of which a “spirited foreign policy” is a perpetual menace.

If there were any reason to hope that within the ranks of the Ministry or its supporters there might rise up a party which would put an effectual check on all "Jingo" tendencies, we should have less cause for anxiety. But nothing could well be more illusory than any reliance upon the lingering wisdom or patriotism to be found in the Tory camp. Much has been borne, and it is safe to say more will be borne still, rather than sacrifice the position of the party. It is the same everywhere. It was hard to see how Imperialists, Legitimists, and Orleanists could have any point of agreement, but they found it in a common hate, and so long as there was any prospect of overthrowing the Republic they held together with wonderful cohesion. Radicalism is hated by our English Tories as is the Republic by French reactionaries, and they will bear all things, and suffer all things, rather than give it a chance of victory. It is possible that the unity of the party may be subjected to a still severer strain than that which it has endured with such marvellous success, but it is not easy to see from what side it is to come. The secession which has already taken place has, in truth, freed it from a rivalry which was one of the most serious dangers of the future. The succession to the Premiership is now hardly disputed, and the perils which are before the party are such as threaten its popularity with the country rather than its internal unity. If there was any tendency to dissension, there have been causes in abundance to produce it already. During the last three years the Ministry have treated their followers to a series of surprises and sensations which must have shattered a party less patient or less firmly welded together; but on the serried ranks of Conservatism hardly an impression has been made. There may have been personal discontent and political differences, but neither the one nor the other has disturbed the unity of the compact phalanx which stands between the nation and democracy. Mr. Clare Read leaves the Government because of his dissatisfaction with their treatment of the class he so ably represents; but, instead of going into opposition or assuming an attitude of sullen neutrality, he shows himself more ardent than ever as a champion of the Ministry he has been compelled to abandon. Lord Derby is forced into secession and treated with something worse than



indifference; but that does not prevent his brother from doing his utmost to support the Ministers who insult and, as far as it lies in their power, humiliate the head of his house. Changes in the *personnel* of the Administration, involving, it must be admitted, a serious detraction from its authority and ability, are treated as trifles light as air. All the world laughed when Sidney Smith said that Lord John Russell would, if called upon, be perfectly ready to undertake the command of the Channel Fleet; but Mr. W. H. Smith is actually placed at the head of Her Majesty's Navy, and the party receive the appointment with acclamation, and see in it only another proof of those marvellous powers of discrimination with which a kind Providence has endowed our Premier for the good of the highly-favoured nation and the glory of the true patriots in it. We have come to a point at which a few Irish members are able to hold at bay the majority of the House, and the representatives of a Government boasting of the most disciplined majority we have seen in our time, go about the country whining about the ten or twelve naughty boys who will not let them get on with their work. Of administrative ability there is little evidence, of legislative genius still less, of tact in the arrangement of the House least of all; but were the deficiency still more complete, there is no reason to suppose that the loyalty of the party would be shaken. Of one thing every Minister may be sure—however he may blunder in policy or in speech, he is still sure of the vociferous cheers of those behind him. Indeed, it is doubtful whether the cheers are not loudest where they are most absolutely undeserved.

Lord Cranbrook's notorious speech at Sheffield and the reception which it met are significant illustrations of the spirit of the party. They saw nothing absurd in a powerful Minister using the *argumentum ad misericordiam* on behalf of himself and his colleagues, and as little did they perceive any inconsistency in his complaints of the hard words of others while he pictured his opponents as clever card-sharpers. It would seem to require some hardihood for a statesman to exhibit the same bitterness as he had just denounced; but Lord Cranbrook was fully equal to the achievement and to others just as wonderful. At first his opponents were "buzzing



insects" vainly seeking to disturb the oxen — the John Bulls of the country; but he very speedily made it clear that the insects have stung, and stung very severely. In that lofty Christian temper for which he is so distinguished, his lordship brushes them all aside, and with a magnanimous condescension worthy only of Pecksniff, exclaims, "Gentlemen, I forgive our opponents." But that very forgiveness tells of injury, and invites the country to condemn the offenders, and applaud those who know how to suffer and forgive. The spectacle is sublime. Injured innocence, represented in a tableau in which Lords Beaconsfield, Salisbury, and Cranbrook are the leading figures, is a sight that could not fail to touch many hearts, were it not that it is slightly ridiculous.

Lord Cranbrook must fancy that the country is utterly oblivious of the facts of recent history when he utters these tender complaints as to the wrongs which the Government are suffering at the hands of opponents too unsparing in their criticisms. The idea of the members of a Cabinet of which Lord Beaconsfield, of all men in the world, is the chief, raising such a cry, is ludicrous. Do they suppose that the nation has forgotten that their chief rose to distinction by a series of lampoons upon the most eminent statesmen of the time, which for maliciousness of insinuation, as for keenness of polish, for vehement invective, and withering satire, are unapproached even by the most eloquent denunciation of the most thoroughgoing Liberal critic of the day? Sir William Harcourt has made some telling hits, but he must yield the palm for fierce passion, for cutting irony, for malignant suggestion to Mr. Disraeli of earlier days. It would be an ungracious task to recite here the fierce language in which the Premier has assailed, one after another, most of his distinguished contemporaries. After building up his reputation by charging Peel with "organized hypocrisy," and exhausting all the ingenuity of his brilliant intellect in order to cover him with ridicule and scorn, he turned in the same spirit on all who came across his path. In the great debate on the Budget of 1852 he charged Sir Charles Wood with "insolence," and told Sir James Graham, "I don't so much respect, but I greatly regard you;" and had to offer an apology, having just endured the dignified rebuke of Mr. Gladstone, who told

him that, "whatever else he might have learned, he had not learned to keep within those limits, in discussion, of moderation and forbearance that ought to restrain the conduct and language of every member of the House; the disregard of which, while it is an offence in the meanest among us, is an offence of tenfold weight when committed by the leader of the House of Commons." He has sometimes lavished fulsome praise on Lord John Russell, yet once he described him as living in an "atmosphere of coalitions, combinations, *coups d'état*, and cunning resolutions." Even so recently as last year he crowned a long series of offences against Mr. Gladstone by the speech at the Riding School at Knightsbridge, in which the fierceness of his passion caused his wit to forget its cunning, and led him to stoop to a coarseness and vulgarity as unworthy of his old fame as it was derogatory to the position he had to sustain. The Cabinet of a Premier with such antecedents cannot afford to be too sensitive. Nor is it its head alone who has set this example of unlicensed abuse. Even his worst outburst is hardly to be compared to Lord Salisbury's comparison of a Russian with whom he had so recently been associated as a colleague to the most infamous character in English history. As to attacks upon "private character," the suggestion would be absurd if it were not intended to be misleading, as a plea on behalf of the unhappy men who fill the highest offices of the State, and have distributed among themselves a somewhat unusual number of coronets and garters and other honours, but who pose as martyrs because their happiness is marred by the cruelty of a wicked Opposition who charge with untruthfulness. It is pleasant to find, from Lord Cranbrook's own testimony, that the consequences have not been so serious as those doleful lamentations would have prepared us to expect, for he has "among the Liberal party warm and earnest friends," who, had they believed the awful things said about him, would have withdrawn "that private friendship which is at once his delight and honour." His lordship ought to have known that sensible men can only laugh at such effusions. It is solely against the public policy of the Ministry, and their own conduct in defence of it, that any charge is brought. Imputations against private charac-

ter have never been introduced into the controversy. No one has insinuated a doubt as to the personal honour of Ministers. The marvel has been (and it is quite possible that it may have suggested itself even to those Whigs whose friendship Lord Cranbrook so much values) how such honourable men could have stooped to proceedings so doubtful. It is not the ordinary habit of English statesmen, for example, to fill all Europe with loud protests against private treaties between individual Powers, while all the time they have concluded secret conventions of their own. Lord Cranbrook has no doubt explained this apparent inconsistency to the satisfaction of his own conscience, to which he appears to be so fond of addressing himself; but that does not alter the view of those who do not understand the mode of reconciliation, and who see in such a proceeding a departure from the best traditions and noblest precedents of English political life.

Very possibly the criticisms of the Opposition may have been too trenchant, but the extreme sensitiveness which Ministers and their advocates continually betray is surely a sign of great weakness. It will be the fault of the Liberals themselves if the uneasy apprehension which they thus unconsciously reveal is not justified by the events. Let them close their ranks, and we may be freed from a Ministry which, with all its bluster, has shown that it knows not how to govern. If the country endorse the action of Parliament, and give a majority in favour of a Ministry who have, in the short space of five years, involved us in so many difficulties abroad, and breathed a reactionary spirit into our whole domestic administration, the prospect will be sufficiently gloomy. But we have more faith in English good sense and patriotism. There will doubtless be a severe struggle, but with united counsels and earnest purpose the friends of progress may confidently anticipate the overthrow of the most mischievous Administration England has known for half a century.

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### A FORTNIGHT IN AUVERGNE.

A visit to Auvergne had been for some years one of my day-dreams, and at the end of last summer the dream became a reality. Running through Paris, which the crowds attending the Exhibition made an undesirable place to rest in, and stopping only at Rouen and Fontainebleau, we came one Friday evening in sight of the dark summits of the Dôme mountains, and a few minutes more brought us to Clermont. The fourteen days succeeding are among the most pleasant in my holiday reminiscences.

Auvergne has many features of interest. It is known to geologists as the volcanic district of Central France. Sir Charles Lyell gives a vivid description of its early aspect, when broad lakes lay at the foot of low mountains and the crocodile and the tortoise luxuriated in the genial warmth. This period was followed by a period of volcanic activity, or perhaps two periods separated from one another by a glacial era. A few of the loftiest mountains remain, conspicuous relics of the older volcanic period, mere cones of hard trachyte, the scoriæ and softer rocks having been planed away by the descent of a huge glacier. The more recent cones and craters are numerous, and the soft soil into which these have worn is covered with delicious verdure. Even to an unskilled eye like mine the aspect of the country is full of suggestion. An elevated plateau is scooped into narrow gorges with steep sides, or broken down into broad valleys studded with huge hills having flat surfaces, occasionally of a few miles in area. From the plateau rise the mountain ranges. Some are dome-shaped, some are craters, the lips of which have been broken down by the pressure of the lava; and everywhere the brown crags, ruddy or almost black, reveal the fiery forces which heaved them up. A wild scene of desolation in the midst of a beautiful mountain landscape is the Puy de Tartaret, on the road from Mont-Dore-les-Bains to St. Nectaire. The road is cut through a black lava torrent, twisted and crumpled, and passes for some miles among heaps of pumice and cinders.

In Auvergne also rises the Dordogne river, the gravels of

which yielded the flint implements and engraved bones which, a few years ago, provoked so much discussion as to the antiquity of man. The museums at Clermont and Le Puy contain goodly collections of these relics of primeval man. It is impossible to resist the conclusion that those who carved these reindeer and mammoth forms were contemporary with the animals represented. The draughtsman must have seen the object he was drawing; and the freedom of the curves reveals no small technical skill.

Auvergne was the scene of the final conflict between Julius Cæsar and Vercingetorix, which made the Roman emperor victor over the Arverni, and so determined the future history of Western Europe. The Gaulish chieftain, after offering a successful resistance to the invader and inflicting great losses on him, retired from the plain in which Clermont stands to his summer city of Gergovia. Gergovia is a flat-topped hill of from two to three miles in circumference. A sheet of basalt spreads over the summit, which is steeply escarped all round. In the absence of artillery, the position is impregnable. There are, however, no springs on the hill, and the want of water was fatal to a prolonged defence. Cæsar cut off a stream at the foot of the hill, from which the city was supplied, and its brave defenders were forced to surrender. An excursion to Gergovia is easily made from Clermont. The distance is rather under five miles; and a carriage road, cut when Napoleon III. was preparing his "Life of Julius Cæsar," leads almost to the top. Abundant remains of the Gaulish occupation of Gergovin are in the museums at Clermont, with Roman coins and other relics. On the hill itself is nothing to shew that a city ever stood there, except the abundance of rough stones once used in building.

Clermont is certainly not a gay city; but it is a thriving town in the midst of a thriving population. The most conspicuous object in it is the cathedral, a lofty building, the severity of whose style harmonises well with the gloomy lava of which it is built. An older church is that of Notre Dame du Port, and this is an interesting specimen of the characteristic architecture of Auvergne. The style is Romanesque. To an eye accustomed mainly to Gothic forms, the churches might appear to be too broad and not long enough. The

effect of this is, however, relieved, and great picturesqueness given both to the interior and exterior of the building, by grouping two or four semi-circular chapels around the apse. These churches are to be seen everywhere. The outer walls are saved from monotony by bands of different coloured stones, and the interior decorated with carvings and paintings displaying a rude power. An interesting church of this kind overhangs the village of St. Nectaire. That which I thought the most stately and pleasing was the Church of Issoire.

Of the historical associations of Clermont I will mention two. At the Council of Clermont, held in 1095, the first Crusade was determined on. Ecclesiastics and people, excited by the preaching of Peter the Hermit, assembled here by thousands, and listened to the eloquent pastoral address of Urban II. Moved to tears and stirred to enthusiasm, they thought they heard the voice of God bidding them go and deliver the Holy Land from the infidel; and then began the wild, tumultuous march eastward, which ended in, if it did not originate out of, misery, and sin, and shame. From Peter the Hermit and Pope Urban it is a relief to turn to Blaise Pascal, who lived in Clermont, and on the Puy de Dôme demonstrated the Torricellian theory that the weight of the air kept up the column of mercury in the barometer. When reading my aneroid at the summit of the Puy de Dôme, it was impossible not to think of the gentle saint and thinker by whom that experiment was devised. I remembered Pascal, too, the next day, when, joining the little congregation at the Chapelle Evangélique in Clermont, I heard a humble pastor, with spiritual—not *spirituel*—brow and far-off gaze, labouring to confute the neologians and to sustain us in the lofty faith that in Christ Jesus dwelt all the fulness of the Godhead *corporellement*.

The ascent of the \*Puy de Dôme is easy. The mountain is 4,800 feet above the sea-level, and 3,150 above Clermont, but the plateau rises to within 1,060 feet of the top, and a good carriage road is constructed here. The view from the summit is extensive; what distinguishes it from other mountain views is the ridge of craters on either side. On the Puy de Dôme is one of the three meteorological stations established by the French

\* Puy-pic, or peak.

Government to secure observations at high levels. In digging to lay the foundations of the observatory the ruins of a large temple, dedicated to Mercury, were laid bare. They are massive and spacious; one cannot but admire the boldness of conception which chose such a site for a building so stately; but one's second thought is of the recklessness of human force involved in its execution. Relics of the temple are in the museum; the vision of the wretched captive Gauls gave me more pain than the antiquities gave me pleasure.

Variety is lent to the landscape, and the imagination of the student of history is stirred by the ruined towers and castles crowning so many of the hills of Auvergne. The feudal system lingered long in this district; the grand *seigneur* was safely ensconced on his rocky summit, and the fertile valleys under serf labour yielded him wealth. The lords of Auvergne successfully resisted the growing power of the Crown until the seventeenth century, when they were finally put down by Louis XIV. The few castles of the feudal period were mere towers, more remarkable for strength than beauty. A few of them bloomed into stately chateaux when the feudal lords became courtiers, and the Crown and the nobles together pressed more heavily on a wretched people. The Castle of Murols, on a huge basalt rock opposite the Puy de Tartaret, stands in a scene of almost unrivalled beauty. The foreground is a mass of lava and scoriæ, dying off to the south and east in a wide-spreading valley, dotted with vineyards and chestnut groves; to the north the carriage road leads over barren hills to the valley of Mont Dore; while to the west opens up the narrow valley of Chaudefour. A quiet lake, bounded on the south by a wooded hill, fills up the lower end of the valley, which beyond the lake rapidly contracts into a precipitous gorge, the whole being shut in by mountain summits, crowned by the Pic de Sancy. The lords and ladies of Murols and Estaing had an eye to the picturesque, for one of the windows of the ruined *salon* opens on this valley. The thick walls of the window shut out the wilder aspects of the scene, and form a charming frame to the tranquil lake and glen. Another ruined castle visited by us was the Chateau de Polignac, a few miles from Le Puy, the capital of the Velay, a district bordering on Auvergne. The dukes of Polignac were among the most hated of French



courtiers ; and hither came, in the days of the Revolution, first a party of priests seeking shelter, and next a stormy troop of besiegers. The woman who showed us over the castle told us that she had heard from her father-in-law, who had witnessed the scene, how the lord of Polignac, after securing the flight of the priests, fled himself, barely in time to escape the hands of the people. Looking down from the castle of Polignac on the village, which seems to nestle beneath it, our first suggestion was a delightful one, of the lofty fostering and protecting the lowly. A further view dispelled the fond illusion. The houses are darkened by the rock which supports the castle, the streets are narrow and ill constructed, light and air seem strangers in these poor homes ; and the thought of the cruel seignorial rights, often so ruthlessly exercised by a proud and selfish nobility, made me more than consent to the havoc wrought by the Revolution. The Puy de Dôme—the departmental name for the old provinces of Auvergne and the Cantal—is now one of the most Radical districts of France, and also one of the most prosperous. A thriving peasantry, tilling their own lands, make the soil produce its utmost, and maintain around the larger towns villages, whose number surprises an English traveller.

We were fortunate enough to spend two or three days at Clermont with the Rev. F. Barham Zinke, who had come to Auvergne in order to investigate the mode of living of the French peasant proprietors. To Mr. Zinke's two articles on "The Peasants of the Limagne," in the "Fortnightly Review" for November and December last, I would refer any one who is interested in social questions. A note or two, however, on the Auvergnese peasantry as we found them may not be out of place. The whole of the plain of the Limagne is under cultivation : it is so rich, says Georges Sand, that "not an inch" can be spared for hedgerow or for wall. Vines form the boundaries of the vineyards ; only a path, or a gutter, or the line of the growing crop divides holding from holding ; and theft and trespass are unknown. It is, as in our own villages where allotment gardens are common ; the feeling of property is a help to virtue ; every man is interested in the regard of all for one another. Driving to Gergovia, we saw lying unguarded on the roadside some apples which had fallen



from an overhanging tree: two or three hours after, on our return, the same apples were there, although it was a public road, and many men and women and children must have passed them. On every roadside the most tempting fruit-trees form the hedges—vines, peaches, pears, walnuts; but they are not gathered. The delicate courtesy of the people is equally marked. On the same drive from Gergovia we stopped to hear some music and see some dances, for it was a *fête* day, and the people were making holiday. Four handsome young men had as partners three old women and a young one. At the close of the dance one of the young men called out "*Embrassons!*" each of the old ladies was kissed on the cheek by the young men; the young woman they did not offer to kiss. It was a refinement which would have touched Charles Lamb to the heart. They are equally polite to strangers; ready to answer your questions, never intruding themselves on your notice. Georges Sand says that the guides of Mont Dore are as fond of money as others, but they are sufficiently sensible to know that they will be none the worse paid for not always reminding you of their services: a prudence this which, both in its effect on the traveller and in its origin, is closely akin to virtue.

In the thermal springs of Auvergne, visited every year by hundreds of patients, reside the poor remains of its ancient volcanic activity. There are several of these springs; some so hot as almost to scald the hand, and all of them saline. There are waters affecting the palate like warm seltzer; there are also sulphuretted waters, offensive both to the taste and smell. The waters most renowned for their curative properties contain more than a trace of arsenic. Many of these springs were known to the Romans, and Roman baths are enclosed in more than one of the establishments. We visited four watering-places: Royat, gay and crowded; Bourboule, trying, as yet but feebly, to be gay and crowded; St. Nectaire, fresh and cheery, and beautifully situated; and Mont Dore, the heart of Auvergne.

Mont-Dore-les-Bains stands in the upper valley of the Dordogne: it is about 3,500 feet above the level of the sea, pressed in on all sides by wooded hills, with waterfalls gliding among the foliage or pouring down bare precipices. The

valley reminded me of the Pontnesina valley; an Engadine in miniature, without its glaciers and without the English. The waters of Mont Dore are reputed to be of special value in diseases not acute of the throat and lungs. The bathing season is a short one, from the beginning of July to the end of August. During this time the social life of the place revolves round "treatment;" for the rest of the year the peasantry and the mountains are left alone.

A large *établissement Thermal* occupies one side of a square, which you approach through a lane of hotels and boarding-houses. Fearful and wonderful is the economy of the *établissement*. Drinking springs greet you in the portico surrounded by glasses that do not invite you to drink; within is an open footbath around which may sit twelve or fourteen persons with their feet in the tepid water; beyond are plunge-baths communicating with the different *sources*; overhead is the *salle des aspirations*, where bathers inhale a saline vapour, the doors of the room being pierced each with a window looking on a clock which gives the bathers the signal of release; on the same floor are rooms containing flexible tubes ending in a nozzle for throwing spray into the nostrils, or a rose for throwing spray on the palate and the throat. Bathers are carried in sedan chairs from their hotels to the *établissement*, some having to begin their treatment at busy times so early as three or four in the morning. A draught of warm seltzer begins the treatment; after which the particular bath, *aspiration*, or throat douche, is taken; then with another draught the bather betakes himself to his sedan chair, and is trotted quickly back to his hotel. The bathing dress is a loose flannel suit, with *sabots* for walking on the wet floors; the glowing faces of the ladies are set off by the white flannel, and looking out on you from the window of the chair present a curious but not uncomely aspect. On reaching the hotel the bather is preceded to his room by a chambermaid carrying a warming-pan, for an hour or two's rest in a warmed bed is deemed necessary to avoid the risk of taking cold. The footbath follows this repose; this, too, is essential to draw off the blood from the head. I suppose, from the arrangements for *déjeuner* and dinner, that abundant support is also part of the process of cure. The

treatment seems to be really effective; it is preventive even more than curative. Actors and singers resort to Mont Dore; and sufferers who have once experienced the treatment do not hesitate to seek it again. I myself can speak favourably of the effect of a week's residence there. I passed through the late winter without relaxed throat or cold; and that although I did not drink the waters, nor douche, nor bathe.

Perhaps to the ordinary tourist Mont Dore would not have many attractions. The carriage rides are not many; and a carriage must either be taken for a whole day or not taken at all. And then there is the intolerance of the valetudinarian to be endured; the air of superiority which seems as natural and as becoming to the being undergoing treatment as his bathing dress; the reproving glance which seems to say to the common mortal, "Sir, you are so very well." But to him who can walk, and who is at home with mountain, cataract, and stream, a week at Mont Dore will be full of bodily and mental health. I can well believe that the best time to visit it is early in June, before the bathers, and the doctors, and the peep-showmen have arrived. We were there after the season was over. The exquisite quiet of the woods was an almost sensuous delight; there were mountain pinks to gather, and great breadths of the yellow balsam—*Impatiens noli-me-tangere*—the ripening pods of which writhed under your hand like a wounded creature and scattered their seeds between your fingers; the white broom was in blossom, and ferns peeped amid the underwood, and gentians and stout anemones opened to the sun, and rosettes of saxifrage clung to every wall.

A visit to Auvergne, I said at the opening of this paper, was long one of my pleasant day-dreams; it is my pleasant day-dream still; only now it is a dream of memory instead of a dream of hope. Is Auvergne as grand as Switzerland? I have been asked more than once; as wild as Scotland? as impressive as Norway? as charming as the lakes? I decline to answer these irrelevant questions, or disturb my fancy by an intolerant spirit of comparison.

Should I long that dark we're fair?  
Say, O song!  
Lacks my love aught, that I should long?

The light, the warmth, the silence and the sounds, the land and its people—they gave me happy days ; let them remain in my memory, “ a thing of beauty ” and “ a joy for ever.”

ALEX. MACKENNAL.

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## LETTERS TO A SCEPTICAL INQUIRER.

### LETTER IV.

MY DEAR FRIEND,—Let me ask your serious attention to an examination of Mr. Mill's idea that the personal influence of Christ—for that, I suppose, is what is meant by “ the most valuable part of the effect on the character which Christianity has produced ”—would remain, whatever came of Christianity itself. He says : “ Whatever else may be taken away from us by hostile criticism, Christ is still left : a unique figure.” The suggestion is that, if Christ be left, the power by which men have been emancipated from the thralldom of self and sin, by which numbers of His followers have been stimulated to self-sacrificing labours for the good of humanity, and even the code of the morality of the outside circle in Christian lands has been sensibly modified, would still remain. But surely there is a fallacy which lurks in the terms employed, and which becomes apparent as soon as any attempt is made to define the language. “ Christ is still left.” What does it mean ? Mr. Mill himself draws a clear distinction between the Christ of the Synoptists and the Christ of John. Even in the records of the former there would probably be much that he would deem legendary or mythical, but in the “ mystical parts ” of the latter he finds only an exhibition of what Christ was not, but what Alexandrine philosophers and Gnostic dreamers made Him to be. Between these two there is the widest possible difference, and it is of the last importance that we should know which is the Christ who is to be left to us.

For it is worthy of observation that the Christ in whom the Church has trusted, and by whom the world has been thus powerfully moved hitherto, is the Christ whom John has depicted. Those sublime discourses of our Lord which are preserved in the Fourth Gospel, and which Mr. Mill dismisses

with a scarce suppressed sneer as "long speeches about himself," have been and still are esteemed by those who have dedicated themselves most completely to the service of Christ and the extension of His religion as the most precious revelation of His person and His work. If they are to be put aside as mere philosophical rant, and if every view of our Lord which we have gathered from the writer of the Fourth Gospel is to be discarded, it is clear that the Christ who is left is not the Christ whom the preachers who have most deeply stirred the souls of men have held up as the one object of human trust and love and for the sake of whom men have changed the whole aim and law of their lives. Mr. Mill says that Christ never made the smallest pretension "to be God," and "would probably have thought such pretension as blasphemous as it seemed to the men who condemned Him." The Christ to be left, therefore, would evidently be no more than a mere man, with transcendent gifts of wisdom and goodness which lift Him above the level of all moral reformers, but still only a man. Again we say that this is not the Christ who has inspired the devotion of the Church, and set in motion the forces which have exerted so unparalleled an influence upon society. Whether the "rational sceptic" be right in his view or not, it is at least certain that he has not the experience of the ages on which to rest his case. The Christ of the "rational sceptic" is not the Christ of the Christian, and it is a pure assumption to assert that the former will do in the future all that the latter has done in the past.

There is here no mere play with words. We are dealing with what the Church holds to be living verities, which are the real secret of any power she has been able to wield. The trust of Christendom is not in the "pre-eminent genius," but in the "love of Christ that passeth knowledge." Strip the story of His love of all that is most characteristic of it, so that at last men are led to see that the language of the apostle in relation to it is mere rhetorical exaggeration, and it is evident that you have to deal with an entirely new problem when you have to consider how far a Christ of this type will "draw all men unto him." There is at all events an intelligible connection between cause and effect in the present conduct of Christians. They believe that God was

manifest in the flesh in the person of the man Christ Jesus; that in His infinite love for man the Divine Christ died upon the Cross; that through His death repentance and remission of sins are preached to all men. That those who believe this, and rejoice in the salvation which they have received through this love, should have a passionate devotion to Him by whom this love has been manifested, is, to say the least, consistent. You may think the beliefs of earnest Christians absurd; but granting that they hold them, there is certainly nothing abnormal or surprising in the highest effects they have produced in moving men to consecrate their service to the Lord who, in their view, has redeemed them with His precious blood. The more reasonable objection of the sceptic would be to the resultless, or comparatively resultless, character of beliefs which ought to be omnipotent in the lives of such members by whom they are professed. This argument, indeed, would be powerful were it not that those who know human nature best understand the difficulty the heart has to realize that which nevertheless it believes, and to translate it into practical conduct. On the opposite side, however, the case is abundantly clear. If the beliefs be accepted the consecration is rational. The best men devoutly mourn that it is not more complete, but what it is they trace to the inspiration of the love of Christ.

Now why should it remain after the belief in that love has been renounced? He is left to us as "a man charged with a special, express, and unique commission from God to lead mankind to truth and virtue." I confess I see not why even thus much should be attributed to Him when His Divine character has been denied. But granted that it is so, why should men love Him and dedicate their service to Him? It may possibly be said that this love is excited sentiment, that it trenches upon fanaticism, that it is undesirable to perpetuate this spiritual fervour, and that if we substitute for it a more calm and sober type of religion, the world will be a gainer. Now, without entering upon a discussion of the respective merits of these different types of religion, suffice it to say that the difference is radical, that the "men who have turned the world upside down" have always been enthusiasts—what the world would call enthusiasts, and that there is at

least no evidence that without the enthusiasm the result could have been accomplished. It may be very humiliating to those who profess to believe in pure reason or high philosophy, but the fact is they produce but little effect unless they are vivified and stimulated by the power of faith and love. How these are to be sustained in human hearts when the Lord who has awakened them is stripped of the most glorious attributes both of His character and work, is not apparent.

For what is there that is really left to us on this supposition? A wise teacher, a man of gentlest spirit and most beautiful life, one who has bequeathed to the world a precious legacy of wise teaching and noble deeds. No one would under-rate the value of such an inheritance; but what is there in this Christ to perpetuate the influence which Christianity has exerted? That the Christ who created it was very different is too manifest to be denied. If it be now agreed, as a result of science, which has made us so superior to the traditions which have been too eagerly accepted in the past, that the Church has been under a strange delusion in relation to Christ, that He never did rise from the dead, that He put forth no claim to be God, that the Divine honours offered to Him have been prompted by the weak enthusiasm of His followers, that, in short, Jesus of Nazareth was nothing more than a human teacher and exemplar, what reason is there to believe that His power on human character will be preserved? Why should men, under such conditions, accord to Him more reverence and obedience than they do to Socrates? No doubt, if they are satisfied that His teaching is wiser than that of Socrates, they will accept it in preference. But it is something more than this which is wanted. It is the personal submission to Him as the Lord, which makes His approval the one desire of the heart; it is the love to Him which makes all labour for Him light and all sacrifice in His service trivial; it is the possession of the soul by His Spirit which redeems the man from the power of self, and fills him with the desire to give himself to that great work of saving men for which the Master lived and died.

All this must be the result of a living faith in the Divine Redeemer, and that faith must perish if we come to deny this character to Him. We cannot divorce the influence of Christ



upon us and the world from the belief in relation to Him. Men's ideas of Him and His work must certainly govern their feelings towards Him; and these feelings, whether they be esteemed true, pious sentiment or extravagant fanaticism, lie at the very root of all that is best and noblest in the Church.

"Who is he, Lord, that I might believe on him?" was the question of the man whose eyes Jesus had opened, in answer to the Lord's appeal, "Dost thou believe on the Son of God?" More wise and natural inquiry there could not well have been. How could he believe on Him of whom he knew nothing? How could he acknowledge or reject His claims until he knew that those claims actually were? So with us to-day. The power of Christ on us depends largely on their idea of who the Lord is in whom they believe. My contention is, that Mr. Mill's suggestion leaves out of sight the spiritual force which comes from Christ Himself, and which could not survive if the Christ left to us were only a Jewish peasant, whose brief though wondrous life ended eighteen hundred years ago, and is now nothing more than the most remarkable episode in history. Men may be instructed by the Lord's wisdom, or charmed by the beauty of holiness as manifested in Him; but neither the one sentiment nor the other would ever cause them to surrender themselves to His service, to become confessors of His name, to undertake the perils and toils of the missionary, to seal their testimony with their blood, to die rather than deny Him. Neither the "glorious company of apostles," nor the "noble army of martyrs" would have names in the rolls of human heroism but for the marvellous power of Christ over human hearts; and that power is due to a belief that though He was rich, yet for their sakes He became poor, that they through His poverty might be rich. Whether the sacrifice thus offered was a reasonable one is a question about which there will be difference of opinion so long as the gospel is to some the most precious of truths, while to others it is the most hated because the most powerful of all superstitions. If, however, it could be shown that they followed a cunningly-devised fable, or were carried away by a vain illusion, it is the world which would be impoverished by a discovery which would degrade those who had not only given it noble examples of unselfishness, and courage, and loyalty



to truth, but had materially contributed to the progress of its freedom and civilization, to the position of fools or fanatics. But this is only a remark in passing. It is not necessary to my present purpose to discuss the wisdom of that sublime self-sacrifice. My point here is, that it exhibits in the highest and purest form the force to which the extension of the Church is due, and that it is itself the fruit of the influence of the Christ in whom these men trusted as their Saviour and worshipped as God.

The vitality which the religion of Christ has shown is one of the most surprising facts in history. Through all the changes of government, of culture, of philosophy, it has still maintained its power. Cradled in the East, it has become the religion of the most civilized people of the West. It has often seemed to be cast down, but it has never been destroyed; it has passed through unequalled trials, and has shown an equally exceptional power of endurance. The power of the world has sought to stamp it out, and the wisdom of the world has again and again fancied that it extinguished, amid the scornful laughter, all but the victims of prejudice and the slaves of superstition. But its resurrections have silenced these premature boasts of triumph, and revealed a vitality which defied all these elements of destruction. That vitality itself is a remarkable phenomenon. Unaffected by intellectual climate, atmosphere, or surroundings, the gospel asserts its power in the nineteenth as much as it did in the first century; achieves the same successes among the untutored islands of the South Pacific as it did among the corrupt civilization of the cities of Asia Minor; stirs men to the same affections, and develops in them the same character to-day as it did when, on the day of Pentecost, the multitude owned the power of the Christ whom Peter preached as a Prince and a Saviour. No doubt there are adversaries to-day as there have ever been, and some of them are not less confident than were their predecessors. But if experience has not taught them to abate their assurance, it certainly justifies us in refusing to give heed to the repetition of old prophecies which have failed so often that they must be faithless indeed who are alarmed by them now.

This story furnishes very strong evidence of the gospel in

support of the claims of Christianity; but I refer to it here solely as a remarkable manifestation of the self-propagating power. Its successes have been due not to external aid, but to the development of an internal and spiritual force. Not to the edicts of kings, or the decrees of Parliaments, or the mechanism of Church systems, or even to the clear exposition and logical reasoning of great intellects, but to the resistless power of living hearts which had been brought under the sway of Christ, do we owe the preservation and continued extension of the influence of Christianity. One of the first preachers, the greatest and most successful of them all, the apostle Paul, may instruct us as to the secret of the strength which the Church has thus possessed. He towers, indeed, above his contemporaries or successors, by reason of the intellectual and spiritual gifts with which he was endowed; but the motive power by which they are governed is the same that ruled in him. It may vary in degree in Christian workers, but its essence is the same in all.

What must strike you in Paul is the marvellous extent to which his spirit was dominated by that of the unseen Lord. His was not one of those weak and easily susceptible natures which readily yield to some potent influence brought to bear upon them. Judge him by what test you will, he must be pronounced a strong man. Gifted with tenacious purpose, clear, intellectual vision, a logical faculty of no mean order, a capacity for deeply affecting others, he was one of the true kings of men. His soul, ardent, lofty, enthusiastic, independent, was brought so absolutely under the spell of Christ that the whole character of his thought and action underwent a complete revolution, and he sought so completely to lose himself in Christ, that he declared that to him to "live was Christ;" that it was not he who lived, but "Christ who lived in him."

Here is an intellectual phenomenon which is surely worthy of study. You may call it mysticism, fanaticism, what you will, but you do not thus alter the fact that Paul gloried in his having been laid hold of (apprehended, as our version has it) by Jesus Christ. Nor is it possible for you to deny that it was this possession of his soul which has made him—a poor Jew of Tarsus, an outcast from the synagogue, deemed

as "the scum and offscouring of all things"—the power he is in the world to-day. What is more, the same spirit that was in Paul lives and inspires men to labour for the same ends and with the same instruments. These men have moved the world for good, even on the confession of enemies, as nothing besides has ever moved it, and even the unbelieving philosopher, who rejects their doctrine about their Master, hopes that even when that has been consigned to the limbo which science has prepared for the illusions by which the soul of man has been deceived in every age, there will still remain that noble pattern of goodness which they have commended to the world as an object of trust and admiration.

Never was hope more visionary. The men who have thus laboured to bring the world to the feet of Christ have done it under the constraint of a love begotten by their faith in the Redeemer. This was what Paul said, "The love of Christ constraineth us." He, a man of singularly robust intellect, of granitic strength of character, trained amid circumstances the most likely to fortify him against such an influence, was enthralled, not by the genius, or the blameless virtue, or the sublime wisdom, but simply and completely by the love, of Christ. Such was the omnipotence of this force that he declares necessity was laid upon him, yet woe was unto him if he preached not the gospel. But that gospel was that "Christ died for our sins, and rose again according to the Scriptures." Had he ever come to regard that as a fable, the love would have died out, the life would have lost its inspiration, the tongue would have been robbed of its fervid eloquence. As with Paul, so with all Christian workers. They might continue to admire the superhuman beauty of the life even after they had abandoned the thought that to Him they owed their salvation. But the motive for sacrifice and effort would be lost. There would be no reason, either in any gratitude they owed to Him, or in any care they had for humanity, why they should trouble themselves to call the world to reverence and follow the example of Jesus of Nazareth. In Christ the Church finds not only the Saviour it has to proclaim to the world, but its own inspiration; and if the inspiration due to faith in Him as the Divine Saviour be lost by the destruction of the faith, whence is the power to come which will move

men to undertake the work of battling against the world's selfishness; or, if they had the will, where are the weapons with which they could carry on the struggle when they have no longer the wondrous tale of the Saviour's love with which to soften the hardened heart and draw men to the obedience of faith? However great the calamity which the world will sustain by the withdrawal of the influence of Jesus of Nazareth, that it will assuredly have to face, if ever the doctrine which has been received and taught about Him, that He was God manifest in the flesh, "who for us men and for our salvation" suffered and died, be dismissed as an extravagance of visionary minds. The biography will still remain, but its regenerating power will have departed.

Your faithful friend,

J. GUINNESS ROGERS.

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### CONGREGATIONAL SYMPOSIUM.

#### WHAT ATTITUDE SHOULD CHRISTIAN CHURCHES TAKE IN RELATION TO AMUSEMENTS?

##### III.

THE Church of Christ is profoundly and essentially humane. In love to man it was founded, and in the same love its Divine character is manifested here below. As militant upon earth, it must exercise itself continually in the severer virtues; but the sacrifices and conflicts, which are its own secret and the Master's, leave it with "a heart at leisure from itself," and its desires, compassions, and benedictions are for its own children and for the world. Many a time has the Church, or this or that section of it, been untrue to itself, and then this humaneness, its most veritable "note," has been obscured; but as often as a true Christian consciousness revives does this gracious characteristic again shine forth.

Our symposiarch invites us to look at the amusements of the age, and consider what the Christian Church ought to say about them. One thing certainly it ought not to say—that it has no concern with them. Much more truly than the heathen poet, it can declare that "to no human interest can it be indifferent." Yet it has not merely to consult its sympathies in

order to answer the question now proposed: it must reply according to that law of its own life which it exists to illustrate and assert. The inquiry is not to be settled off-hand by quoting a few texts, or setting up a one-sided theory. In morals, a question well stated is half solved; and the best thing we can do in the first instance is to survey the ground, and then be content to "hasten slowly" to conclusions which will not then be premature. There is another reason why this question should be earnestly considered: it is that if it does not get a Christian solution it will find another. All human action and passion is claimed by Christ as rightfully His own; and every man who has tried to live according to the light of the New Testament knows that there is nothing more certain to bring his endeavours to naught than to leave some part of life out of his scheme of conduct, and thus unguarded by a clear principle of duty. Such unoccupied plots will not remain neutral ground, but one of two things will certainly happen. Either some demand, standing in no ascertained relation to the will of God, and probably pleading outward necessity, will spring up on this overlooked territory; or the arbitrariness of self-will, which had been expelled from the mind by the front gate of the clear consciousness, will be found to have returned furtively by the postern, and established itself in the unguarded spot. In either case the unity and simplicity of the consecrated life will have been destroyed, and the soul brought before it is aware into bondage and distress. Clearly, then, the Church is bound in duty to carry the light of the Christian idea into every part of life, and to do what it can to apply it to all actual wants.

The first thing that strikes us in glancing at the subject of "amusements" is the real and practical, the interior and not accidental, difference of the occupations which we group under that name. A child goes out and plays with its fellows, runs, leaps, sings, or takes part with others as young as itself in mimicking the shows of maturer life—

As if its whole vocation  
Were endless imitation.

We call this amusement. A young man goes out blithe-hearted and free to match his forces against the powers of

nature or the strength of his fellows in swimming, boating, or mountain climbing, and again we say it is amusement. By the invitation of a kind friend, a dozen young men meet as many young women and dance and sing, and again we say that it is their amusement. A man with the cares of life upon him, who is only not at work because his powers are exhausted and he can work no longer, goes to witness a play, partly because he is not willing to resign himself to apathy and ignoble sloth, and partly for the sake of the pleasure he expects to derive from sympathetic excitement; and this we call amusement. Once more: a man who has cultivated a taste for higher dramatic literature goes to the theatre to see how an eminent actor conceives and represents the character of Hamlet or Othello, and passes the evening in acts of observation and judgment: he also is said to be amusing himself. And yet a moment's reflection will show that in these instances have been comprehended under the same name things not only accidentally and extrinsically, but essentially, different. The amusement of the child and of the young man in the first two cases is sportive, spontaneous, free. Both simply obey a natural impulse, a blind instinct which urges on every sentient being to realize life in its energies. It is the impulse which causes the lamb to butt with unarmed forehead, and the horse to course over the plain even when there is no one to witness his speed. But the child plays thoughtlessly, while the young man compares this free exercise of his powers up to the point where spontaneity is exhausted with an exercise of another kind which he has learnt under the name of "work." The amusement of the tired man who goes to the theatre is chosen partly under the influence of attraction and partly upon reflection. So far as he hopes to restore the vigour and elasticity of his mind by an entire change of scene and surroundings he is economizing, or contemplating an end. Of a similar mixed character is the meeting of the young men and women for a dance. If any one should be disposed to think that the significance of this kind of party is to be explained by investigating the poetry of motion, his grandmother could set him right on that point in five minutes. The ball and the dancing-party are, in the eyes of those most concerned in them, principally means and forms of social intercourse, and

the same may be said of much card-playing. Mothers will tell you that young people ought to have the means of making suitable acquaintances, and this is common sense. Thus, then, we may distinguish three kinds of amusements—the sportive, free, and spontaneous; those which exist mainly for the sake of the social intercourse which they facilitate; and those which are pursued as recreations. What is common to them is that all, even those which have been entered upon in the hope of ulterior advantage, are enjoyed without any immediate thought but of present delight.

Now surely among these various titles by which amusements offer themselves to the judgment, there are some the validity of which the Church must acknowledge. The sportive impulse is a primitive manifestation of life itself, and as such should be dear, if one should not rather say sacred, in our eyes. Mr. Conder, if I do not misunderstand him, appears to think that this is the one source of safe and healthy amusement. In this view of the subject it is comforting to think that, besides the first-known spontaneity which passes away, there is that of the second and disciplined nature. I believe I only develop Mr. Conder's thought when I refer as important to the distinction between active and passive amusements. The mind is enfeebled when its sensibilities are appealed to without its active powers being called out. Other things being equal, it is better to amuse ourselves than to be amused. As youth passes into manhood, and cares and duties are multiplied, the sphere in which amusements of the free and sportive kind come forward is contracted, and pleasures having the relation of a means to an end are sought under the name of recreation. Mr. Conder has rightly affirmed that amusements adapted to serve this purpose are not luxuries but necessities of life. But that which is necessary cannot be unlawful. When this has been acknowledged, a great difficulty has been surmounted. Now in order to the provision of wholesome recreation, one of the first preliminaries, I venture to say, is a re-examination of the familiar argument against certain amusements on account of their assumed evil associations. Of course if any amusement is found to have an inherent tendency towards what is evil, there must be no hesitation in dealing with it:



it must be decisively surrendered and repudiated. But social observation leads me to the belief that in many cases amusements degenerate in the hands of those who resort to them merely just as everything else—conversation, dress, manners—degenerates under their treatment. Let us do justice to amusements, and we may perhaps find sometimes that we are doing justice to ourselves and our children.

Mr. Conder has given a vivid but not overcharged description of the features of a modern ballroom. I have known every lamentable and pernicious feature he mentions combined in an entertainment given at the house of a deacon of an Independent church, while the church was praying for a "revival." But "dancing," as Mr. Conder truly observes, "is in itself one of the most wholesome, natural, and enjoyable of exercises." What, then, are we to do? To give up a wholesome and enjoyable exercise, to throw away the thought of "translating musical passion into graceful, free, unaffected rhythmical gesture," because in some house in the next street dancing is associated with late hours, extravagance in dress, champagne-drinking, and inelegant movements? Surely it would be better to make an effort to reclaim the amusement than to abandon it to those who abuse it. Mr. Conder fears that, without the baneful concomitants he mentions, without late hours, expensive fashionable dresses, champagne, and the unbeautiful whirl of the waltz, dancing would be thought to have lost its charms. By some it would, without doubt, but some would be reclaimed. And, even apart from this hope, there are those to be considered who are at present debarred from an amusement good in itself; and further, there is still more to be considered the truth and righteousness of the Church's testimony. I have known Christian families conspicuous for the wisdom with which they were governed, in which such dancing as would have satisfied and pleased Mr. Conder was systematically practised as a pure pastime, at reasonable times, in simple, inexpensive, and tasteful dresses; and is that practice to be eschewed for fear that ill-natured persons should, in their thoughts and reports, confound it under the same name with something very different? I have no hope of seeing questions of this order wisely dealt with until we are willing to give some deeper consideration



to the principles which underlie them than many of us do. "Enticement to evil," says an eminent and truly evangelical teacher, "exists not so much in the concrete world of things that surround us, as in that selfish perversion of the mind by which we convert the order of their relations to us into disorder. We make the human depravity which prevails in this world identical with the world of divinely-constituted relations, and so fall into error and confusion. As a creature of God, everything has its sanctification in itself." \* Is not this a true description of a mistake too commonly made amongst us? Satan, Luther tells us, is wont to vex God's people by suggesting anxiety about "pretended and fictitious sins:" the rule which bids us learn of the enemy does not apply here.

The question of the drama is one I approach with a deep sense of its difficulty, which is not diminished by the suspicion that I have seen much more of the mimic scene than either of my fellow-symposiasts. When I find Mr. Conder condemning "dramatic spectacles organized as a standing institution and permanent supply of public amusements" as "a social and national danger," I ask myself what class of public institutions or establishments, save theatres, do we subject to this treatment, judging them in the gross instead of taking each upon its own merits? Suppose, now, that an examination of the myriads of sheets of the most various character and merits which make up the newspaper circulation of this country had led us to the conclusion that the vast majority of them were frivolous or pernicious, would that be a reason for discrediting them all by denouncing some figment of the mind which we chose to call "the Newspaper?" Would it not rather be a reason for giving thanks for such good journals as we have, and for supporting them with increased energy? At a time when more than one manager of a theatre is making an honourable attempt to raise the character of stage entertainments and make them worthy of support, I venture to think that the language of general and indiscriminating denunciation should be avoided. I propose another method of dealing with the subject. If dramatic representation proceeds directly from a natural impulse—one shown to be such by its

\* Harless: *Christliche Ethik*, § 28.

universality and spontaneousness—then the dramatic faculty, however much men may have perverted and abused it in the past, is a creature of God, which we are not at liberty to regard as permanently separated from Him, and worthy only to be trodden under foot. The drama (*δραμα*, an action) is in itself characterless. It is an engine whose effects are determined by the hand that controls it; a vehicle which brings good or bad things according to the will of those who freight it. The history of the English stage shows that the character of dramatic representations is not uniform. Shakspeare raised it, and Dryden and Wycherley degraded it as dramatists; Garrick raised it again as actor and manager, and at the present time it presents unprecedented contrasts. It cannot be dealt with as a whole; but it is too important to be overlooked. When we know that in one of our cities as many as ten thousand people visit the theatre every night, we must be anxious that what they see and hear shall be as good as anything which they are capable of enjoying in their stage of moral culture. More than this I think we cannot ask; more, at all events, we shall not obtain. It was an habitual playgoer who wrote, "the Drama's laws the Drama's patrons give," and those patrons are the multitude. I see no way of acting upon the theatrical amusements of the majority except through the tastes of the audiences, and it is quite certain that the shrewd men who manage our entertainments will detect any change in that direction as soon as anybody. The manager of a great East-end theatre would rather represent the Pilgrim's Progress on the stage than Jack Sheppard, if he were only sure that it would bring five pounds a night more into "the house." While we are content to leave the great influence of the theatre for evil or good to the law of supply and demand, I do not see what we can do more as regards the public at large than to rejoice over every improvement that is made by individual managers.

Mr. Conder holds that drama, looked at apart from scenic representation, "has illimitable capacities for amusement." I wish I could share that opinion; but as a fact, while dramatic literature is the resource of the educated few, it is the acted drama that "draws" the many. As the moving, affecting image of life, its effects are beyond all comparison greater

in proportion to the effort demanded of the spectator than those of any other mode of representation. Every now and then the question is raised, "Why cannot we have dramatic representations to which no exception can be taken, given in places far apart from the corrupting associations of the ordinary theatre?" I have sometimes heard the question so put as to suggest that the inquirers had in view the establishment of a dramatic "cause." It would be far better, I think, to leave the matter in the hands of those who make it their business to provide such entertainments, encouraging them at once to purify the stage and to destroy "the corrupting associations of the ordinary theatre." Dramatic representation is a fine art, and a bad actor is even less tolerable than a bad poet.

As a form of public amusement, the drama is certain to hold its ground. It should therefore be cared for, even by those who may never make any personal demands upon it. And, believing in and maintaining, as I do, the legitimacy of its claim to a place among lawful pleasures, I, nevertheless, do not expect that, even when stage entertainments have been purified and elevated, they will be much sought after by Christians who are striving to make full proof of their calling. The pleasures of the drama are among what Shakspeare has called "violent delights." They are too full of passive excitement, and tend too much to derange the harmonious proportions of life to be freely indulged in. They are safest when occasionally resorted to for some specific and limited purpose. If, as I contend, they are "lawful," they will often be found "inexpedient," *i.e.*, hindering the traveller on his way. I believe our young people are perfectly able to understand this distinction. Throughout the whole Christian institution it is assumed that we are not only to depart from positive evil, but to choose the higher good in preference to the lower. While, therefore, we teach a Divine prudence, we should carefully avoid asceticism.

It is not necessary to condemn upon a theory everything that one puts away as personally unsuitable; we can all soon find out what helps and what hinders us. It must be right to preserve as long as possible the joyousness of life, which is God's first best gift to youth, and the amusements which help to do this, other things being equal, are good. Recreations, pro-

perly so called, refresh and restore the elasticity of the jaded mind, and must be salutary. "Killing time," destroying the tissue upon which character and destiny are wrought, as being a piecemeal suicide, must be a fearful sin; while the use of a pastime is to vivify the time which cannot be turned to direct account, and which but for it would be dead. But an amusement ceases to be safe when it becomes a passion, and equally so when it is found to hinder us in the way to something better. No rules can be laid down on this subject. We are all under the same outward law, but we have not all the same obligations; nor do the obligations of any one of us remain unchanged. There come times when satisfactions the most lawful have to be relinquished, not for the mere sake of renunciation, but because, owing to the circumstances of the individual, if they are not given up, moral progress will be stopped. A task is imposed, a vocation unfolded, and every hindrance must be overcome, in order that the call may be obeyed.

Applying the doctrine contained in the quotation from Harless, it is not so much against pleasures as against a false relation to pleasures, that we need to be warned. The Christian of the New Testament is a man who, having found the grand satisfaction of life, does not seek the completion of his being here in external things, as a man like Goethe, for instance, would. The deep, inward, central peace of his soul is the foundation on which his virtues are built, so that Isaac Taylor could write, "Man is only virtuous in so far as he is happy." Raised above a slavish dependence on outward objects, he can choose the more safely among them because he can choose freely. As riches are said to flee from the needy, and to come to those who least want them, so will it certainly be with amusement. If we seek for it eagerly, we may not find it; while, if we are really happy, it will be ever flowing in upon us.

THOMAS WALKER.

#### IV.

THE chief difficulty in saying anything conclusive about amusements is that the thing demanded is a rubric of lawful and unlawful things. This it is neither desirable nor possible to give. Sumptuary laws are contrary to the genius of

Christianity. They are incongruous with its methods, injurious to its self-determinations, and an interference with its personal responsibilities. Sumptuary laws demand only unintelligent compliance, whereas the formation of personal judgments is an essential part of Christian education and manhood. It is the same weak craving for explicit directions which demands formulated creeds for Christian belief, rubrics and liturgies for worship, and laws of tithes and first-fruits for benevolence.

The necessity of amusement and its legitimacy, simply as such, will be conceded by every one not an ascetic. Amusement is a form of the physical and intellectual rest which must alternate with toil; which, like sleep, is essential to the recuperation of faculty, and to both the vigour and quality of working power. It may be realized, as in many things it is, by diversity of occupation; or, as fitly it may, by entire suspension of faculty—by sleep—or by occupations the sole object of which is to amuse.

The question is not settled when the necessity for amusement is conceded. The further question is urged—What are legitimate amusements? What are the religious forms and measures of rest and recreation? Christianity has no direct answer to such questions. It simply throws men upon great principles and sentiments, and imposes upon them the responsibility of the actions which these demand. No catalogue or discussion of specific amusements is practicable. Such has often been attempted, but invariably with injurious results, either on the side of asceticism or on that of licentiousness—the latter often through the former—and uniformly with the effect of emasculating the self-directing power of the man.

Amusements, such as can even raise a question with religious men, are not simple qualities that can be classified and labelled. Modern forms of amusement, such as have been hinted at in these papers—the drama, dancing, billiards, cards, fashionable parties, and, I may add, novel-reading, concerning which some feel difficulties—are not in themselves good or evil in such an intrinsic and absolute sense as that we can instinctively pronounce upon them a simple and conclusive moral judgment. Each, in its simple idea, fails to provoke the condemnation of the religious conscience; and

each in its actual realization presents such an admixture of good and evil, that there is room for large debates—not only of casuistry, but of simple moral judgments.

Nor is the conclusion a valid one that, because they are so mixed in character, and frequently so evil in their associations, therefore they are to be thrust outside the pale of Christian life.

For (1) the proper corrective of abuse in lawful things is not disuse, which is equally easy and cowardly. The discipline of life which God imposes upon us is the proper, the discriminating use of all things. Nothing can be more weak and unfaithful than the surrender of an entire domain of life to the evil element which intrudes into it. This is precisely the course adopted by Monks, Plymouth-brethrenism, and asceticism generally towards the ordinary social relations, the commerce, the politics, and other secular things of life, into which evil intrudes. Clearly the warfare of the Christian disciple is to win for his Lord every domain of life, not to abandon any to the devil simply because he has made good his invasion of it. Pleasure, therefore, is as much to be sanctified as business. Both, that is, are to be brought under the control of Christian principle and feeling. The wise, humane, and legitimate contention of Christian men is, that everything in life, its pleasure as well as its business, its "eating and drinking" as well as its thinking and ruling, is to be "done to the glory of God." The pleasures of life may not be so important as its serious occupations, but this is no reason for either denying them or relegating them to the domain of evil.

(2) To extrude amusements is to maim life; so that it is presented to the non-religious, and especially to the young, disfigured in its proportions, and repulsive in its aspect. Asceticism is not to be justified on the ground that religion demands the acquisition of ascetic tastes, and that, with the heart of a monk, monkery is a joy. The beauty, the pleasure of life, are as essential, if not as important elements of it, as its work and utility. God has provided as much for delight as for use. Beauty and pleasure themselves are for great uses. We are not justified, therefore, in marring the beauty, in dimming the brightness of life, in the name of religion—

in presenting it not in full-orbed completeness, but with its arid districts, much of its gladness religiously banned, and its glorious sunshine intercepted by clouds, and it may be fogs, which our morbid religiousness may have generated. Christian life is not typified by "the mount that might not be touched," but by the Son of man coming "eating and drinking," vindicating for this aspect of life its proper gratifications. Christ redeemed the pleasures of life from evil, and claimed to be the Lord of life in its entire domain.

There are three aspects in which amusements present themselves for consideration : *their ethical character ; the preferential feeling with which they are regarded ; and their expediency in relation to others.*

I. Their ethical character.

It may not be difficult, summarily, to say concerning elements or embodiments and associations of such amusements as the theatre, the ballroom, and games of chance, that they are wrong, and will be avoided by every faithful and consistent disciple of Christ.

The corrupt and corrupting adjuncts of theatres ; the anti-religious, not to say dissolute, character of many actors, so often emphasized by men who know them best and who fain would see them reformed, array against places for dramatic representations formidable moral objections which do not apply to concert-rooms and halls. It cannot be questioned—the moral purity and religious goodness of many eminent members of the theatrical profession notwithstanding—that, for some reason or other, the modern theatre has a bad pre-eminence among the incitements to vice in our cities and towns.

Nor are the common adjuncts of the ballroom such as can be regarded with much satisfaction to religious feeling ; while the gambling connected with billiards, cards, and chess must by even moral, not to say religious, men be visited with unqualified condemnation.

Still, no one feels that these admissions settle the question. The common sense of men is unconvinced. These are the adjuncts, not the essence, of the things. And I for one would strenuously join in any attempt to vindicate the latter. It is, I think, in every way a good thing that in hundreds of



religious homes the billiard and the whist-table, and the chess-board have been purged of their evil accidents, and have become rational and wholesome family amusements. In these, legitimate use is being vindicated from abuse.

Reform of the theatre is more difficult because it is a public and organized institution. Private drama can do but little to affect it. But if it were practicable to make dramatic representations as free from social evil as the concert or oratorio, I for one should heartily rejoice in thus securing the gratification of a taste for dramatic representation, which I think is as inherent, as strong, and as wholesome as the taste for music. The only English drama I ever saw affected me very powerfully, and in a way that I could have wished my children to be affected. The drama is, ideally, one of the most powerful of educational influences, as well as one of the most artistic of amusements. But the reform of the theatre has been the despair of so many who have known it best, that one can only sigh for an ideal which there is no apparent means of realizing.

That many novels are corrupt and injurious in character and influence, is no reason why pure and wholesome pictures of human life should not be portrayed, and high lessons taught, in fiction. Poetry, history, and the essay in like manner lend themselves to erroneous and corrupting uses.

Clearly these questions are too big and complex for ethical discrimination here. As with most other things of life, the actual is in sad contrast with the ideal; but we may not therefore absolutely denounce the one and renounce the other. There is nothing that men do not pervert to evil. The licentious does not wait for the incitements of the theatre, nor the gambler for the temptations of the billiard-table, nor the prurient for the delineations of the novel.

The only thing possible is to enthrone religious principle, and cultivate refinement of religious sensitiveness. A man's only sure guide is his own religious conscience. For this reason the apostle Paul refuses to lay down any rubric about going to an unbeliever's feast. (1 Cor. x. 17.) It is for the man himself to judge whether in the particular instance it is right and wise. He may not go if his conscience condemn him, neither if he be doubtful, nor with condemnation or



apology upon his lips. If the thing be innocent in all but its perversion and excess, it is for his individual conscience to judge and to guard. No rubric can prescribe for him.

That, again, which is harmful for one man may be innocent for another. Each individual thing must be judged by the individual man as to its influence upon his own religious character and feeling.

The demand that everything shall be rejected that does not positively minister to religious feeling is both impracticable and insincere. No man realizes it in the most ascetic life. There are a thousand things of necessary life and intercourse that can in no honest sense be said so to minister to religiousness. A certain rest is necessary even from formal culture of religious life. It is enough if things be not harmful. Just as there is possible perversion, so there is possible intemperance. The religious obligation of life is not to evade use, but to regulate it, so as to avoid both the perversion and the excess. One man's conscience, therefore, has no jurisdiction over another's. I may not judge my brother because he permits himself things which would injure me. Subjective differences of constitution and temper enter into each separate decision. This also the apostle has ruled (Rom. xiv.), absolutely forbidding the weak man of narrow conscience to impose his measure of liberty upon his stronger brother. "To his own master he standeth or falleth."

It is easy enough to draw up a sumptuary rubric; the far more difficult and Christian thing is to refrain from condemnatory judgments and uncharitable feelings.

II. The true test of amusements, or rather of him who seeks them, is *preference*. Ethical judgment is but an inadequate measure; lawfulness is an insufficient reason. In proportion as Christianity concedes liberty it demands high standards of self-determination. In proportion as law is superseded high sentiment is imperative. He is a very doubtful disciple of Christ who asks merely what he *may* do. A man who would like to do things that the Christian life forbids him to do knows nothing of the life and law of love. He who has recourse to casuistry about the moral right of things, who tries to persuade himself that *he may*, knows nothing of the spirit of Christianity.

No man need distrust himself because he has a hearty enjoyment of amusements that are pure, because he can be eager in his game, or exuberant in his mirth, or enthusiastic in his concert, so long as without violent shock he could turn from it to earnest work or fervent worship. Rather is this the characteristic of a strong, healthy, many-sided religious nature.

But if a man crave for the amusement that, either in kind or degree, will religiously enervate him—make him less spiritual in feeling, less consecrated in life—it should be to him a portentous indication of disordered or defective religious life; and however harmless in itself this amusement is to be shunned. For *him*, in his low spiritual state, it would be perilous. The very contention for some kinds of amusement and the manner of contention are significant enough. No worthy disciple serves the Divine Master by rubric or decalogue, or by subtly calculating the more or the less. A man who walks as closely as possible to the worldly side of the Christian path is already in great peril. Men always fall on the side to which they lean. Things may be right ethically, and yet to do them may be very wrong spiritually. Their lawfulness may be reasoned out by a very defective spiritual feeling. No man can serve Christ by curiously weighing things in ethical scales; any more than a man can be honest who nicely calculates the law of theft. "Thou shalt love the Lord thy God with all thy heart and soul and strength." And the law of love has impulses different in quality, and infinitely higher than the law of ethical right. The true disciple of Christ is sensitive to the slightest indications of Christ's desire, quick with sympathies with Christ's heart. His relations to Christ are maintained on the high level of common spiritual affections and delights. His impulses of life are those of reverent, tender love—the love that fears nothing so much as thwarting the desire, as grieving the heart of Christ. He who sins against the sympathy and fealty of love sins infinitely more than he who transgresses an ethical law.

Let this be the test of amusements, and the law of self-direction will be the highest and strongest of all laws. Not with the feeling of a martyr, with the half-satisfaction of meritorious self-denial, or in the spirit of asceticism, will things

be abstained from, but with the eager decision and joyful preference of loving expression. In the perfectness of his love, in the strength and fulness and glow of his spiritual delights, the man will judge and choose his amusements; not by processes of ethical casuistry, but with the spontaneous and eager preference of spiritual affinity. In the highest of all senses he is a law to himself.

III. And then there are the manifold considerations demanded by *Christian expediency*:—a branch of the question which I cannot here discuss. This, again, has been debated and ruled by the apostle in the Epistle to the Romans (chapters xiv. and xv.). Our responsibility does not end with our calculation of the influence of amusements upon our own religious character and feeling. While on every ground it is desirable that we should assert our Christian liberty, a corresponding degree of moral responsibility, for the exercise of it devolves upon us.

Few problems of life are more perplexing than the practical duty of the strong to the weak. How far it is a Christian obligation for the strong to put restraint upon the exercise of their liberties, lest they should wound those whose conceptions are narrower and whose consciences are more morbid; and how far they should formally resist them, both for the sake of the weak themselves and for the sake of society. Even though springing from the noblest feelings, self-denial may be the most injurious of ministries. It may confirm prejudices and nurture selfishness, which it is of the greatest religious importance to destroy. Our Lord seems purposely and ostentatiously to have violated unreasonable prejudices and traditions concerning Sabbath-keeping, and fasting, and washing hands, and going to feasts, and other things; no doubt to the great sorrow of many sincerely pious Jews; so much so that they said, "He hath a devil."

Clearly weak people may become intolerable tyrants of religious life—as in early and extreme forms of Puritanism—and it may be a holy obligation to resist them. Equally certain it is that large consideration for the weak is an imperative Christian duty. For this, as for all analogous things, no rubric is possible. The only and the best guide is a spiritual and loving heart.

HENRY ALLON.

### THE PRIMATE'S EIRENIKON.

"THERE be three things (says the son of Jakeh) which are too wonderful for me, yea, four, which I know not." To these four a fifth may now be added: the way of an Erastian Primate with his clergy. We should have taken it for granted that if there was one force which an archbishop, holding the views of Dr. Tait, would desire to hold down with a strong hand, it would be that of the Lower House of Convocation, with its clerical temper, its want of sympathy with the spirit of the age, and anxious desire to revive ecclesiastical authority. There is no rashness in predicting that the restoration of the power of Convocation would speedily bring about the destruction of the Establishment, an issue which of all others the Primate is anxious to avert. Nevertheless, with his consent, if not at his instigation, a most important concession has been made to the party who are continually demanding that Convocation should be made the governing power in the Anglican Church. Perhaps his Grace is tired of the perpetual worry to which recent controversies have exposed him, or he is so conscious of the peril of continued litigation, that he is ready to secure an interval of peace at any price, hoping, like Hezekiah, that it may at all events last out his time. Whatever the explanation, it is strange to find him a party to the proceedings which resulted in the extraordinary "transformation scene" at the late sittings of the Canterbury Convocation. When the Bishop of Lincoln is so transported with joy that he invites his brother prelates to unite in singing a triumphal *Te Deum*, and when "The Church Times" finds something to commend in the action of the bishops, not excepting their chief, his Grace may begin to suspect that he must have committed some serious mistake; and still more may the English laity begin to inquire as to the exact meaning of the compromise which has brought so many of the recalcitrant clergy into harmony with their ecclesiastical superiors.

To make the story intelligible, it is necessary to indulge in a brief retrospect. For seven years Convocation has been engaged in discussing the recommendations of the Royal Com-

mission on the Rubrics and other changes that might be suggested in the formularies. It is superfluous to say that the discussions have been learned, careful, and sometimes exciting. Out of doors they have aroused comparatively little interest, from the tendency, unfortunately too common, to regard debates in Convocation as of little more value than the exercises of a young men's mutual improvement society. It is never safe to treat the proceedings of a large body of earnest men with this kind of contempt. Up to this time Convocation has profited by such scornful neglect of its action. While politicians have slept and cynics have sneered, it has been steadily pushing onward, and if it has not gained actual power, has undoubtedly given to its debates a reality, and its decision an influence which at one time seemed entirely beyond its reach. If the notable scheme of the Bishops be accepted, it will have taken a very decided step in advance, for it will have obtained the right to revise the Rubrics, subject only to the veto of the Crown, on an address from either House of Parliament. It would have been too daring to propose any direct interference with the Royal Supremacy, but if these suggestions be carried into effect, it will be greatly reduced in practice, and the control of Parliament will be robbed of much of its terrors. It is a bold step to take, but the most remarkable feature in connection with it is that it should have the sanction of an Erastian Archbishop.

It has been known for some time past that there was a desire to give effect to the conclusions which Convocation has reached by embodying them in an Act of Parliament. Archdeacon Hessey has circulated among his brethren a pamphlet, urging that the labours of seven years should not be lost, and giving a sketch of the measure which it was desirable to pass. It was understood that he wrote with the knowledge and approval of the highest authorities in the Church, and his letter has, as might be expected, provoked a good deal of discussion, in the course of which it soon became apparent that, apart from objections to any of the contemplated changes, there was a preliminary and still stronger opposition to any application to Parliament. With considerable tact this objection has been turned to such account that it has supplied the groundwork for a compromise, which is expected to put an end to the

miserable lawsuits which have lately degenerated into a farce, to restore the bishops to their proper place, and to secure for the Church that unity which will enable her to resist with greater hope of success the attacks of all her foes. As these great results were to be achieved by a curtailment of the prerogatives of the State, it might have been wise to make sure beforehand of the consent of Parliament to the sacrifice. Till that is obtained, the *Te Deum*, at all events, was premature. But possibly the Primate thought that Parliament could not be inaccessible to the appeals of one who had converted the Lower House of Convocation.

The two Houses have been at variance on the celebrated Ornaments Rubric, and only a few weeks before the conference which issued in their reconciliation, the Lower House, by an overwhelming majority, had rejected the proposals of their "Right Reverend Fathers." The difference was serious, and the spirit on both sides so resolute that it was not easy to discover a way of peace. We have not space here to enter into a minute examination of the origin of the new Rubric proposed by their Lordships. Suffice it to say that, though in part it was the same as that which had been rejected only a week before, the Lower House approved it by a larger majority than that by which it had rejected its predecessor. Its effect is to make the use of the surplice, hood, and stole alone obligatory; to tolerate the black gown in the pulpit, and to leave the question of the Eucharistic vestments to the discretion of the Bishops. The difference between the amended rubric proposed by the Lower House and that offered by their Lordships, and finally agreed to, seems trivial and yet has a distinct significance. The clergy proposed to forbid the use of the disputed robes "in any church other than a cathedral or collegiate church without the previous consent of the Bishop;" the Upper House preferred to declare that, "none other vesture (that is, other than surplice, stole, and hood, or the black gown in preaching) shall at any time be used contrary to the monition of the Bishop of the diocese." The exact point of distinction between the two will, we doubt not, be regarded by our readers generally as belonging to the "infinitely little," and we shall not weary them by discussing it. The questions of real importance are as to the reason for the sudden and almost

complete conversion of the Lower House, and the probability of this compromise forming the basis of a lasting peace. In relation to the latter point it must be remembered that these vestimentary questions were not the only knotty problems which Convocation endeavoured to settle. It has proposed a new rubric as to the use of the Athanasian Creed, and agreed upon an explanatory addition to the rubric relative to non-communicating attendance. It is quite possible that both of these changes may give rise to fresh discussions, but to them we shall not refer, except incidentally, and shall restrict ourselves to a consideration of this new Eirenikon in the matter of vestments.

If we are to trust some of the Ritualist journals, the acquiescence of the clergy they represent was secured chiefly by the abandonment of all intention to submit a scheme of rubrical reform to Parliament. The action which it is now proposed to take is thus described by "The Guardian":—

It is proposed that Convocation shall from time to time lay before the Queen in Council schemes for regulating our services; that these shall by the Crown be laid before Parliament; and finally, if no address of objection be voted in Parliament, shall acquire by Royal sanction the force of law.

The immense significance of this change is apparent on the face of it. The Primate quietly proposes that Parliament shall denude itself of a large part of its present authority and transfer it to Convocation, a body in which there is not a single member of the laity, and in which even the opinion of the clergy is very inadequately represented. The objection which at once suggests itself to an attached but sagacious Churchman who is not dominated by that clerical temper which is so prevalent at present, is expressed even by "The Guardian":

The point we desire now to press is, that no provision appears to be made for ascertaining the minds of lay Churchmen before the regulations are framed and laid on the tables of the Lords and Commons. It will be said, of course, that the Church laymen must be taken to be represented by Parliament. We need not urge the obvious reply, nor dwell upon the consideration that it is precisely because the civil Parliament is no longer identical with the laymen of the Church of England that new and indirect methods of Church legislation have to be sought for. All we wish now to observe is, that one weak point in the plan for the "better regulation of ceremonial" seems to us to be noticeable in the fact that no provision is made for the Church laity being consulted otherwise than in Parliament.



This is the difficulty of an ecclesiastical layman, who is not at all disturbed by the limitation of the control of Parliament, but is naturally displeased that the class to which he belongs—the laity of the Church of England—is ignored altogether. He forgets that, on the theory of the National Church, the whole of the nation constitutes its laity, and of that laity Parliament is the proper representative. Were his objection to be removed by amending the proposed legislation in such a way as to secure a representation of the lay adherents of the Episcopal Church in the governing body, that Church would lose even the semblance of nationality, and become a privileged sect, enjoying endowments and status on the condition that Parliament should have a veto on the decisions of the Ecclesiastical Legislature.

It may be expected, however, that Parliament will object to an arrangement by which its present control would virtually be superseded. Possibly the Bishops may calculate upon the temper of the present House of Commons, to which nothing seems impossible in the way of legislation for the privileged classes. But even if the Lower House could be induced to accept a proposal so revolutionary on the side of reaction, the House of Lords has not shown such a disposition to acquiesce in the views of the clergy as would make its agreement with the scheme a certainty. Were it possible, however, to pass a measure of the kind through Parliament, it would be nothing less than a calamity for the Establishment. We do not suppose that either House has any desire to plunge into the discussions which at present occupy the attention of Convocation. Even those ambitious young Peers who pant for more work would hardly find much satisfaction in the examination of rubrics or the discussion of various interpretations of the clauses of a creed, or the consideration of the doctrinal significance of sacerdotal vestments. But none the less may the Legislature be unwilling to place the Established Church under the control of the clergy, that it is to pass a Bill which, so far as it goes, would be a measure to liberate the Church from State control, without withdrawing from it any part of the State patronage which it at present enjoys. We can suppose that there are Erastians who are so intent on maintaining an Established Church at all costs that, rather than see the triumph of the



party they most hate, they would accept a state of things in which all their most cherished principles are set at defiance. But it is not easy to believe that the Liberals, who now support an Establishment in the vain hope that the State will put a check upon sacerdotalism, will continue a support which we hold to be in opposition to the fundamental principles of Liberalism, when the institution has been given up to sacerdotal rule, tempered only by a possible Parliamentary veto.

The proposal itself is only another sign of the difficulty, not to say impossibility, of reconciling earnest spiritual life with the necessary conditions of a State Establishment. Men thoroughly in earnest resent the restraints put upon their religious action by a secular power. They crave for spiritual independence, and the suggestion we have been considering is an attempt, somewhat mild in character, to satisfy that demand as far as it can be done with safety. But the State has a right to a voice in the matter, and a good many of the established maxims of English political life must be set aside before Parliament consents to set up this ecclesiastical *imperium in imperio*. In the meantime there are already signs which make it doubtful whether there will be as much harmony even among the clergy themselves as was secured in Convocation. Rev. J. W. Trow, dating from "Cookham Dean Vicarage," writes thus in "The Guardian":—

I am as much interested in the Prayer Book as the Archbishop of Canterbury is, but I regard it from a different point of view to what he does. I have a simple horror of anything like a Presbyterian interpretation: because the Archbishop bamboozles Convocation into adopting private fancies of his own, am I to be told that the opinion of such a fool as I is not worth even consideration, and that my cards must be played for me as though I were a dummy at whist?

To me, personally, the vestments are a matter of not the slightest consequence, but I will never accept the Archbishop's (called Convocation's) new rubric. I require no explanatory note to the Athanasian Creed, and I never will submit to use a Prayer Book which has a clause in it authorizing the withdrawal of non-communicants after the Nicene Creed, or at any other time in the communion office.

\* \* \* \* \*

"Convocation" (*i.e.*, the Archbishop of Canterbury) has recommended these things for adoption as law. I can only hope our "Christian" Parliament will settle the matter speedily, so that, in case they become law, I, who will have been completely sold and taken in, may have time to make my plans before the winter comes on. If one's *convictions* are not to be considered, I ask that one's *comfort* may.

It is not at all probable that this is a solitary outburst of individual feeling. There were expressions of dissent from some men of eminence even in Convocation; and as the effect of a scene which, according to the description in "The Church Times," must have been somewhat dramatic and impressive, wears away utterances of the kind will probably become both more loud and frequent. We do not believe that even the clergy will tamely submit to be governed by Convocation. The consent of the lay members of the Anglican Church is still more doubtful. But most of all do we feel satisfied that the nation will never tamely bow the neck to what, however it may be disguised, is neither more nor less than clerical supremacy.



*"THE LOVER'S TALE." BY ALFRED TENNYSON.*

MANY and varied associations cluster round "The Lover's Tale," investing it with strong literary and personal interest. The poem—or rather three out of the four parts which make up the entire work—was written by Mr. Tennyson some time in the years 1827-8, when he had just reached his nineteenth year, and it thus holds a place intermediate between the "Poems by Two Brothers" (1827), the joint production of Charles and Alfred Tennyson, and the Cambridge prize-poem, "Timbuctoo" (1829), while it precedes the volume of poems published independently by the poet-laureate in 1830. It was at this period that the first three parts of the Tale were composed, but the poem seems not to have been printed till some four years later—in 1833—when, before the third part had followed the two first to the press, the work was withdrawn and left unfinished and incomplete.

But one of Mr. Tennyson's friends, probably the one endowed with

The critic clearness of an eye,  
That saw thro' all the ruses' walk,

"boylike"—as the preface to the present edition tells us—"admired the boy's work," and "distributed . . . some copies of these two parts" unrevised and uncorrected. And

if, as evidence seems to show, it is to Arthur Hallam that the publication of the poem in its entirety is ultimately due, it is a fresh increase of the great debt we already owe him. The first copies of the poem thus put in circulation have been jealously treasured by old college friends and by other close acquaintances into whose hands they fell, and when at rare intervals a copy has found its way into the book-market, there has been an eager struggle among collectors to secure it, the price on the last occasion passing £40.

These two parts have been "mercilessly pirated," and the author has thus been led to give us the complete work in its amended and corrected version, adding to the earlier portion a well-known sequel, "The Golden Supper," in which the story culminates. And our interest is the deeper for this fact, that while in the first three parts we have the "poetry of a boy," in the sequel we see the "work of mature life," the genius of manhood and of youth at work upon the same subject, and standing contrasted side by side. While watching the majestic motion of the river, we can look back to the rush and sparkle of the stream just below its source. The literary interest will even surpass the influence of personal associations.

The story is simple ; we may find its original in Boccaccio. Julian and his cousin and foster-sister Camilla, born on the same morning, almost at the same hour, under an Italian sky, are reared together, and their common lot of orphanhood, the boy having lost a father and the girl a mother, binds them still closer. In hearts thus allied, life and love begun at the same hour :

We cried when we were parted ; when I wept,  
Her smile lit up the rainbow on my tears,  
Stayed on the cloud of sorrow.

And in this united life all the details of childhood, with its duties and amusements, became sacred because the boy's companion shared in them, nor was anything too slight and trivial for the charm to touch.

Ye would but laugh,  
If I should tell you how I hoard in thought  
The faded rhymes and scraps of ancient crones,

*Gray relics of the nurseries of the world,  
Which are as gems set in my memory,  
Because she learnt them with me.*

In the heart of the boy this childish love grows to the full passion of a life, and it is Julian himself that tells the story of his hope and sad disappointment.

For the love was not returned by the girl, and hope was doomed to disappointment. Lionel, a friend of Julian's, proved to be his happier rival. The time and place of this sad discovery are described with striking force and beauty. It was "a glorious morning, such a one as dawns but once a season." "Never yet," says Julian, "before or after, have I known the Spring

Pour with such sudden deluges of light  
Into the middle summer.

Among the rocks

The great pine shook with lonely sounds of joy  
That came upon the sea-wind.

In this splendour of nature Julian and Camilla had set out together up to "the Hill of Woe," passing over a bridge

That, looked at from beneath,  
Seems but a cobweb filament to link  
The yawning of an earthquake-cloven chasm.

Below,  
Fierce in the strength of far descent, a stream  
Flies with a shattered foam along the chasm.

Together the companions climbed, and

to both there came  
The joy of life in steepness overcome,  
And victories of ascent, and looking down  
On all that had looked down on us.

While Julian felt the delight of conscious strength and power to help his love and lift her higher with himself above the reach of peril, till, the summit now gained, she saw

heath and hill,  
And hollow lined and wooded to the lips,  
And steep-down walls of battlemented rock  
Gilded with broom, or shatter'd into spires,  
And glory of broad waters interfused,

Whence rose as it were breath and steam of gold,  
And over all the great wood rioting  
And climbing, streak'd or starr'd at intervals  
With falling brook or blossom'd bush—and last,  
Framing the mighty landscape to the west,  
A purple range of mountain-cones, between  
Whose interspaces gush'd in blinding bursts  
The incorporate blaze of sun and sea.

These passages, beautiful in themselves, also serve to show the range of power which the young poet already controlled. There is refinement and grace of expression and clear melodious rhythm in these lines, not yet at their highest point of perfection, but in movement and development. Again, in this description we see the poet-painter's genius. Beyond all other writers, Mr. Tennyson has "eye" as well as "ear," and he can distil the beauty that appeals to each sense and reproduce it as no other living man can do. A touch is enough for him to give us

The poplars with their *noise of falling showers*,  
(*Idylls.*)

OR—

The waterfall, which ever sounds and shines  
A pillar of white light upon the wall  
Of purple cliffs. (*Poems.*)

And besides these rare gifts, he already possesses the power of illustrating the experience of the soul by the lower emotions of our complex nature, and with keen spiritual insight behind the passing pleasure of the hour sees the triumph of a great moral law. This "joy in steepness overcome" he has illustrated in some of his most famous lines; it falls to him who, following the "commands" of duty,

On with toil of heart and knees and hands,  
Thro' the long gorge to the farlight has won  
His path upward and prevailed.

This power to see the deep law of our nature working within us in little matters of daily life, as well as in the momentous crisis, has already come to the poet; and this to ourselves is one of the finest elements of his genius.

But, to return to the story. Coming down from the hill-top, they rest by a little lake, with banks of yellow sand and

"three tall cypresses . . . that men plant over graves" rising from its belt of woods. There they sat, and here, in the glory and radiance of the world, fell the cruel stroke; Julian's dream is shattered—

We must pass over Julian's meeting with Lionel, who

Came like an angel to a damned soul,  
To tell him of the bliss he had with God,—

and Camilla's sorrow on discovering the sad story, and leave untold the growth of strength in Julian's soul, who resolves to spare them all he can, and refuses

To stand a shadow by their shining doors.

And in a passage which recalls one of the most exquisite idylls of Theocritus,\* as the description of the hollow rock and its creepers before reminded us of "the trailing vine" that hung about Calypso's cave,† Julian prays that

Their love may ripen to a proverb, unto all  
Known, when their faces are forgot in the land.

But though the victory over self is won, the pain is still keen; others might endure such a shock and still see the light of heaven only a little dimmed, but not Julian. "There are some hearts," he says, "that, when their love is wrecked, ride lightly

Above the perilous seas of Change and Chance,"

may, even "Hold out the lights of cheerfulness,"

As the tall ship, that many a dreary year  
Knit to some dismal sandbank far at sea,  
All thro' the livelong hours of utter dark,  
Showers slanting light upon the dolorous wave.

But this was impossible for Julian, and when "Hope was

\* Theocrit. xii. 20-1 :—

Let e'en two hundred ages roll away,  
But at the last these tidings let me learn,  
Borne o'er the fatal pool whence none return—  
"By every tongue thy constancy is sung,  
Thine and thy sweet-heart's, chiefly by the young."

*Calverley.*

† Homer, *Od.* v. 68.

gone," Love was only saved from the last bitterness by Memory,  
which took Hope's place,

And fed the soul of Love with tears.

[Cf. "Let Love clasp Grief, lest both be drowned." *I. M.*]

We need not linger over the next two divisions of the poem, which together only fill fifteen or sixteen pages. The prolonged struggle and self-imposed solitude drain Julian of strength and health, till disease fastens on him and lays him low. In his delirium visions of a funeral procession, six stately virgins bearing a snow-white pall, pass before him, and he hears in fancy the tolling of death-bells; once the tolling turns to a marriage peal, but the brief hope is soon lost.

These dreams of the sick man wandering in delirium are the weakness of the poem; but happily this part is but a small fraction of the whole, and the harm is kept within narrow limits. The contrast between these visions and the corresponding portions of *Maud* is very striking: there the elaboration of fancy has been replaced by the most subtle simplicity. Of course it is true that the surroundings must be taken into account, and that the processional element is a feature strong in Italian life, though strange to ourselves; but this defence is but incomplete and unsatisfactory. The great discovery that lifts the delineations of the tottering mind in *Maud* so far above these youthful attempts, is the fact of the true nature of madness. The unsettled mind can take no hold, and wanders from one point to another, without concentrating itself anywhere. It may advance in wild and sublime flights, but never moves in massive strength; and it weaves its garments from the relics of memory rather than from the anticipations of the imagination.

A long interval of time elapses, and we at last come to "The Golden Supper." This concluding part of the poem is already well known to all our readers, and a few lines will be sufficient to give its main outlines. Both visions, of funeral and of marriage, are now realized; but Julian, overcome by the effort, has not strength left to conclude the story. "He flies the event," and leaves a friend to take up the tale.

Camilla, after her marriage to Lionel, falls ill, and during a trance is left for dead in the family tomb. Julian, coming

there to weep over her alone, finds life still faint within her, and bearing her home to her mother, there leaves her to regain strength. Meanwhile Lionel, in his grief, is far away, but after search is persuaded to return once more for a little while, and at a grand farewell supper, Julian, after telling in allegory the story of Camilla's loss and recovery, restores to her husband the prize which by the verdict of all was really his own to give or to withhold. Thus joy is turned to sorrow, death to a new bridal, and then Julian leaves the land for ever.

It is a fine romance, and we are grateful to the poet for giving it to us in its entirety, allowing us to see his genius in the cradle and in its manhood. And it is in this growth of strength that the great charm of the poem lies, for the character of the hero, Julian, and the power of the poet develop side by side. From the mere passive endurance of suffering borne only without defeat, arises "the strong temper of heroic hearts." Julian has reached a loftier level of life when the story ends, and we leave him in a new and higher world. He is able to do, as well as to suffer nobly, to give and surrender, not only to endure loss: and in doing consists the crown of life. In the opening pages of "The Lover's Tale" we have the intense passion of youth, in "The Golden Supper" "the stern remonstrance and the high resolve" on which Wordsworth lays such stress. Thus power of conception grows as well as fineness of execution. The old voice has taken a fuller and mellower tone, and with a touch of true poetic insight the curtain falls the moment that the great climax is reached and the sacrifice consummated, and we see only the light of victory, not the wounds and scars that will begin to burn and throb afterwards. In life reaction is inevitable; in art it may be left undepicted. The victory, once won, is won for ever; with that let us be content, looking at the bright example to nerve ourselves for great actions, and there rest. Why dwell on the last struggles of a defeated foe?

At this stage Shelley and Keats evidently exercised a strong influence over Mr. Tennyson's mind, although neither of them ever absolutely dominates his personality. It is true that the character of the love depicted in the earlier part, at any rate,



of this poem is of that rare and spiritual kind which appears in its most refined essence in the works of Shelley. But at the same time the presence of inward conflict and the gradual mastery of self here recounted at once create a wide distinction between the works of the two poets. And again Shelley, when he goes to nature, only seeks its weird and vast aspects, neglecting all the quiet grace of every-day life: he loves "the thunder and the hiss of homeless streams," or the intoxicating richness of the East. And even when he does depict the real and not the imaginary, he gives the essence and spirit in an unreal way. Keats, on the other hand, though his sympathy with natural beauty is limited in range, within those bounds paints faithfully and closely. Shelley loves purity and sublimity, Keats prefers colour and calm. He would have held "the *many-coloured glass*" fairer than "the *white radiance*." And it is here that Tennyson is in close kinship to the latter of these two poets. He paints with marvellous fidelity, with little touches, each showing a peculiar delicacy of observation, while the conception of the whole is never impaired and crushed by an undue mass of detail.

This power is already present in such lines as—

The glows and glories of the moon  
Below black firs, when *silent creeping winds*  
Laid the long night, in  
Silver streaks and bars.

Sometimes it is used unwisely—

Cries of the partridge, *like a rusty key*  
*Turned in a lock.*

But the faculty, whether wisely used or not, is there, with all possibilities of after growth. The fact that the scene is laid in Italy will account for one characteristic of the poem—the absence of all local touches in the descriptive passages. The influence of Lincolnshire landscape and of fen scenery is clear and marked in the poet's other works—in Mariana's "gloaming flats" and in the picture of

The wide and waste enormous marsh,  
Where from the frequent bridge,  
Like emblems of infinity,  
The trenched waters run from sky to sky.

Here it is absent, and its very absence is a decisive proof of genius. The reason given above will account for and justify deliberate omission.

This vigorous sacrifice of effect to artistic truth stands side by side with another feature that is prominent in this volume. A true genius wastes nothing, and what one hand keeps back the other gives. This is true of Mr. Tennyson: he gives, but like Aristotle's "liberal man," he will only do so at the right time, in the right way, and at the right place. And if we had before us other early poems of his, which have never seen the light, we should undoubtedly discover ideas and phrases subsequently detached from their original surroundings and reset in later works. It would be like seeing an early portrait of a friend whom we have only known in his manhood. And in these poems we have many of these early sketches.

There are many other features in this poem to which we should have liked to draw attention — instances of wise omission, compression, and substitution; but all this must be passed over without notice. The one lesson, ignorance of which renders all other poetic gifts valueless, Mr. Tennyson has already mastered—the right choice of a subject that shall appeal to deep and universal emotions. Without this insight all other power is of little avail; store of varied imagery and delicate sense of sound are mere servants, and not masters. The only element of Mr. Tennyson's genius in its later development, of which no traces are to be found here, is pathos. Passion there is to the full, and melancholy, but no more. Those exquisite lines in Elaine—

*Death, like a friend's voice from a distant field  
Approaching through the darkness, called.*

have no parallel here. All the poet's other powers are here in various stages of development, save this, the deepest and strongest in its appeal to the human heart. It came later.

But besides all its beauties, many of which we have left unnoticed, the poem has for us a lesson too, and points out a clear moral to all who would follow in Mr. Tennyson's path, though afar off; for it shows us how with genius unsurpassed in brilliance, after producing lines and passages of strange beauty, the young poet, conscious that he had not as yet

reached his true level and developed his full powers, endured prolonged study and toil, and only then, after years of silence, spoke his living words unto the world. Those who would be listened to must first be silent.

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## TALKS WITH CHILDREN.

### DUST.

WHAT can seem of less consequence, or more worthless, than a pinch of dust? You have but to open your fingers and the wind blows it away in a moment and you see it no more. Yet if but one small grain of dust is blown into your eye it will give you a good deal of trouble. One of the terrible plagues of Egypt sprung from a handful of dust, which God commanded Moses to fling into the air. Every little grain scattered into millions and millions of invisible poison-atoms floating through the air; and wherever they settled, on man or beast, dreadful boils and ulcers broke out.

In the great deserts of Arabia and Africa the stormy wind sometimes brings such clouds of sand-dust, hot and stifling, that they hide the sun, and make the day as dark as night. The travellers have to lie flat on their faces, and the horses and camels to bend their noses down close to the ground, or they would be suffocated. Sometimes whole caravans have thus perished; and even a great army was once destroyed and buried in these terrible clouds of hot dust. In Egypt, temples and cities have been buried under hills of sand, made up of tiny grains, which the wind has kept sweeping up from the desert for hundreds of years.

Very great things, you see, may come from very small things—even from dust.

When our Saviour sent out His twelve apostles to preach, He said to them, “Whosoever shall not receive you, nor hear you, when ye depart thence, *shake off the dust under your feet for a testimony against them.*” (Mark vi. 11.) Those people who listened to their teaching, and took them into their houses, would bring water for them to wash the dust from their feet, and have their dusty sandals wiped clean, for that

was the custom in that country, where people wore sandals instead of shoes and stockings. (See Luke vii. 44; Mark vi. 9.) So if they went away from a town or village with dusty feet, that would show that the people had not been kind to them, and so it would be *a witness against* those people.

Once, in a certain part of Germany, a box of treasure that was being sent by railway was found at the end of the journey to have been opened and emptied of the treasure, and filled with stones and rubbish. The question was, who was the robber? Some sand was found sticking to the box, and a clever mineralogist having looked at the grains of sand through his microscope, said that there was only one station on the railway where there was that kind of sand. Then they knew that the box must have been taken out at that station; and so they found out who was the robber. The *dust under his feet*, where he had set down the box to open it, was a *witness against him*.

Suppose when people take off their shoes or boots when they come home, every grain of dust could have a tiny tongue and tell where it came from! What different stories they would have to tell! "We," say one little pair of shoes, "are all covered with sand from the sea-shore, where we have been running about all day." "We," say a strong, clumsy pair of boots, "have been all day following the plough." "And we have brought sand from the floors of country cottages;" and "we, dust from the unswept floors of poor garrets;" "and we, mud from many a lane and court and alley." Well-used shoes these; that are busy day after day, carrying comfort to the poor, and the sick, and the sorrowful. And here are a pair of elegant high-heeled boots with hardly a speck on them, for they have done nothing but step from the carpet to the carriage, and from the carriage to the carpet: I am afraid they have no story worth telling! And here are the village postman's shoes, stained with mud of all colours and thick with dust from twenty miles of road and footpath, park sward and farm-yard, as he trudged his daily round. Here is a solitary shoe, for its poor old owner has but one leg, and a wooden stump for the other; and it is laden with the dust of the crossing he has been sweeping, for a few pence, all day long.

Some people, I am afraid, would rub and wipe their shoes for a long time, as hard as they could, if they thought the dust under their feet would tell tales of where they have been.

At every step you take you bring something away with you and leave something behind. Every step, even over smooth pavement? Yes; for a well-trained bloodhound would be able to follow your steps for a whole day, though they have left no foot-marks, and to pick them out among ten thousand.

Just so, in our journey of life, in which every day is a stage, and every word and thought a step, we are continually leaving something behind, and taking something with us. Your words, and tones, and looks, and ways are leaving footprints in the memories and thoughts of your companions, some of which will be like footsteps in sand, soon washed away; but some will last, and never be forgotten. Try to leave pleasant happy footprints all the way. Pray that when your life-journey comes to an end, the *dust under your feet* may show that you have been walking in the right road—the road of truth, and love, and duty, along which our Lord Jesus trod, even as a child, “leaving us an example, that we should walk in his steps.” (1 Pet. ii. 21.)

EUSTACE R. CONDER.

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### ECCLESIASTICAL AFFAIRS OF THE MONTH.

#### PROPOSED MONUMENT TO THE PRINCE IMPERIAL.

It might seem at first that the connection between the proposal to erect a memorial in Westminster Abbey to the ill-fated young Prince, the “tragic circumstances” of whose death have excited such widespread sympathy, and our ecclesiastical arrangements must be very remote, if, indeed, it existed at all. But when it is remembered that the decision on this proposal, a decision which may affect our political relations to our nearest neighbours, rests entirely with an ecclesiastic in his capacity as dean, it must be confessed that the matter has a direct bearing on our own arrangements as to the connection between Church and State. Had a parish church been the intended home of the statue, the rector would have been equally absolute. It is in a building which, beyond any

other, has acquired a national character that it is proposed to place what would certainly become a centre of Buonapartist sentiment, if not a shrine of Buonapartist worship, and with the Dean, who is a rector in the Abbey, rests the decision whether a suggestion so singularly unwise and inappropriate should be carried into effect. We do not intend to discuss at any length an idea which might summarily be dismissed as a piece of exaggerated and morbid sentiment, were it not for the sinister aspect which it must wear to the Republican rulers of France. If the statue is to be raised, it is certainly not for any eminent qualities the Prince has displayed, or brilliant services he has done. When the Dean wrote about his "fighting under the British flag," he only provoked a smile. Every one knows that his presence in South Africa was a difficulty, not a help, and that a memorial of his military career would be a mere absurdity. Besides, the Dean himself says, "The spot chosen for the memorial at once indicates the nature of the honour thus to be paid." Now the proposed site is in the "Royal Mausoleum," that is, he is to be honoured as a royal personage. What could be more offensive to France? Her rulers have already shown some signs of a natural jealousy about the remarkable manifestation of sympathy, which at the funeral went "perilously near" to the extreme limit of what was permissible. How are they likely to feel if in Westminster Abbey the Pretender (for such he was, and to advance his interests in that character was unquestionably the main object of his expedition to Zululand) receives an honour accorded only to the most illustrious of Englishmen?

But what we wish to note here is the power which, in consequence of the relations between Church and State, is committed to the Dean. We have often heard expressions of satisfaction as to the liberal spirit in which Dr. Stanley administers the affairs of the Abbey, but we have never been able to unite in them. Not that we did not respect the Dean himself, and admire that breadth and comprehensiveness which mark most of his actions. It seemed a great thing to have a dean who would invite Dr. Stoughton and Dr. Moffat to lecture (the law hindered him from asking them to preach) in Westminster Abbey, but we could not but feel that the

possession of such absolute power over a great national building by any ecclesiastic was open to very serious exception. Here we have an illustration of the danger. If the decision to erect this statue be persisted in, it is quite possible that it may lead to misunderstandings between the two Governments, for which, nevertheless, our Ministry cannot be held responsible. It surely cannot be expedient that in so grave a matter we should be left at the discretion of a very estimable, and amiable ecclesiastic, who, nevertheless, lives so entirely in his own world and among his own historic fancies, that he seems to think that any offence which the French might feel because of the statue would be removed by his pleasant assurance that he has no Buonapartist sympathies, that he rejoiced in the result of Sedan, and that if the present Republic cannot stand, his desire is that it should be succeeded by a constitutional monarchy under the Orléanist princes!

If, indeed, the Dean had been anxious to give conclusive proof of his unfitness to discharge such very delicate functions, he could not have been more successful than he has been in the publication of his memorandum. One advantage of having a Christian minister exercising such authority as is confided him is that it gives him the opportunity of rebuking and checking any wild excitement of the hour. The present crisis demanded just such an interposition, and no one could better have repressed what a clergyman has properly characterized as flunkeyism, but flunkeyism with a strong flavour of Jingoism, than Dean Stanley. Had he calmly but effectively pointed out the difference between the kindly sympathy which was extended to the bereaved mother, crushed to the dust by so terrible a weight of affliction, or the sorrow for the early and tragic fate of one who seems to have held much that was amiable in his character, and the proposal to render special honour to one who had fallen in an enterprise in which there was nothing praiseworthy, he would have done good service. But he missed a golden opportunity and then sets forth the reasons for his action in a document which evades the real question, but starts others which must lead to fresh controversy. We, at least, are not obliged to him for the suggested parallel between Oliver Cromwell and the Corsican

usurper. Except that they were both great commanders, we know no point of resemblance between the noble Englishman to whom power came not as the fruit of schemings of his own, but in the course of events which practically left him the only man capable of saving the nation from anarchy, and the ambitious Corsican whose career was a lifelong course of intrigue. If the Dean could not defend himself without dragging in Cromwell, his case must be a weak one.

We cannot but contrast the feeling displayed in relation to the Prince with the treatment of poor Lieutenant Carey. As we write, the exact sentence passed upon him by the court-martial is unknown, but the feeling gains strength every day that he deserves no sentence at all. It was not he that proposed the expedition or resolved to press on without even the escort which had been ordered, or ventured too far, or gave the order for retreat. Why should he suffer either in rank or reputation for faults which were not his own? It is useless to ignore the fact that the Prince fell through his own recklessness. Of course his daring ought to have been held in check, but that only Lord Chelmsford or Colonel Harrison could have done. It would be hard to blame them, for it is evident that to control the Prince would have been no easy undertaking. But at all events the responsibility must not be laid upon a subordinate and the career of a promising young officer blighted.

#### PRINCE BISMARCK'S NEW MOVE.

We wish all Erastians to whom Bismarck was the type of a wise and useful ruler, and who were never weary of pointing to his policy as an example of the best mode of dealing with Roman Catholics, much joy of their *protégé*. We never felt any satisfaction in the operation of the Falk Laws. No one who has passed through the Romish provinces, as we did last year, could believe that Protestantism was deriving any benefit from the short and easy method of dealing with independent bishops which the man of "blood and iron" has chosen to adopt. The treatment of a faith is, after all, a very different thing from the discipline of a regiment of Cuirassiers; and the arts which may succeed when employed to intimidate



French patriots will utterly fail when tried on bishops and priests who, however mistaken they may be in their opinions, still have consciences. There are those, however, who ignore all principles of right and freedom when dealing with Roman Catholics, and they are certainly able to plead that Romanists pay no respect to them where they are in the ascendant. But the Divine law does not teach us to do unto others as others do unto us, but as we would that they should do unto us; and we have no right to trample upon justice or liberty even in our dealings with those who violate them in the most unscrupulous manner. Hence we could never applaud a policy which seemed to us conceived in utter indifference to the primary rights of conscience; and we are content even to be adjudged as weak-kneed Protestants because of our fidelity to the fundamental principles of Protestantism. What do we see now? It suits the objects of the vaunted champion of Protestantism to strike hands with the Ultramontane party, and immediately a new policy is adopted, and reactionaries of all classes band together for the suppression of Liberalism in Church and State. What advantages the Ultramontanes are to reap is not yet fully known, but it is certain they must have their reward. Prince Bismarck is the head of this great conspiracy against freedom. We regret it for his own sake and for the sake of Germany, whose true place is not among the forces of despotism. But much as we deplore the proceedings which for the time throws back a people in whom all Englishmen must feel deeply interested, we cannot but rejoice in the lesson administered to those who fancy that Protestantism can be advanced by any instruments except those to whom it owes its existence—unfettered inquiry and the diffusion of the Word of God. They that take the sword will sooner or later perish by the sword. Politicians pursue their own ends, which are "of the earth, earthy;" and though in doing this they seem at times to favour what we believe to be the truth, we may be perfectly certain that if their interest should seem to demand it, they will, when occasion demands, pursue an entirely opposite policy. To trust in statesmen and their edicts for the promotion of Divine truth is but to trust in the staff of a broken reed; whereon if a man lean, "it will go into his hand and pierce it."

## OUR SUNDAY-SCHOOLS.

### NOTES OF LESSONS SUGGESTED FOR CONGREGATIONAL SUNDAY-SCHOOLS.

AUGUST 3.

*Cornelius.*—Acts x. 1-8.

THE birthday of the modern life and the modern world is the subject of this history. Its importance can hardly be overrated. Jewish exclusiveness receives its death-blow. The universal grace of the gospel is manifested. We have here the Gentile Bill of Rights; the Great Charter of their spiritual liberties; the Divine preparation of the world's new life; the Divine assertion of our place and power in the heavenly kingdom.

1. **A certain man in Cæsarea, called Cornelius.** This city is to be distinguished from Cæsarea-Philippi, which was not far from Mount Libanus and the sources of the Jordan. (Matt. xvi. 13.) This was Cæsarea-Palestina, or Stratonis, and was situated between Joppa and Dora, sixty-eight miles from Jerusalem, thirty-six from Ptolemais, thirty from Joppa, and was one of the principal cities, having an excellent haven. It was the seat of the Roman pro-curators before the destruction of Jerusalem, and was chiefly inhabited by Gentiles. It was built by Herod the Great, was named after Cæsar Augustus, and was made a Roman colony by Vespasian. **A centurion of the band called the Italian band.** An officer commanding a hundred men, the sixth part of a cohort. There were ten cohorts to a legion. **Band** signifies cohort. There was an Italian legion; but it was not formed until the time of Nero, several years later than the date of this history. This was one of many separate and independent cohorts, not parts of a legion, of which we read in the histories of Strabo and Tacitus. There were prætorian and city cohorts; but, besides these, there were others, of guards, and for the prevention of fire. This was probably a special and voluntarily enrolled guard of the pro-curator, composed entirely of Romans.

2. **Devout, fearing God with all his house, giving many alms to the people, and praying to God alway.** There is no evidence that he was a Jewish proselyte. The whole meaning of the narrative would be obscured if this were the case. He had been a worshipper of the gods of the empire. He became a worshipper of the true God. **Devout**—pious, reverential, religious. **Fearing God with all his house.** Dread was a common basis of heathen religion. Ignorance of the true character of God excites it. But perhaps the word may be taken here for religious observances or worship with his household. **Much alms.** Works of mercy are the natural fruits of spiritual religion. In this case they were both numerous and valuable. **Praying to God alway.** Some put a period after people, and join this sentence to the third verse. The word means strictly to be conscious of need, and to long, beg for its supply. There is a cry of the spirit for grace, and there is a living consecration. The one says, "I would know Thee;" the other, "I will serve Thee." 3. **He saw in a vision evidently.** This was not a trance or ecstasy, as in verse 10; nor was it a dream. It was an actual appearance. **Evidently**—manifestly, plainly. It was an appearance clearly before him, seen with his eyes. **About the ninth hour.** Three o'clock in the afternoon, the Jewish hour of prayer. **An angel of God coming in to him.** A messenger sent from God. The supernatural is constantly apparent in the unfolding of the redemptive purpose. 4. **And when he looked on him.** The word means to fix the eyes upon, to gaze intently. **Was afraid.** Gazing earnestly at him, and becoming afraid. Fright or terror not necessarily the meaning;

wonder and reverence combined the effect of the angelic appearance. The call by name. He was known in heaven, although he was not a Jew. **What is it, Lord?** The respectful appellation of an inferior addressing a superior. Lord is not here a title of divinity. **Thy prayers and thine alms are come up for a memorial before God.** Things unknown and unrecognized on earth are known and recognized in heaven. Secret prayers ascend as incense to the throne. (Rev. viii. 3, 4.) They serve to call attention to the individual and his necessities. This is a way of expressing God's tender interest in the needy on earth, and His readiness to respond to their cries. "Thou that hearest prayer." The faith of Cornelius thus expressed itself and was thus honoured. The doings of men are inscribed in the book of Divine remembrance. Nothing worthy passed over. **5. Send men to Joppa, and call for a certain Simon, whose surname is Peter.** Cornelius not sent to Peter, but Peter required to go to Cornelius. He was sent to open the door to the Gentiles, the Gentiles not sent to him. The grace was to reach them in their own lands and homes. Peter means rock. The word was again to be fulfilled, "On this rock I will build my church." **6. The special and particular directions. He shall tell thee what thou oughtest to do.** These words have been inserted here, probably from verse 32 and xi. 14. They are implied in the sending. Peter had this ministry to fulfil. The honour put upon those who are called to direct others in the true way of life. **7, 8. Two of his household servants, and a devout soldier of them that waited upon him continually. And when he had declared all things unto them, he sent them to Joppa.** The extent to which spiritual anxiety and deep unrest of heart had reached and influenced all classes in the Roman Empire. The spiritual confidence of the chief in his subordinates. How grace makes all one! The embassy of Cornelius to Peter, and what depended upon it. A crisis in the world's history, of which it was totally unconscious, while these men sought the apostle.

SUGGESTIONS FOR LESSONS.—1. Saintly life outside Christianity. 2. The limitations and insufficiency of such religion and moral goodness as may exist apart from the redemptive revelation. 3. Even the best men outside the gospel grace need it. 4. Human ministries are not excluded by those angelic. 5. Enlightened and saved men the helpers and saviours of others. 6. Domestic piety. 7. Heaven's acceptance of the prayers of faith and the gifts of love.

#### AUGUST 10.

*Peter's Trance: a new Revelation and its Meaning.—Acts x. 9-22.*

**9. Peter went up upon the housetop to pray about the sixth hour.** (Psa. lv. 17.) He was unconscious of the journeying men who were seeking him, of the vision of Cornelius. God was overruling and uniting for one great purpose these separate events, and preparing a new future for the world. This was the birthday of modern history. Prayer a preparation for spiritual revelations which God vouchsafes. Alone with God, men are baptized into His Spirit, and become capable of seeing the wonders of Divine life and purpose. Even the written Word is illuminated by prayer. **10. He became very hungry, and would have eaten; but while they made ready, he fell into a trance.** The true reading is, **there came upon him an ecstasy.** This means standing, or being made to stand, in a condition out of, or differing from, that of ordinary sense perception. The power of the spirit was intensified, and it overcame the limitations of the body with its brain and nerves. Men thus moved felt themselves to be divinely increased in power and heightened in faculty. They said the Lord opened their eyes and their ears. Their glances cut through material coverings and physical

disguises. They heard unspeakable words. They spoke in words the Holy Spirit taught them. (Job iv. 12-17, xxxiii. 14-16; 2 Cor. xii. 1-5; Rev. i. 10.) There was here inspiration and revelation. 11. He saw heaven opened, and a certain vessel descending unto him, as a great sheet, let down by the four corners. Corners are ends. The appearance was as though it were held suspended by four ropes, so that Peter could see what it contained. 12. Wherein were all manner of fourfooted beasts of the earth and wild beasts and creeping things, and fowls of the air. Wild beasts are inserted here from xi. 6. The animals here referred to are cattle, or those of the farmstead and the wood—the domestic animals, and the larger and smaller game. Creeping things. Not reptiles, but smaller game, like hares and rabbits. 10-15. Rise, Peter, kill and eat. Not so, Lord, for I have never eaten anything that is common or unclean. And the voice came unto him again a second time, What God cleansed, call not thou common. The distinctions in the Jewish law between things, creatures, and men. The prescriptive law in reference to garments, clean and unclean beasts, and the prohibition of marriage with those outside the nation. (Lev. xi; Gen. xxiv. 3; Exod. xxxiv. 16; Dent. vii. 3.) Cleansed means set apart from ceremonial impurity. The abrogation of the ceremonial law is here suggested. (Rom. xiv. 14; 1 Tim. iv. 4.) But the meaning is, as Peter understood it, that there are no longer clean and unclean men. The middle wall of partition between Jew and Gentile is broken down. Christ has made both one. (Col. iii. 11; Acts x. 28.) The great wonder of the Incarnation on its human side. 17-22. The historical interpretation. The teaching of the Spirit. Peter's ready obedience. The relation between outward facts and heavenly, spiritual interpretations.

SUGGESTIONS FOR LESSONS.—1. The gradual unfolding of redemptive truth. 2. Prayer and spiritual knowledge. 3. The baneful exclusiveness of religious prejudice. 4. The Divine Fatherhood. 5. The universal brotherhood. 6. The unity of the race in Christ, and the promise of universal salvation. 7. The oppressions of slavery here condemned; the equal freedom and rights of all nations and men here indicated.

AUGUST 17.

*Peter in the House of Cornelius.*—Acts x. 23-48.

23. The going forth of the first mission to the Gentiles. No official exclusiveness in Peter. Brethren from Joppa went with him. 24. The expectant waiting of spiritual anxiety in the house of Cornelius. 25, 26. I also am a man. No priestly or popish pretence here. They are heathen, not Christian. Manhood, spiritually enlightened, the true dignity. Consecrated manhood the true power. 27. The new situation, and how God had prepared for it. 29. The ready promptitude of spiritual obedience. "His not to question why." 30-33. The human history of the great wonder. The attitude of the awakened. Before God, to hear all the things that have been commanded thee by the Lord. Dissatisfaction with what he had attained apart from Divine revelation. The recognition of Divine revelation as possible. The human medium. The limits of a true ministry—the things communicated by the Lord Jesus. 34. Peter's confession. He now apprehended the fact fully and clearly for the first time. Divine impartiality. 35. In every nation he that fears God and works righteousness is acceptable to Him. The emphasis to be laid on in every nation. The universality of the grace. No exclusion from Christ's Church of those who are true to the guidance they have received and the light they have had, and have lived accordingly. 36. The text of Peter's sermon. The word which he

sent to the sons of Israel, preaching peace through Jesus Christ. He is Lord of all. The Divine supremacy of the Lord Jesus the foundation fact of the Christian revelation. He was God incarnate, and the Ruler as well as Saviour of men. His supremacy embraces all that is involved in human welfare. He is Lord of nature and Lord of life. (Phil. ii. 6-11; Col. i. 15-20.) 37-43. The acts of the Christian and redemptive economy. 1. The Divine endowment and miraculous, wonder-working power. 2. The benevolence of His ministry. 3. The apostolic witness true and reliable. 4. The death of the Cross. 5. The actual resurrection, and the manifestation of the risen Lord to the chosen witnesses. 6. The apostolic ministry. 7. Christ the Judge of the living and the dead. 8. The prophetic witness to Christ. 9. The remission of sins through faith in Him who is thus set forth. This an ideal gospel sermon. The honouring of Christ and the proclamation of Christ essential to human salvation. The modern world has been created by Christianity in this form. 44. The seal of the apostolic testimony in the outpouring of the Holy Spirit and the bestowment of His special gifts. 45, 46. The astonishment of men when they come to a perception of the scale of the Divine operations, and the wide inclusiveness of the purpose of mercy. Exclusiveness alien to the spirit of Christianity. 47, 48. Baptism the designation of disciples of the Lord Jesus. The Divine attestation of the faithful word.

SUGGESTIONS FOR LESSONS.—1. Saint-worship contrary to the spirit and life of Christianity. 2. The baselessness of indifferentism. 3. Essential Christianity—its nature and influence. 4. Papal pretension unchristian. 5. Sacredness of manhood, created by God, redeemed by Christ. 6. A Divine Redeemer can alone secure the remission of sins, and give peace. 7. A model missionary and pastoral ministry.

#### AUGUST 24.

*Imprisonment and Deliverance of Peter. Death of Herod.—Acts xii.*

**1. Herod the king.** This was Herod Agrippa the First; he was the son of Aristobulus, grandson of Herod the Great, and nephew of Herod Antipas. He was born about 10 B.C., and was educated at Rome in the court of the Emperor Tiberius. He was an Idumæan or Amalekite—one of the hereditary enemies of the Jewish people. Caligula gave him two of the petty sovereignties of Palestine with the title of king; and when the companion of his boyhood, Claudius, attained the purple, he set him over the whole territory which had been subject to the sway of his grandfather. The Jews forgot the curses written in Psalm cxxxvii. and in Isaiah xxxiv., and basely consented to their arch-enemy occupying the throne of David. He was attempting to curry favour with the Jews, and he stretched forth his hands to vex certain of the church. **Vex**—Ill-treat, molest, injure. **2. And he killed James, the brother of John, with the sword.** This was the fulfilment of Christ's words in answer to the ambitious self-seeking of their mother. (Matt. xx. 22, 23.) Three words in the original describe the first death of an apostle after the resurrection and ascension of the Lord. The reserve of the narrative suggests the self-renunciation of James. There was to be no glorification of the first martyr of the apostolic band. **3, 4. It pleased the Jews.** Enmity against one section of the people no true basis of government. Man-pleasing and injustice closely conjoined. He proceeded to take Peter also; and when he had apprehended him he put him into prison, and delivered him up to four quaternions of soldiers to keep him, intending after the passover to bring him forth to the people. Four quaternions of soldiers were a guard of sixteen men, of whom four were on duty at the same time. To two the prisoner was chained, and two

guarded the door. **The days of unleavened bread.** The anniversary of the Lord's betrayal, and passion, and death. The anniversary also of Peter's denial. Christ's words must have been much in his mind—"Whither I go thou canst not follow me now, but thou shalt afterwards." The strivings and precautions of malicious hatred to secure the fulfilment of its purposes. 5. **Peter therefore was kept in prison; but prayer was made without ceasing of the church unto God for him.** Without ceasing, is earnestly, fervently; it refers to the spirit of the engagement, not its constancy. The circumstances awakened a feeling that was over-mastering in its intensity. 6-11. The supernatural responses to the Church's cry. God is not to be confined in His operations to general laws, or to be bound to act through human expedients and agencies. "While they are yet speaking I will hear." The miraculous character of the interposition was amazing to the apostle himself. God is able to do above all we ask or think. When he was come to himself the truth flashed upon him. 12. **Came to the house of Mary, the mother of John, whose surname was Mark.** He was cousin to Barnabas. Mary was his aunt, not as it is given in Col. iv. 10, where the word means cousin. 13-17. The astonishment created by the Divine doings even when prayer has expressed the Church's anxiety to behold them. Faith and expectation are both far beneath the Divine possibilities of our lives and their realities. The unreasoning joy of Rhoda who still kept him at the gate. The unbelief of the gathered Church. 17. The celebration of delivering grace. **Tell these things unto James and the brethren.** James, presiding elder over the Church at Jerusalem (chap. xv. 13, xxi. 18; Gal. ii. 9, 12). 18, 19. The consternation of the enemies of the Church, and the blind vengeance of the king. 20-23. The short triumphing of the wicked. **He was highly displeased with them of Tyre and Sidon.** These were free cities; there had been rebellion in them. An embargo had been laid upon their trade and commerce as a punishment, and to bring them to their senses. **Having made Blastus, the king's treasurer, their friend.** Bribing officials a very ancient mode of securing the favour of kings. They bribed Blastus, were received into favour again and the whole land was at peace. 21. **Upon a set day.** The occasion, doubtless, was the festivals and games which were held in honour of the Emperor Claudius and his safe return from his expedition into Britain to subdue the Druids. **Herod put on royal clothing.** He appeared in the tribunal in a splendid suit of burnished silver armour enriched with precious stones. **The people shouted, The voice of a God and not of a man.** The flattering adulation of Jews and Romans offering him Divine honours during his life. The immediate retribution which followed upon the insane vanity. 23. **An angel of the Lord smote him because he gave not God the glory; and he was eaten by worms and gave up the ghost.** The dark, mysterious, agonizing disease a Divine messenger of wrath. He cried, "It is death! It is death! I must submit to the inevitable destiny of God!" and was borne to the palace, where, five days after, he died in inconceivable torments. 24. **But the word of God grew and multiplied.** Adversity does not destroy the Church. The wrath of man is made to work even for the furtherance of the gospel. While persecutors perish the Church triumphs, and the victorious Lord goes forth conquering and to conquer.

**SUGGESTIONS FOR LESSONS.**—1. The contrast between a mother's desires and a son's destiny. 2. The silence of Holy Scripture concerning the death of an apostle a tacit condemnation of saint and relic worship. 3. The power of prayer in adversity. 4. The marvellous grace which answers human supplication in ways which amaze and outstrip all human expectation. 5. Mercy received is to be thankfully celebrated. 6. The nearness of the fate of the enemies of the Lord. 7. The folly of overweening vanity and inflated pride. 8. When the successful do not take care to honour God, even a worm may vindicate His honour and turn His enemies to shame.

AUGUST 31.

*Cyprus.*—Acts xiii. 1-12.

This is the beginning of the missionary history of Paul, who with Barnabas was delegated from the Church in Antioch to undertake this ministry through an intimation given by the Holy Ghost. There were three missionary journeys, from each of which Paul returned to Jerusalem, endeavouring to keep up and develop the organic connection between the Gentile Churches, and the mother Church in that city. 1. **There were at Antioch, in the Church there, prophets and teachers.** There were in the Primitive Church men of marvellous spiritual insight, and men endowed with great power of clear exposition. They were the organs of the Spirit in unfolding the mystery of Christ in the instruction of the disciples. **Barnabas**, *Joses*, or *Joseph*, the son of prophecy or inspired exhortation (chap. xi. 24, ix. 27). **Simeon, called Niger.** Favourable hearing, the African, or black man. **Lucius of Cyrene**, a native of Africa, of the town named, one of the men who were scattered abroad in the persecution that arose about Stephen, and who went to Antioch preaching the word. **Manaen, who had been brought up with Herod the tetrarch.** The foster-brother of Herod Antipas. Brought up in a dissolute court, with him who beheaded John the Baptizer, he yet became a Christian, and a Christian teacher. **Saul.** The lawyer of Tarsus. 2. **As they were serving the Lord and fasting.** The word is liturgizing, engaged in the public worship of the Church. **The Holy Spirit said, Separate me now Barnabas and Saul for the work whereunto I have called them for myself.** To separate is to set apart; and this is the scriptural idea of sanctity, separation from common to Divine uses. The call to the Church was preceded by a direct call of the Holy Spirit. For spiritual ministries in the Church the two are essential. It is not enough that a man feels he has a vocation; there must be co-operation of the Church in his call. "How shall they preach except they be sent?" Self-will is not the warrant of the true preacher. Called and endowed by the Holy Ghost, Barnabas and Saul could do nothing until they were also separated to their work by the brethren. Subjection to the Church, and Church order, are to be cherished and preserved. 3. **When they fasted and prayed and laid their hands on them they sent them away.** The form of the ordination, simple, expressive, seemly, and still worthy of imitation, if not, in this example, set before us as a binding rule. 4. **Being sent away by the Holy Spirit, they departed unto Seleucia, and from thence they sailed to Cyprus.** Seleucia, a city of Syria, about sixteen miles west of Antioch, on the sea-coast, near the mouth of the Orontes. The island of Cyprus was the birth-place of Barnabas. 5. **At Salamis.** On the eastern shore of the island, the nearest port to Seleucia. There were copper mines in the vicinity, worked largely by Jews, who formed a numerous colony there. Its ruins are near to Famagosta. **They preached the word, and they had also John to their minister.** They entered upon their work without delay. John Mark was their assistant. 6. **And when they had gone through the island to Paphos.** A seaport on the extreme west of the island, and at that time the residence of the Roman pro-consul. **They found a certain sorcerer, a false prophet, a Jew, whose name was Bar-Jesus, who was with the pro-consul, Sergius Paulus, a prudent man.** Cyprus was retained by Augustus for himself when he divided the provinces between himself and the people; and it was then governed by an officer called the lieutenant of Caesar or the proprætor. Afterwards he exchanged it with the people for a province of their's, and then the governor became what Luke calls him, pro-consul. The title, though not mentioned by ancient writers, has been found in later times on coins of the island. **Prudent**, is intelligent or sagacious. Bar-Jesus in practising sorcery was guilty of a breach of the Divine law. The pro-



consul, having called for Barnabas and Saul, desired to hear the word of God. The longing of the Roman, amid the profound sorrow of that time of despair and unbelief in the old gods, to hear a message from heaven. 8. Elymas the sorcerer withstood them, seeking to turn away the pro-consul from the faith. Elymas, an Arabic word, from the same root as the Turkish Ulema. He pretended to be an Oriental magician. The mischief attempted by selfish, self-seeking impostors. 9. Saul, who is called Paul. The Hebrew name falls into disuse from this time. He is known henceforth by the Roman designation Paul; perhaps in memory of this, his first great triumph over the powers of darkness. Filled with the Holy Spirit, gazed earnestly at him, and said, O full of all subtilty and all mischief, son of the devil, enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? Subtilty is deceit. Son of the devil is son of the calumniator or slanderer, the accuser of the brethren, doubtless in reference to the misrepresentations he had employed to poison the mind of the pro-consul against them. Slander the constant weapon of cowards, selfish mischief-makers, and ecclesiastical adversaries. Perverting the right ways of the Lord has reference to his crooked arts and devices, employed against the faith. The fierce heat of the apostle's opposition warranted by the immoral condition and the moral danger it involved. A healthy hatred of everything false essential to high-toned Christian life. 11. The hand of the Lord is upon thee, and thou wilt be blind. The judicial smiting. The punishment corresponds with the sin; he who sought to blind others is left in darkness. The helplessness of him who had pretended to the possession of occult power. 12. The pro-consul, when he saw what was done, believed, being astonished at the doctrine of the Lord. The miracle of judgment set the proconsul free from the impostor's influence. Thus the teaching of the gospel won its way into mind and heart. Miracle and truth both opened the way for faith in the Christ.

SUGGESTIONS FOR LESSONS.—1. How the gospel overcomes the delusions of men. 2. The tearing off of disguises and the exposure of false pretences by the gospel. 3. The purpose of impassioned reproof, and its power when rightly used. 4. The world's wisdom and power yielding to the Cross of Christ. 5. The gospel a saviour of life or of death. 6. Faithful ministries faithfully fulfilled and crowned.

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### SUMMER BOOKS.

*Bedouin Tribes of the Euphrates.* By Lady ANNE BLUNT. Two Vols. (John Murray). *Travels with a Donkey in the Cevennes.* By ROBERT LOUIS STEVENSON. (C. Kegan Paul and Co.) *A Nook in the Apennines.* By LEADER SCOTT. (C. Kegan Paul and Co.) There are few better illustrations of the spirit of the English people than the way in which many of them, without any special preparation for enduring hardness or encountering peril, seek their pleasure by penetrating into comparatively untravelled regions, where, from the very necessities of the case, any enjoyment they find must be dearly purchased by exposure to certain discomfort and possible danger. There is, no doubt, a fashion in these things; and just now a man is nothing unless he has gone beyond the regions frequented by ordinary tourists, struck out a path for himself, and prepared a new sensation for society by the story of his wanderings. But the genesis even of this fashion has to be explained, and it may surely



be traced back to that love of adventure which is so characteristic of Englishmen, not to say Englishwomen. Here, for example, is Lady Anne Blunt, who has given us two delightful volumes, full of freshness and instruction, on the Bedouin Arabs. The editor, in introducing the work, says: "I think I am not mistaken when I say that the author of these volumes is the first *bonâ fide* tourist who has taken the Euphrates road. . . . The desert has usually been to Europeans a sort of Tom Tiddler's ground, where, instead of seeking the tribes, it has been an object to slip by unseen. Circumstances have, in the present instance, changed the position; and the desert has been for a time the home of the traveller as it is of the tribes themselves." Now this is the only way of getting a thorough knowledge of a people, but, in this instance, at how great a cost must it have been obtained! Yet a lady of culture and refinement deliberately sacrifices, not only the elegances and luxuries of civilization, but the comforts of life, places herself in circumstances where the most ordinary *convenances* are set at nought, and endures, not only frequent privations, but annoyances which to a sensitive nature must be far worse, in order that she may gratify this thirst, whether for new and sensational experiences, or for a fuller and more accurate knowledge of a people who have hitherto been to Europeans little more than a name. Whatever be the motive, in this case at all events there is an enlargement of the field of our knowledge, and that at a point where it was very desirable that such extension should take place. The East becomes increasingly full of interest to Englishmen; and it may be that this very Euphrates valley may in time come to have as prominent a place in their thoughts and political speculations as Egypt has at present. At all events, it is well that it should not be a *terra incognita*, and its people as much strangers to us as the wild tribes which Gulliver encountered on his travels. Lady Anne Blunt has certainly given them a very pleasant introduction; but the experiences through which she obtained her knowledge must often have been distressing and painful enough to herself. We cannot give a better idea of the spirit of the woman, and of the demands made upon it, than by quoting her account of her first night's sufferings on the way from Alexandretta, or Scanderoon, to Aleppo.

"The sun was setting as we reached the group of mud-hovels where we were to pass the night, and which go by the name of Diarbekrli Khan. I confess that my spirits sank as I peeped into one after another of these most uninviting dwellings; but our tents were in England, and the wind was chilly, and there was nothing else to be done; so we chose the biggest hovel, or the emptiest (for there were ten or a dozen men in each), and made ourselves as comfortable as we could with a barricade of luggage round the space allotted us on the platform where travellers sleep. The construction of these khans is simple: four mud walls and a roof of thatch, with a post in the centre, to which a lamp is hung; for floor, the natural earth; for fireplace, a pole in the ground; and for beds, the raised platform I have spoken of, which is exactly the same as that which hounds have to sleep on in their kennels in England. The arrangement is not so bad in practice, however, as it sounds. On the platform you are more or less out of the reach of things crawling and

things hopping, and it is wide enough for you to make your bed on it in its breadth. Once there, you cannot be trodden on by accident, or jostled by the people crowding round the fire. We were tired with our first day's ride, and as soon as we had spread our quilts slept soundly for an hour or more, in spite of the noise and of the strangeness of our fellow-lodgers, who, after all, peasants as they were, had better manners than to interfere with us in any way, and who, when we woke up, let us have our share of the fire to warm our bread at, as they had already let us have more than our share of the platform. Only there seemed no prospect of anything to eat beyond what we had brought with us. Everybody munched his bread as we did, apparently well satisfied with that for his evening meal. A little coffee was made and handed round, and about midnight the chuckle of a fowl announced that dinner was being thought of. But we were then long past caring, and in the land of dreams again. A boy with the whooping-cough on one side of me, and the loud snoring of a muleteer, were the last sounds I heard that night. Then the khan and all in it were still—all but the cats, which prowled about till morning, creeping stealthily round us, and snuffing close to our faces." (Vol. i. pp. 15-17).

It happened, fortunately, as the authoress afterwards came to regard it, that she and her husband were weather-bound at Aleppo. They had thus an opportunity of learning more about the country and its people, and in conversation with the British Consul, by whom they were hospitably entertained, the vague idea of passing some time in the neighbourhood of Baghdad developed into a definite purpose of residing among the Bedouins. It is to this we owe these useful and entertaining volumes. Their attraction lies very much in the thoroughness with which the authoress entered into the life of the wild tribes of the desert. She interested herself in all their pursuits, their domestic habits, their tribal politics, and in consequence she is able to give us a singularly complete and graphic picture of the people and their doings. The book has all the charm of novelty, the interest of a well-told story of personal adventure, the value of a new and important contribution to our knowledge of races with whom, as a nation, we are sure to be brought more or less closely into contact. It is studded over with characteristic stories of the tribes and their chiefs, records of their raids and wars, sketches of the most celebrated desert chiefs, anecdotes sometimes amusing and at others full of rich suggestion. To follow this spirited and daring lady through her travels, and give even a brief introduction to the scenes she visited or the acquaintances she cultivated among the uncivilized people is impossible within our necessary limits. Did our space permit, we should gladly extract largely, but we must content ourselves with a brief account of Bedouin morality, taken from the chapters contributed by Mr. Blunt:—

"In morality, the Bedouins differ from ourselves as widely as in religion. With us, morality is deduced from certain heavenly instituted laws, but with them it is accepted as a natural order of things. They make no appeal to conscience or the will of God in their distinctions between right and wrong, but appeal only to custom. This is right, because it has always been accounted right; that wrong, for a similar reason. 'We keep our oaths,' they say, 'because we are Bedouins. It would be a

shame to us if we did otherwise. The Turks break their oaths because they are Turks. To them it is no shame.' The Bedouin rules with respect to wine and forbidden meats are accounted for in the same way. 'The Sleb,' they say, 'eat the hedgehog; we do not.' It is hardly more than a matter of statistics. That they have, however, very strong principles of right and wrong, is evident on the face of it, as is the support given to morality by public opinion. No man in the desert admires or approves the evil-doer, even if he be successful. The shame clings to him still, in spite of his power or of his wealth. Courage, hospitality, generosity, justice—these are virtues which always command respect in the desert; and although lying and thieving, under certain restrictions, carry with them no penalty in public reprobation, other crimes which we in our laxity tolerate are not forgiven so easily. Breach of trust and dishonesty, so universal in modern Europe, and so little condemned there, are considered by the Bedouins pre-eminently shameful. I do not think, incredible as it may sound to English ears, that the Bedouin exists who, if trusted with money by a friend, would misemploy it. . . . That there are rogues in the desert is probable, but dishonesty is not, as in modern Europe, the rule. It is the very rare exception. The thieves for the most part hang together, and form small tribes apart from the rest; these are composed of men who have been turned out by their fellows, and of whom nothing good can be expected. In the large tribes, persons of known dishonesty are not tolerated." (Vol. ii. 224, 225.)

We take our leave with regret of volumes which are specially welcome because they are not written for the purpose of promoting special views of the Eastern Question, and are occupied with information which we all need, rather than political discussions with which we can very well afford to dispense. Readers of very different tastes may find some point of attraction in these volumes, including even the admirers of "The Field," *et hoc genus omne*, who, if they care nothing about the politics of the desert or the customs of its people, may at least be attracted by the very curious accounts of the Arabian horses and their pedigree. A very different sort of book is Mr. R. Louis Stevenson's account of his "Travels with a Donkey in the Cevennes;" but the author has the one point of resemblance to Lady Anne Blunt—that in both is manifest the same strong spirit of adventure. Mr. Stevenson does not appear to have had any idea either of instructing or entertaining his fellow-men. His one notion was to spend a pleasant holiday, in which there should be nothing of a conventional or humdrum character. He determined, therefore, to visit that primitive region where the Trappists have one of their monasteries, dedicated to "Our Lady of the Snows," and where, in former times, some of the fiercest struggles took place between the Protestants of the Cevennes and their Romanist oppressors. But even in wandering in these unfrequented places he had no special object of historical or antiquarian research. He says himself, "I travel not to go anywhere, but to go. I travel for travel's sake. The great affair is to move; to feel the needs and hitches of our life more nearly; to come down off this feather-bed of civilization and find the globe granite underfoot, and strewn with cutting flints." Such is the temper of the man, and such is the book which he has given us. There is a singular charm in its "perfect abandon." Mr. Stevenson

starts from Monastier, "notable for the making of lace, for drunkenness for freedom of language, and for unparelled political dissension;" a mere "miniature Poland," as he calls it—with no companion but Modestine, the ass which is to carry his impedimenta, necessarily made as light as possible, but still so heavy and awkward as often to be very burdensome and tantalizing to the poor animal. He prepares for camping out by having a sack in which he can wrap himself and then lie down on the cold ground; and when he is driven to this mode of passing the night, seems greatly to prefer it to the hot, often crowded and noisy, and almost always filthy *auberge*. He is, indeed, a traveller [to the manner born, prepared for all emergencies, and keeping up a brave heart amid surroundings that would have tried even the immortal Mark. On one night he finds himself wandering in a region as inhospitable as unknown, but when he is repulsed from the door of the only house in which lights were to be seen, he sets himself, amid the pouring rain and thick darkness, to grope for a wood under which he might find shelter for himself and his beast. At length he succeeds, and then tells us of the pleasures of the night, the soundness of the sleep of its early hours, the new charms found in nature in the still hours after his first awakening, when he sat up and, smoking his cigarette, took in fresh impressions. A man of this temper cannot fail to be an agreeable companion. His perfect frankness wins upon the reader, who early learns to sympathize with him in the blunders and misadventures which he describes so charmingly, and over which he laughs so heartily. He makes himself at home in all places and with everybody, and so every reader soon feels at home with him. An easy, unaffected style, full of the life and spirit so characteristic of the writer, adds of course to the attractions of a story. A friend detailing to his intimate companion the incidents of his summer tour could not have written with more freedom; but few could have written with the same cleverness and natural simplicity. Some of the characters to whom we are introduced, such as the rough curmudgeon and his family, who could only mock the dreary and benighted traveller, the excellent Father Apollinaris in the Trappist convent, and the simple-minded Plymouth brother of the Cevennes valley, will not easily be forgotten. One of the most amusing scenes in the whole is the sketch of the eager discussion at the dining-table of the convent, where two of the visitors, a fiery soldier and a narrow-minded curé, who had come up to the place for a quiet retreat, endeavoured to make a convert of Mr. Stevenson. But we must confine ourselves to the account of the monks and their life. Our author was introduced to an Irish boarder, and by him was conducted through the monastery:—

"He showed me his own room, where he passed his time among breviaries, Hebrew Bibles, and the Waverley novels. Thence he led me to the cloisters, into the chapter house, through the vestry, where the brothers' gowns and broad straw hats were hanging up, each with his religious name upon a board—names full of legendary suavity and interest, such as Basil, Hilarion, Raphael, or Pacifique—into the library, where were all the works of Veuillot and Chateaubriand, and the 'Odes et Ballades,' if you please, and even Molière, to say nothing of innumerable fathers, and a great variety of local and general historians.

Thence my good Irishman took me round the workshops, where brothers bake bread, and make cartwheels, and take photographs; where one superintends a collection of curiosities, and another a gallery of rabbits. For in a Trappist monastery each monk has an occupation of his own choice, apart from his religious duties and the general labours of the house. Each must sing in the choir, if he has a voice and ear, and join in the haymaking, if he has a hand to stir; but in his private hours, although he must be occupied, he may be occupied on what he likes. Thus I was told that one brother was engaged with literature; while *Father Apollinaris* busies himself in making roads, and the Abbot employs himself in binding books. It is not so long since this abbot was consecrated, by the way, and on that occasion, by a special grace, his mother was permitted to enter the chapel and witness the ceremony of consecration. A proud day for her to have a son a mitred abbot; it makes you glad to think they let her in. In all these journeyings to and fro many silent fathers and brethren fell in our way. Usually they paid no more regard to our passage than if we had been a cloud; but sometimes the good deacon had a permission to ask of them, and it was granted by a peculiar movement of the hands, almost like that of a dog's paws in swimming, or refused by the usual negative signs, and in either case with lowered eyelids and a certain air of contrition, as of a man who was steering very close to evil. The monks, by special grace of their abbot, were still taking two meals a day; but it was already time for their grand fast, which begins somewhere in September and lasts till Easter, and during which they eat but once in the twenty-four hours, and that at two in the afternoon, twelve hours after they have begun the toil and vigil of the day." (Pages 93-96.)

In leaving this book we would only add that there is hardly a page which does not sparkle with interest. The author who writes under the name of "Leader Scott," is, we understand, a lady, and the daughter of Mr. Barnes, the well-known Dorsetshire poet. Her book is not the account of a tour, but the story of a summer residence in what is very appropriately described in the title as "A Nook in the Apennines." Accompanied by her household, she made what she calls a "family hegira" to a home up far away in the mountains, which had been taken for three months, and which appears to have been as unlike anything to which they had been accustomed as could easily be conceived. But our authoress knew how to shake herself down into the unusual and not always agreeable conditions of life in the midst of which she found herself. Clearly she has the faculty which knows how to rule circumstances, instead of complaining of them or allowing them to become supreme. The anticipations with which she and her household entered on their new habitation were not a little damped at first on finding how much less there was of the usual comforts of life than they had been given to understand. But this was a transient feeling, and was soon dissipated by the new pleasures which they found springing up around them every day. The family did not conduct themselves as English "milords," dwelling in proud exclusiveness, and looking doubtfully, if not with positive suspicion, on all about them. On the contrary, they entered into friendly relations with the peasants, talked with them over their domestic cares and pleasures, took an interest in their festas, and made themselves familiar with their superstitions and

their legendary lore. Hence we have a book which in the most unpretentious way gives us an admirable photograph of an Italian village and its people. The writer was very favourably impressed with the simple-minded peasants, as may be gathered from the following sketch :—

"We are becoming acquainted with the inhabitants of the hamlet, for distance having removed us far from society, we find great amusement in studying our only neighbours, the mountaineers. Their houses cluster close around the villa; they share the lawn (if such the field in front can be called); when we go out every face we meet gives pleasant greeting; and kind voices 'hope we like the place and the air,' just as though they were courteous hosts doing the honours to stranger guests. The innate politeness, one may almost say 'breeding,' of these chestnut-eaters would be astonishing, were it not already a well-known theme of greater writers before our time. Dante, Alfieri, and Massimo D'Azeglio all write of the *cortesìa* of the Pestolese mountaineers. They speak a charming soft Italian, very pleasant after the aspiring dialect of the rapid native Florentines. Comparing these peasants with the same class in England, one is amazed at this refinement of manner, and can only attribute it to their older civilization. The polish of the Etruscan lucarno and the Roman patrician, even in the fall of the great civilizations, has penetrated every stratum of society, and is perhaps left the longest in the lower ones. The Italian peasant is never a silent boor in the presence of his masters, he always has a self-possessed courtesy and pleasant smile, and talks as man to man with his superiors. He is the natural descendant of the polished Etruscan, as the fiercer southern Italian is of the warlike Samnite or savage Oscan." (Pages 17, 18.)

As she came to know more of them our authoress found that even in this quiet nook there was more of mental activity than she supposed. Some of the ideas of the people were, as might be expected, very quaint and original. But it was surprising to find one of them speculating about "a star that is gone from the sky, and a fish from the sea, and a bird from the air" (the fish being the Siren, and the bird the Phoenix), quoting from Dante and Ariosto, and producing illustrated papers in order to get a rebus solved. Well might the English visitor ask how they found time for so much reading; though possibly the question she really would have proposed was, how they had got the taste for it. The answer was very sensible :—"If the signora were only here in the winter, she would have then to ask what we can do with our time, for we have so much more than we need on our hands. There are times when it snows for a week, and we can't get out to do a stroke of work." With all this reading there is not a little superstition, and the country is rich in poetic legends, some examples of which are introduced. We can give only one :—

"There were once two sisters and a brother. The brother became a *frate*, one sister also took to the religious life, and became a nun; but the other one married, became mother of a large family, and had a hard life—'like me,' sighs the *povera*, kissing the tiny baby on her lap. The others used to call her the *Sorellaccia*, because she made no religious profession. Once the brother came to see her on a Sunday, and found her in her old gown, doing housework. 'What!' he cries, 'are you not going to church?' 'To church!' she says; 'who is to cook my husband's dinner, and feed

the baby, and mind all the children if I go away?' 'But,' asks the *frate*, quite horrified, 'do you *never* go to mass?' 'The last time I went was before the baby was born—about a month since.' 'Well,' said the *frate*, 'go to-day, and I will stay here and mind the house and children.' Away went the Sorellaccia to mass, and the *frate* was driven out of his mind with the crying children and the troubles of the cooking, till, when she came home, he said, 'Thank Heaven you are back again before I go mad! There, sister, if you have patience to put up with this every day, you certainly go a long way towards earning your rest in heaven.' Soon after the *frate* died, and went to heaven, where St. Peter was so pleased with him he made him doorkeeper under himself. One day St. Peter called out, 'Open the doors wide, as wide as you can, for a great saint is coming.' So the *frate* flung open the gates of heaven, expecting to see a bishop or abess enter in state; but what was his surprise when his Sorellaccia came in with beautiful white robes and a happy smile on her face; and St. Peter himself made her welcome like a queen, for he said, 'She has done her duty in that state of life to which she was called in diligence and patience.' After a while Peter said again, 'Open the gate.' 'Must I open wide?' asked the *frate*. 'No; a little bit will do, this is not much of a saint.' But when she came, it was the holy sister, who had always led a religious life in a convent! And this set the *frate* a-thinking that God does not judge as men do, and that outward religion is not much in His eyes." (Pages 231-233.)

The book shows how much of beauty, interest, and romance may be found in common scenes where there is an observant eye and a sympathetic heart. Materials could hardly have been more homely than those out of which this story of a three months' residence in a patriarchal settlement in the heart of Italian mountains has been woven. But there is many a novel, and that not of the lowest order, in which there is not so much to enchain the interest as we have found here; many a book professing to inculcate grave lessons of morality, in which there has not been so much to enlarge and profit the heart.

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### CURRENT LITERATURE.

*The Student's Commentary on the Holy Bible.* Founded on the Speaker's Commentary. Abridged and Edited by J. M. FULLER, M.A. (John Murray.) This is one of a very useful class of books, for which we are indebted to Mr. Murray's house—books suited to the special wants of those who are not content with mere popular summaries, and yet perhaps have neither time nor means, nor sufficient information for the study of elaborate learned treatises. The "Speaker's Commentary" was intended in some parts for their wants, and it is quite true, as the editor of this abridgment observes, that its publication "marks an era in the scientific exposition of Scripture for popular use." It has sometimes been keenly criticised, but most of the strictures we have heard upon it proceed from a forgetfulness of the special character it had to sustain as



being at once scientific and popular. In the attempt to secure these two ends it has laid itself open to objection on both sides. Still it remains an extremely valuable contribution to our Biblical literature. We are disposed, however, to think that this abridgment will be more highly appreciated by numbers. It gives results without the processes by which they are reached, and so condenses into brief space all that the general reader most values in the larger book. Its special aim, however, ought to be carefully kept in mind. It is an explanatory, not a practical or homiletical commentary. The plain reader, who desires to ascertain what the best scholarship has to say in the exposition of Scripture, will find here most valuable aid, and it will be all the more appreciated because it is given in so terse, direct, and simple a form. If the book be completed in the way in which it has been begun, it will be an immense boon to a large class whose facilities for obtaining the help of scholarship in the interpretation of Scripture have not been commensurate with their desire for obtaining the information.

*New Testament Commentary for English Readers.* Edited by C. J. ELLICOTT, D.D., Lord Bishop of Gloucester and Bristol. Vol. II. (Cassell, Petter, and Galpin.) The second volume of this most useful and suggestive commentary embraces the books from the Acts to the Epistle to the Galatians inclusive. The selection of writers for the separate books is a very happy one. Dr. Plumptre has ample materials for the exercise of his own special gifts in the detection of slight coincidences, the grouping of facts, which seem to the casual observer to have little or no relation to each other, round a common ground on which they seem to throw light, and the exhibition of old and familiar incidents in new and most instructive aspects in the commentary of the Acts. Dr. Sanday is a discriminating and thoughtful theologian, and for his part of the volume, which includes Roman and Galatians, it would not have been easy to find one who would have done it more efficiently. To Mr. Teignmouth Shore the Corinthian epistles have been assigned. The volume will be greatly prized, and the appearance of a work of the kind, liberal and yet loyal to Evangelical truth, is very timely.

*Biblical Revision: its Necessity and Purpose.* By Members of the American Revision Committee. (Sunday-school Union.) This small but most comprehensive and valuable volume contains a series of papers dealing with the whole subject of the revision of our version. It sets forth fully the reasons for undertaking the work; deals with the objections which have been started to the idea of a new revision; indicates the principles on which it is to be carried out, and the extent to which changes may be wisely and safely introduced, and in short gives a conspectus of the entire subject, which could hardly be obtained within the same compass elsewhere. A large amount of information is given in a simple and lucid style, and the case for revision is stated with a moderation and argued with a clearness and force which ought to dissipate many prejudices. The Sunday-school Union deserves our gratitude for reproducing these useful contributions of learned Americans to a subject of the highest interest and importance to the Churches of both countries.



*The Cat and Battledore, and other Tales.* By HONORÉ DE BALZAC. Translated by Philip Kent, B.A. In three vols. (Sampson, Low, Searle, and Marston.) Mr. Kent has here given us a translation of some of Balzac's most charming stories, and those which are least calculated to offend the English taste. Of the general character of Balzac we do not need to speak, but these tales have been on the whole selected with judgment. They are sketches of French life drawn with consummate art, marked by exquisite lightness of touch and brightness of colouring, introducing us to a society very different from that with which we are familiar, and yet with nothing to recall the common idea of a French story. There is a special interest in some of them because some of the principal characters are connected with the court of the first Empire, or the Restoration, and the stories give us glimpses of the life of the period. Thus in the second story, entitled the "Vendetta," we have a graphic and impressive picture of the first days of the Restoration, with all the anxieties and conflicts, the opening for the play of wretched personal jealousies on the one hand, and for the exhibition of true chivalry upon the other, which that time of reaction brought. A scene in a painter's studio, where the heroine of the tale, the daughter of one of the personal friends and devoted adherents of the fallen Emperor, had hitherto been a little queen, exhibits in a very impressive light the feeling of the old *noblesse* towards the *parvenus*, who had acquired position during the Empire, and to whom, now that their chief and their system had fallen, it was possible to display the sentiment which had always existed but which, hitherto, it had not been safe to gratify. Even the historical side of the tale, however, is not so impressive as the powerful delineation of character in the principal personages. As the title may suggest, they are Corsicans, and Corsicans between whom a bloody feud has existed. The hero has won the love of the daughter of the hereditary foe of his house, and married her in despite of the prohibition of her father, who sought to keep up the hostile feeling which the younger man was anxious to bury. The intensity of passion in the father and the daughter, who has inherited his iron spirit, is described with wonderful force. "La Bourse" is a very clever tale, intended to show how the best intentions and the most generous deeds may be made to assume an entirely different aspect under the malign influence and suspicion. "Le Bal des Sceaux" is an exposure of heartless and frivolous worldliness as trenchant and as practical as could be found in any of Miss Edgeworth's novels. There is one of the stories on which such praise could not be bestowed. But those who come to these tales with the common idea about the author, will be surprised to find how little there is to which exception can fairly be taken, and how much which, while looking at things from a different standpoint from that to which they are accustomed, still teaches lessons of morality that are not without value.

*Life of Alexander Duff, LL.D.* By GEORGE SMITH, LL.D. (Hodder and Stoughton.) Vol. I. It is not our intention to do much more here than chronicle the appearance of the first instalment of what promises to be a great missionary book. It is our purpose to give sketches of some of the devoted missionaries of our time, and among them to include Dr. Duff

and when we are able to do this, we shall discuss this biography with a fulness more commensurate with its merits. For the present we wish only to say, and it is no slight praise, that the distinguished Indian missionary seems to have found a biographer worthy of himself. The story of Dr. Duff's life was one which, on every account, deserved to be well told. He was a man of rare qualifications for the work he had to do, and his life was rich in incident, and incidents which have a special message for those who have on them the great responsibility of bringing India under the influence of Christian civilization. Dr. Smith understands both the man and his field of labour, and has done the work which fell to his lot with great ability and judgment. That the book will be one of the standard works of missionary literature is beyond all doubt. It must, indeed, command the attention of a large circle of readers beyond those who are directly interested in the work of our Christian missions.

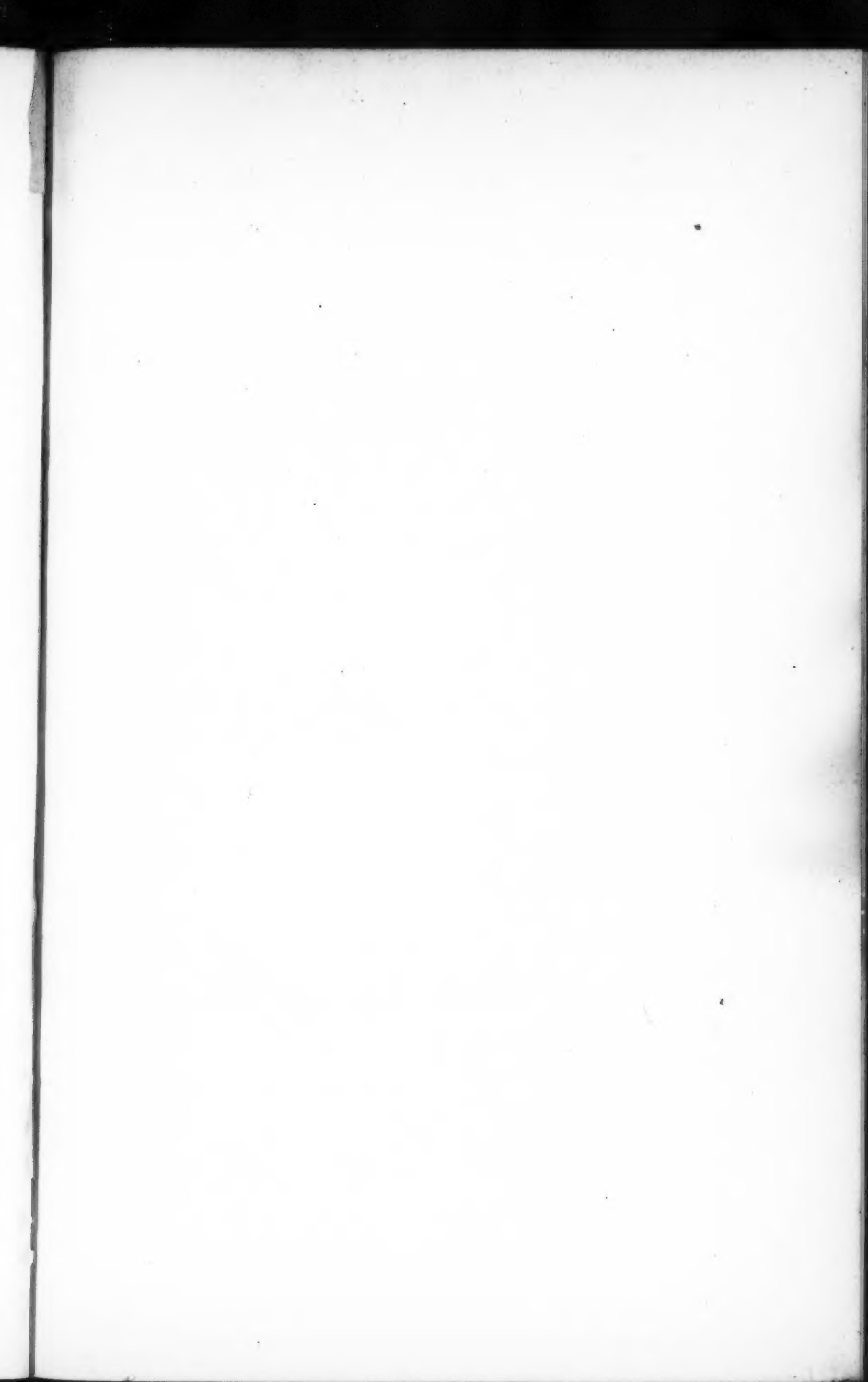
*The Water Gypsies; or, the Adventures of Tag, Rag, and Bobtail.* By L. T. MEADE. (J. F. Shaw and Co.) A beautiful and touching story, the scene of which is laid partly on the canal between Stafford and Paddington, and partly at the thieves' quarter in Piebald Street. Miss Meade gives us a vivid picture of the life of the bargees, and makes some startling revelations of the ignorance, degradation, and superstition which prevail among that much-neglected portion of the community. The tale itself, apart from any moral which it teaches, or any benevolent purpose which it may be intended to subserve, is extremely interesting, and is told with considerable dramatic power. It is pervaded by a deep religious feeling, and amply sustains its author's well-earned reputation.

*Sketches of Church History from A.D. 33 to the Reformation.* By Rev. J. C. ROBERTSON, M.A. (Christian Knowledge Society.) This book describes itself. In a series of short chapters it gives us the salient features of the history of the Church from A.D. 33 to the Reformation. Covering as it does such a large ground, its information is necessarily somewhat fragmentary, but it is well fitted to serve as an introduction to larger works on ecclesiastical history.

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### OBITUARY.

WE cannot do more this month than chronicle the unexpected death of our honoured friend, the Rev. Dr. Morton Brown, of Cheltenham, and the extraordinary demonstration at his funeral, when the whole town combined to do honour to his memory. The remarkable gathering at his graveside, including men of all parties and of all classes of society, was a signal tribute to the worth and service of the man, and an indication also of the great loss which Congregationalism has sustained by the removal of one who was so great a power, not only in Cheltenham, but throughout the west of England.





Lock & Whitfield. Photo.

Unwin Brothers, London.

*Yours faithfully,  
J. Rowley Hill*

# The Congregationalist.

SEPTEMBER, 1879.

MR. T. R. HILL, M.P.

MR. HILL, the Liberal representative of the city of Worcester, is one of those high-minded, honourable, and enlightened members who constitute the important element in the working power of the House of Commons, and who are an honour alike to the constituencies by which they have been chosen and the party with which they are identified. Mr. Hill is a Congregationalist as well as a Liberal, and in both characters is eminently consistent. He is one of those with whom a Liberal "Whip" has no trouble, unless indeed there be any attempt on the part of the leaders to conduct their party outside the straight path of Liberalism. On the other hand, he is equally faithful to his Dissenting principles, showing his attachment to them not merely by votes in Parliament, but by the faithful discharge of the various duties devolving on him as one of the best known and most honoured laymen of the Congregational body. He has been a deacon of the Church at Worcester for more than twenty years, and still retains his interest in it and in the general denominational work of the county. He is also an active member of the Committee of the Congregational Union, and is always ready to aid, by his purse, his personal influence, and his valuable counsels in committee, any of the public movements in which our Churches are engaged. To those who have got the "Red Hall" or "Saturday Review" idea of the prosperous Nonconformist manufacturer, who has crowned a successful career by obtaining admission into Parliament, but who lacks both the intellectual and social qualifications necessary to the position, Mr. Hill



JOHN A. HUNTER, PHOT.

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Yours faithfully,  
D. Rowley Hill

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would be a surprise. It is true he has been in trade, and he is a Congregational deacon, but, despite disqualifications which all snobdom deems so serious, he is a true English gentleman, both in culture and in style. His kindly spirit and gentlemanly bearing cannot fail to create a prepossession in his favour in the minds of strangers, and this is confirmed and increased the better he is known and the more that his solid worth is appreciated.

Mr. Thomas Rowley Hill, the son of Mr. William Hill, F.R.A.S., was born in 1816, and was educated at University College, London. He was born at Stourport, but during the greater part of his life has been a resident in Worcester, the daughter of one of whose leading citizens, the late Edward Evans, Esq., a magistrate of the city, he married in 1842. The estimation in which he is held by his neighbours, who know him best, is shown by their conferring upon him all the civic honours they had to bestow. In 1857 he was chosen sheriff; in 1858 mayor, and in 1874 member for the city. He has also served the office of high sheriff for the county, of which he is a magistrate and deputy lieutenant. His failure to secure a seat for the city at the election of 1868 deserves notice as an illustration of the melancholy result of those divisions which have unfortunately been too common in the Liberal ranks. Mr. Hill was one of the candidates of the party, and would have been returned had not a third Liberal persisted in pressing his personal claims, and thus damaging the common cause. How far the Liberal defeat at Worcester in 1876 is due to the mischievous influence of the former dissension we are not in a position to say. We can only hope that at the general election the disaster may be retrieved, and that Mr. Hill may have a colleague of his own views associated with him in the representation of the city. It is curious that in an old cathedral city, where the influence of the Church and clergy must necessarily be very powerful, there should be even a possibility of the return of two Liberals. But Worcester used to be a stronghold of Liberalism, owing mainly, no doubt, to the influence of men like Mr. Hill and his honoured father-in-law, and there is no manifest reason why, despite many influences working for Conservatism in constituencies of its type, it should not be so again.



Mr. Hill, while broad and catholic in spirit, is earnestly attached to the doctrines and polity of the Churches with which he has had a lifelong connection. He dwells with thankful satisfaction upon the connection of his grandparents on both sides with the Evangelical revival of the last century. They were associated with John Wesley in introducing the preaching of the gospel into Stourport. It is strange that in a country where the blessings of a State Church were enjoyed there should be room for such work; but it is stranger still that those who engaged in it had so recently to do so in the face of determined persecution. But so it was. Speaking of that period, Mr. Gladstone says, "Not only did the old abuses of plurality and non-residence, always parasitical to the Church of England, thrive and fatten in the stagnant atmosphere, but there was a gradual decline of the religious life, until it passed almost into paralysis." When John Wesley entered upon his great work, that paralysis was quickened into active effort against them and other teachers of those great Christian doctrines which had been all but ignored in a nation which, nevertheless, professed the Christian faith and maintained a public establishment of Christianity. Especially was this the case in regions where it was easy to excite the mob to violence against a religion which would have imposed on them restraints which were both unusual and unwelcome. The ancestors of Mr. Hill faced this opposition at Stourport, and so helped to introduce into the county an influence by which it is blessed up to the present time. But he himself has been associated principally with the work of Congregationalism. In 1834 he became a member of the Worcester Church, and has been one of its most active and devoted supporters. His sound judgment, his sincere religious earnestness, the union in him of wise firmness with an amiable and kindly temper, have all combined to make him invaluable in the conduct of the business of the Church, especially when from time to time it has had to regret the removal of highly-esteemed ministers. A happy pastoral succession such as it has enjoyed is, for the most part, found in connection with much of true Christian spirit and prudence in the diaconate, and all who know Mr. Hill will understand how much of these elements he contributes to any body in which he has influence.

### MR. GLADSTONE ON THE EVANGELICAL PARTY.

FEW more remarkable and suggestive papers have come even from the pen of Mr. Gladstone than the article on the Evangelical movement which he contributes to the July number of the "British Quarterly Review." We feel bound to acknowledge the care which the great statesman has taken to understand the Nonconformist position, and to do justice to any merit which we as Nonconformists may possess. It is true he deals with us as with others. The manifest desire to see the different churches as they are, and to recognize the excellences of each, is one of the most marked characteristics of the singularly catholic article of which we speak. If we are more struck with the candour shown to ourselves, it is because it is a kind of treatment to which we are but little accustomed. There are a multitude of critics, some of them even professing to be Liberals, who hardly seem to have patience to examine the claims of Nonconformity, or try to estimate its influence on the religious life of the nation. The contrast, for example, between the tone taken by the weekly organ of philosophic and Erastian Liberalism towards Romanism and towards Protestant Dissent is very striking. Its sympathies would be expected to incline it towards the latter; but, while Romanism is always spoken of with respect, trenching at times upon reverence, Nonconformity meets with less even of humane consideration than is bestowed upon the dumb creatures whose wrongs and sufferings appeal so strongly to the tender susceptibilities of the journalist's heart. It is refreshing, therefore, to find a statesman occupying Mr. Gladstone's position able and willing to do us ample, if not more than ample, justice.

The prevailing idea is that the Evangelicalism of Nonconformity is very much like that found in the Establishment, only more extreme in its doctrinal views, more pronounced in its tendencies towards a morbid individualism, more indisposed to admit tempering influences from other systems, altogether more unreasoning and extravagant. Mr. Gladstone, on the contrary, perceives that what he regards as the "be-

setting weakness" of Evangelicalism—that is, its promotion of "individualism"—is seen among the members of the school in the Established Church in a greater degree than among Nonconformists. He goes even so far as to say, "It seems hard to deny that the Nonconformist, when he compares himself with the Evangelical teacher, has reason to claim for his system the merit of greater coherence and consistency." And again—

Our Nonconforming friends seem, it must be admitted, in a condition, from their point of view, to admonish both Ritualists and Evangelicals in magisterial tones. "This is what we have always said: your semi-reformed Church, with her inconsistent laws and institutions all bound up together, is always on the downward gradient which descends to Rome. We teach Evangelical doctrine liberated from such associations, and consequently, as you see, Rome gathers no booty from our homesteads: you teach it in a Church of succession and priesthood, and from among you she makes captives at her will."

Such an admission, coming from one of Mr. Gladstone's known leanings, is very remarkable. It is only one among many indications of the singular breadth of spirit which are to be found in this article. He can criticise freely, but he is ready to see good wherever it exists and to do full homage to it. It is sad to think that the spirit of party will prevent many from doing justice to the noble spirit of the man and the Christian as here revealed. His opinions and judgments are extremely interesting and valuable because of his great capacity for judging, as well as because of the position which he occupies, holding a foremost place in the stirring conflicts of the world, and yet preserving in the midst of them all loyalty to Christian truth and simplicity of Christian life, keeping himself to a remarkable extent unspotted from the world. But he is criticised chiefly from a political or ecclesiastical standpoint—as a High Churchman or a Liberal. All kinds of sinister designs are imputed to him, and thus his readers continually lose the benefit which they might derive from his teachings if they would take them for what they actually are, the honest words of a true-hearted man who has profound religious convictions, and out of the fulness of the heart addresses himself to others.

The breadth by which Mr. Gladstone's article is marked—which is, in fact, one of its chief characteristics—is very sug-

gestive as to the present drift of opinion and feeling. Compare its tone with that of the author's first book, and the difference is surprising. It may be thought at first that the change is in the man, and it is undoubtedly true that Mr. Gladstone has advanced very much in the interval. But there is a change also in the spirit of the times, indicated in a growing dislike to the exclusiveness of mere sectarianism, and an approach to greater unity among men of sincere religious faith. There is a bad side of this tendency, seen in those who excuse their lack of earnestness on behalf of any religious system on the ground that there is so much of truth and goodness in all Churches that they are unwilling to narrow their sympathies by cultivating strong attachments to any one. There are good men who indulge in this talk without any apparent consciousness of the sanction they are lending to the religious indifferentism which gladly adopts these vague phrases in order to mask its own lack of deep conviction and strong principle. Mr. Gladstone, on the contrary, furnishes us an example of the true catholic temper. The loyalty which he exhibits to the school to which he himself belongs is as conspicuous as the generous fairness with which he estimates the value of the service done to Christian truth by those from whom he conscientiously differs. To blend so completely elements which at first seem to be so incompatible; to manifest catholic charity, while yet retaining individual conviction in all its intensity, is no slight achievement. Too often men seem to think that the only way of showing respect for the opinion of others is to put contempt upon their own. Mr. Gladstone proceeds on the very opposite principle. He has not abated his zeal for the Church of which he is so eminent a member, because he is able and willing to acknowledge, as very few of his school do, the distinctive excellences of Non-conformist communities, and their importance as elements in the religious life of the nation. As regards the parties in his own Church, he has strong affinities with them all. His sympathy with the fundamental doctrines of the Evangelical school is sufficiently evident. Its work, he tells us, "is no more nor less than an effective inception, if not a full development, of the restoring agency by which the gospel restores our weak and defaced humanity to more than

its ancient beauty, and makes the glory of the latter house to be greater than the glory of the former." He is so distinctively a High Churchman that he regards the Evangelical system, especially in a Church with polity and liturgy such as that of the Anglican establishment, as incomplete and unsatisfactory. In the spirit of the true Broad Churchman, he detects the close spiritual relationship between schools so strongly antagonistic, and suggests that each needs the other as its complement.

His own theological and ecclesiastical standpoint is very much of Dr. Hook, but the statesman takes a far more liberal view of other schools than the divine. It may be said that the latter was more true to the logical issue of the system to which they both belong, and that a really catholic spirit is irreconcilable with the ecclesiastical idea of catholic unity. But large hearts are not always to be confused by the trammels of logic and system, and this, we rejoice to think, is becoming increasingly apparent. There is a particular theological school which is commonly described as the "Broad Church," and in it are found, as might be expected, considerable varieties of opinion, agreed in their dislike of dogmatic formularies, but differing in the extent of their divergence from the common standards of orthodoxy. But the term is more properly descriptive of the tone of a man's spirit than of the particular colour of his creed. It surely is possible for us to be very earnest in the maintenance of our own creed, and that creed one which, inasmuch as it is somewhat old-fashioned and even Puritanic, is regarded as extremely "narrow," and yet to be quite able to recognize the elements of truth and goodness which are to be found in opposing systems, and even in the defence of our most sacred convictions to show a proper respect for those of others, and to eschew that tone of haughty infallibility, and still more of condemnation, which is so offensive and irritating, so utterly unprofitable, and so unwarranted by the present condition of our knowledge. The man who does this, has a right to be regarded as a broad Christian, whatever the school of theology to which he belongs.

The "catholic" temper is not a monopoly of any sect or any class of theologians, and it alone is the one essential

characteristic of a Broad Churchman. The dogmatism of unbelief or rationalism, with its supercilious scorn of certain opinions as behind the age, and indicative of intellectual feebleness or scientific knowledge, its fierce denunciation of all creeds and dogmas as antiquated follies, is just as contrary to the spirit of catholicity and charity as the most withering anathemas of the priest, or the most alarming pictures of the gloomy Calvinist, who talks as though the prospect of the everlasting torments of the lost added a new brightness to his own hope of immortality and life. It is not necessary for a man to renounce a single article of his creed, to hold any of them with less tenacity, or to contend for them with less ardour of loyalty, in order to be truly liberal; and, on the other hand, a capacity for treating truths once held as most precious in easy, cavalier style, as matters of very slight importance, is no proof of real breadth. The process by which a reputation for liberality is often secured is as cheap as it is simple, but, like a great many cheap things, it is not quite satisfactory. A man has surrendered principle after principle which once appeared to him of vital moment, until but few articles of his old creed remain, and even to these he attaches so little value that he would neither disturb himself nor others about them, and so he is pronounced a "broad" and "advanced" teacher. We doubt the truth of the appellation, even when looked at solely from the intellectual side; for he is in reality the broadest thinker who has the widest views of truth. To assume that these are to be found only with men whose creed, so far as supernatural religion is concerned, is an absolute blank, is a mere *petitio principii*, and certainly gives little indication of that catholicity after which we are seeking. Unless, indeed, it is demonstrated that the unseen world and all its forces are mere illusions, it is unfair to describe unbelievers or agnostics as broad. For if Christianity is true, then they who have treated all its great facts and doctrines as "cunningly devised fables," or mere manifestations of human weakness, are of all thinkers the most narrow, since they have left out of the compass of their spiritual vision the noblest part of man's being, and denied the reality of the mightiest forces by which he could be possibly affected. The determination, therefore, of the

justice of the description rests upon the prior question of the truth of the creed pronounced to be broad or narrow. Men are always ready enough to use attractive words, and too often words which carry in themselves the assumption of the very point that has to be proved. So some claim to be "orthodox," and others "evangelical," and others "catholic." It is not wonderful, therefore, that some should be glad enough to have themselves regarded as "broad." But in this, as in all cases, it is necessary to be on the watch, lest unwittingly we should seem to concede the very points at issue.

Mr. Gladstone's article is useful as an illustration of a truth too often forgotten, that breadth is an attribute of a man's spirit rather than his creed. Whatever a man's creed, we should dispute his title to be esteemed "broad," except he manifested the spirit of true catholic charity. That spirit reveals itself, not in nicely-balanced statements of opinion, but in honest appreciation of all systems, and in generous judgment of their adherents. It does not set itself the miserable task of establishing compromises, nor inculcate the idea that, after all, distinctions either of character or principle are not so great as might appear, that evil is not so bad as painted, nor good so beautiful as it is made to look in ideal representations, and that, in general, all pronounced opinions are to be regarded as dangerous extravagance, and all enthusiasm deprecated as a waste of spiritual energy. It is perfectly consistent with very strong statements of views that may not unfairly be described as extreme, and with unflinching courage in their defence. It is inconsistent only with the exclusiveness which holds that truth is to be found only within its limited circle, and which is ungenerous in its suspicion of the motives as it is unsparing in its condemnation of the words and deeds of those who are outside.

We find men of large heart and catholic spirit in all Churches, not excluding those whose creed would seem to forbid the exercise of Christian charity. There are devoted adherents of Rome who look with a wistful pity on some of those who have revolted against her authority. Among those who recite the Athanasian Creed with all becoming fervour are numbers who would shrink from accepting the conse-



quences it involves in the case of men who cannot accept its subtle definitions or pronounce its sweeping anathemas. It would be hard to say whether the "Catholic" theory of the Church, and the privileges it arrogates for those who are heirs of the "covenanted mercies" of God, or the Calvinistic view of the elect, is most exclusive; and it would be equally difficult to determine in which of these two schools, each of which seems equally committed to a narrow view of the great work of redemption, the most illustrious examples of a wide and comprehensive sympathy, extending to all with whom there is spiritual affinity, are to be found.

It is in perfect harmony with the comprehensive view which Mr. Gladstone takes of the situation that he discovers a subtle and hitherto unperceived connection between Evangelicalism and Tractarianism. Neither party will be very willing to acknowledge the relationship, and yet there may be sufficient proof of its existence. The facts which Mr. Gladstone adduces in support of his view—that, of the seceders to Rome, "the merest handful came from Non-conformity, or, on the other side, from the old-fashioned Anglican precinct represented by men like Archbishop Howley, Bishop Blomfield, or Dean Hook"—must count for something. It may, indeed, be a mere coincidence that Newman, Manning, the Wilberforces, and others were all trained in Evangelical principles, but there is in it certainly justification for the question put by Mr. Gladstone.

The seed which sprang up in the fullest-blown developments of the Latin Church had itself been shed by some anterior plant; and what was that plant? Was it the very movement which had so enlivened the action of the English Church? Was it the attempt to work the scheme and system of Evangelical opinions under the conditions of the Prayer-book and the Act of Uniformity, of an episcopal, traditional, and historical church, and of an ecclesiastical law which, be it remembered, is at this moment the pre-Reformation law, except in the points in which it has been expressly altered by competent authority?

It is not at all surprising that these observations should excite controversy. According to "The Times," the *raison d'être* of Evangelicalism is opposition to Tractarianism, and yet here it is suggested that, in a sense, the latter is the child of the former. The idea of "The Times" may, however, be at



once dismissed as being, like a good deal more that appears in its columns, shallow and misleading. There is certainly very much in the course of ecclesiastical events which might lead us to believe that, though the Evangelical fights with the Tractarian, still they are sworn friends to one another. It may appear something of a paradox to say that one great cause of the present weakness of the party is the friendliness which too many of its leaders, as well as of the rank and file, have shown towards High Churchmen. Paradox or not, we believe it to be true. It is equally true, however, that it has been carrying on a war against Ritualism by the press, on the platform, in the pulpit, and in the law courts, which has exhibited great intensity of feeling, and in some of its incidents has been very irritating. But the one fact proves our point as much as the other. What has been the object of these never-ending lawsuits which evoke so much passion, waste so much time and money, and accomplish such small results? To put down a few ceremonies which, nevertheless, are not put down. And while they are continually cropping up, greatly to the disgust of a multitude of well-meaning people, who do not look very closely into the matter, and suppose that here is "much ado about nothing," the leaders, who can talk so eloquently on the platform of the Church Association, are found on the platform of the Church Congress side by side with men who take these Ritualist vagaries under their patronage. It is somewhat strange, for example, to find the Church Association moving all the power of English law against Canon Carter and the Bishop of Oxford, who pleads the gray hairs of the good man as a reason why he should not be prosecuted, while Canon Ryle, one of the idols of the Association, appears with him at the Congress with the view of setting forth the comprehensiveness of the Anglican Church. Is it wonderful that Evangelicalism declines while this policy is pursued? In adopting this tone it compromises its own character and imperils its fundamental principle.

But while we feel that Mr. Gladstone's view is essentially true, we agree with Mr. Lecky in some suggestive observations which he has made in reply, and from which we cull the following:—

The Evangelical theory of religion is in its deepest essence fundamentally and generically opposed to that of the Tractarian. Like Puritanism, which in its main features it reproduces, it is beyond all things pre-eminently and emphatically unsacerdotal. . . . Whatever may be the intellectual weaknesses which have made the Evangelical system incredible to many minds, it cannot, I think, be reasonably denied that it has been one of the most powerful enemies of the spirit of sacerdotalism, and that it has shown itself at the same time capable of satisfying amply the spiritual cravings, and profoundly influencing the character and the conduct, of great multitudes in the Christian Church. . . . Tractarianism is essentially sacerdotal. Every portion of it tends to aggrandize the authority of a particular order of rule. At every turn in its scheme of religion, human agency, ecclesiastical conditions, external rites, are thrust into the foreground.—*The Nineteenth Century*, August, pp. 290, 291.

Nothing could be more true or less relevant to the point which is at issue. It is at once admitted that no man can pass from the Evangelical into the Tractarian school without abandoning much that he has hitherto thought precious, and accepting much that has been previously most abhorrent to him. But this does not touch the question, which really is, whether the Evangelicalism which is developed under a system which is itself essentially sacerdotal, can possibly retain its unsacerdotal character. Mr. Gladstone would hardly contend that "the Anglican secessions may be justly attributed to the Evangelical leaders," but only that these leaders awakened a spirit which, being exposed to the influences of the Anglican system, developed into Tractarianism. It is not Evangelicalism *pur et simple* which leads on, by the road of Tractarianism, to Rome, but Evangelicalism, or rather Evangelical doctrines, held in connection with a belief in the Prayer-book and obedience to the Rubrics. "The Evangelical movement," says Mr. Gladstone, "filled men so full with the wine of spiritual life, that larger and better vessels were required to hold it." Mr. Lecky comes to the same point when he tells us that Tractarianism is "a phenomenon which is purely British and purely Anglican. No such tendency exists in the Church of Scotland, or in the Nonconformist bodies, or in Continental or American Protestantism, though in most of these Churches Evangelical principles have had an undisputed ascendancy." It can hardly be denied, however, that it has been found

among Anglican Evangelicals, and the only conclusion that can be drawn is that it is to be found in the Anglican, not the Evangelical, elements of their system.

This helps us to an answer to the question whether or not Evangelicalism is decaying. The party may be on the decline while some of their principles are, nevertheless, giving new proofs of their vitality and power. The contrast between the days of Mr. Gladstone's youth and the present days is striking enough. Then there were comparatively few pulpits in the Anglican Church from which the simple doctrines of the gospel were preached. Now those pulpits are in a large majority, but numbers of their occupants assert also the authority of the priesthood and the efficacy of the sacraments.

Mr. Gladstone says: "The pith and life of the Evangelical teaching, as it consists in the reintroduction of Christ our Lord to be woof and warp of preaching, was the great gift of the movement to the teaching Church, and has now penetrated and possessed it on a scale so general that it may be considered as pervading the whole mess." The Evangelical party may rejoice that it has thus been as a leaven which has been sanctifying the whole; but to us there is a question fully as important, as to how far the leaven of sacerdotalism which is in the Anglican system has affected the Evangelical party. That party may, in a sense, be said to have conquered, but it has certainly stooped to conquer. It still claims to be pre-eminently the representative of Protestantism, but in order to hold its position in the Establishment it has to tolerate the existence of a school which aims at the subversion of Protestant principles altogether, and has to see the silent influence of sacerdotalism affecting numbers of its own adherents. How could it be otherwise? The Act of Uniformity was passed for the very purpose of excluding Evangelicalism, its terms of conformity fashioned with the distinct aim of making their acceptance by the Puritan party impossible. There arose, nevertheless, within the circle of the Establishment thus constituted, a school who loved the simplicity of the gospel, and sought to reconcile views which were closely allied to those of the old Puritanism with the Prayer-book. But it was certain that, in the long run, the power of the latter must assert

itself in the minds of those who were imbued with its ideas and trained in reverence for its forms and ordinances. Thus we have numbers of preachers whose sermons are full of the cardinal truths of the gospel, but who at the same time inculcate High Church principles.

There is this satisfactory feature, at all events, in the present state of things. Looking at the different parties in the Church, it must be said that there is a more general proclamation of the cardinal doctrines of the gospel than at any previous period. We may mourn that on one side they are associated with much that to us is superstitious, and on the other are sometimes presented in a comparatively dim and indefinite manner, while some carry the errors of the former to Romanism, and others press the freedom of the latter to a point that is little short of unbelief. But still, in large numbers of cases, Evangelical truth is preached by men who do not belong to the Evangelical party. Under such somewhat perplexing conditions it is easy to see how very different opinions may be formed as to the actual strength of the party at present. If we discriminate between the "ism" which belongs to the Evangelical as to every other school and what Mr. Gladstone calls the "pith and life of Evangelical teaching," we may form a more reliable opinion.

The old Evangelicalism was severe in its views, and, in some instances, not a little intolerant in temper. It would be easy to find excuses for its faults; but the question is not whether they were redeemed by nobler virtues, for the sake of which they ought to be condoned, but whether they existed at all, and, if so, to what extent they have been removed. We have ourselves no doubt that the virtues far outweighed the defects of the school; but still it must be admitted that, while it was a gallant vessel, a great many barnacles adhered to it, and that these became more numerous as the spirit which stirred its members in its early days lost something of its original fervour. What the party had become at the time when the "Catholic revival" introduced a new element into the life of the Anglican Church is very cleverly portrayed by Mr. Conybeare in his remarkable essay on Church parties. He pointed out how largely the character of the great principles of Evan-

gelical truth had been altered by the exaggerated or distorted form in which they had been presented. The "universal necessity of conversion," "justification by faith," and "the sole authority of Scripture as the rule of faith," are regarded by him as the pillars of the system; but, as he very properly urges, it makes all the difference in the world whether these are taught "as a living principle of action or as the cornerstone of a technical system."

The tendency for many years past has been to identify the "exaggeration" with the essential principle, and to treat all who are not prepared to accept it as disloyal or half-hearted. It is what continually occurs in the history of religious movements. When the flush of early zeal is passing away the Conservative spirit unconsciously steals over a party; it is disposed to rest upon the grand traditions of its past, instead of undertaking new works; the unconfessed sense of growing feebleness makes it jealous of any departure, however slight, from its old lines; it is prone to fancy that its strength depends on the maintenance of the letter, rather than on the revival of the spirit, and so the peculiarities which are a deduction from its power become accentuated. It has been so in the present case. So far back as 1853, Mr. Conybeare said, "the disgust but too justly excited by the eccentric offspring has alienated some reasonable men from the sober-minded parent," and the process has gone on since. The distinctive features of the child are really exaggerations or caricatures of the parent. "Thus from *justification by faith* the 'Recordite' infers the worthlessness of morality; on conversion he builds a superstructure of predestinarian fatalism; from the sole supremacy of Scripture he draws the dogma of verbal inspiration." These and some kindred points are the "isms" which have been too often confounded with the gospel. The worst fault of the party is to be found, not in the theory which they uphold, but in the spirit in which they maintain it. If they think they find their extreme views taught in the New Testament, they are right in upholding them with all the earnestness and ability they can command. It is when they assert that their dogmas are part and parcel of the gospel, and that a man who does not accept them in their integrity has rejected the gospel, and is to be branded as a heretic, that we protest; not because these

charges of heresy are likely to injure any one, but because they involve a mistaken and mischievous representation of the gospel, and degrade the name of Evangelical by restricting it to those who will adopt these extreme conclusions.

There is a growing disposition to discriminate between the essence of the gospel and certain related and subsidiary opinions which may or may not be true, but which in any case are not the vital truths of the gospel. Men may have their own theories of the depravity of human nature, their own ideas about eternal decrees and the relations between Divine sovereignty and the free will of man, even their own explanations of the doctrine of the atonement, and yet be in every true sense of the word sincere Evangelicals. In all our Churches are many who humbly trust in Christ as their Redeemer and worship Him as their God, who nevertheless hesitate at the formulated definitions which are given even of cardinal truths, and are still more staggered at some of the accretions which have gathered around, or the results evolved from them; who maintain as strongly as any man the exclusive claims of Christianity, and believe that the only name given under heaven amongst men whereby we must be saved is the name of Jesus Christ, but who cannot join in the dogmatic statements as to the worthlessness of human nature, or affirm, in face of the tender sympathy and love which the Master showed to the young ruler who yet lacked the one thing, that the virtues of unconverted men are but splendid sins; who are ready enough to honour the conscientiousness and admire the goodness of those who hold Calvinistic doctrine in its most extreme form, but object to have it represented as identical with Christianity; who feel the importance of the emotional side of religion, but insist that to divorce it from the proper ethical results is a fatal error, the one thing which all good men may well regard as heresy. These are broad Evangelicals, and we believe that their mode of viewing religious truth is growing and has largely influenced the Evangelical party within the Establishment, and still more Dissenting Churches.



*THE RECENT FAMINE IN CHINA, AND ITS RESULTS.*

It is now scarcely more than a year since this country was thrilled with the tidings that reached it from time to time of the unprecedented severity of the famine prevailing in the north of China. The accounts that were given by witnesses who had passed through the famine-stricken regions revealed the existence of an amount of misery and desolation utterly inconceivable to those who dwell in western lands. The parts that suffered the most severely were the provinces of Shansi, Honan, and the south of Chihli; but the area covered by the famine was far larger, embracing about one-fourth of the whole territory contained in China Proper. These districts are for the most part mountainous, and differ from the more fertile provinces of the centre and south of China in the absence of water communication. Hence, owing to the difficulty experienced in the transport of grain, they are obliged to depend for their support mainly upon the crops they themselves grow. But for three years preceding the outbreak of the recent famine no harvests had been gathered. Little rain had fallen, and the people everywhere were suffering great distress. During the winter of 1876-7 appeals were made to the foreign residents at the various treaty ports along the Chinese coast, and also to the Chinese emigrants in the Straits Settlements, for aid on behalf of the suffering districts. Nor were these appeals in vain. A large sum was raised and forwarded to Shantung, where it was distributed among the distressed poor, under the superintendence of missionaries connected with both Protestant and Roman Catholic societies, among whom the name of Mr. Richard, of the Baptist Missionary Society, stands pre-eminent for his self-denying and noble exertions. But the distress did not reach its height till the winter of 1877-8. It was known that there had been another total failure of the harvests in many of the northern provinces, and a visit paid to the borders of Shansi by the Rev. Arnold Foster, of the London Missionary Society, in the autumn of 1877, was the means of bringing to light an amount of hitherto unsuspected misery. On his return from this journey Mr. Foster determined at once to visit England,



with the object, if possible, of exciting compassion for these starving Chinese, and collecting money for their relief. The task seemed to many a hopeless one. The large sum that had just before been raised for the famine in India seemed to preclude the possibility of any extensive help being given to China. But notwithstanding these unfavourable circumstances, and mainly through the earnest co-operation of Sir Thomas Wade, an influential relief committee was organized in London, and local relief centres were also formed in some of the principal towns of the United Kingdom. Nor were the missionaries of various denominations in China behindhand in offering their services for the distribution of the relief fund. Mr. Richard immediately transferred his labours to Shansi, where they were more needed, and where the experience he had gained in the relief work of the previous year in Shantung proved of incalculable advantage to his colleagues, and secured the warm approval and good-will of the highest native officials. A committee of merchants and others was also formed in Shanghai, and owing to the indefatigable efforts of the honorary secretary of that committee—Mr. Muirhead, of the London Mission—constant communication was maintained between the London committee and the distributors in China. The reports that were received from these missionaries, as well as from their Roman Catholic coadjutors who were aiding in the work, confirmed the worst fears that had been entertained concerning the disastrous effects of the famine. Not only was everything eatable greedily consumed, but the bark of trees, and even the soil itself, were seized upon as food. Thus the Roman Catholic bishop of Shansi wrote, "During the forty-four years I have been in China, I have never seen or heard of a famine so dreadful in character—many people eating a kind of white earth, others ground the bark of trees." As the famine increased in intensity even more heartrending reports were sent. There can be no doubt that in the extremity of their distress some of the people had recourse to cannibalism. Parents would agree to exchange their children, that they might avoid the necessity of putting to death their own offspring. Corpses were greedily eaten. But it is needless now to enlarge upon these enormities. All that part of China will long bear witness to the extent and severity of the



distress. An air of desolation pervades the land. Birds, hares, rats, and snakes, formerly prevalent, are now nowhere to be seen. A great part of the vegetation has been utterly destroyed, and the wells have in many places fallen in. Towns that a short time ago were populous and thriving, have shrunk to the dimensions of a deserted village. The houses are roofless—the land barren. Various estimates have been given of the total loss of human life, but in the absence of an official census these can only be more or less approximate. In many places only one-fourth of the population remains, while no less than ten million people are said to have perished of starvation or of the fever that accompanied the famine. The Chinese authorities were well-nigh paralyzed in their attempts to alleviate the suffering; and it speaks well for the self-control and forbearance of the people, that amid all their distress there was so little disturbance, and no organized attempt at revolution. Numerous decrees appeared from time to time in the “Pekin Gazette,” showing the intense anxiety of the Government :

We have again and again (says the Emperor in one of these edicts, dated March, 1878) erected altars and offered up earnest supplications, praying for the lives of our people; but day after day has the sun risen bright and clear, to be followed by storms of wind. The season of spring has now arrived, and still not a drop of moisture has fallen. The land for a thousand *li* is bare, and agriculture cannot be carried on; while the dead exceed the living in number. How can these things be borne? We, whose duty it is to watch over the millions of our people with fostering care, feel that the loss of one of our subjects is the result of our misdoing. How much more intense must this feeling be when a drought prevails so extensive as this, when the starving people are as many as this! . . . Their majesties the empresses have repeatedly admonished us, saying, What have the people done that they should suffer this calamitous want? If heaven sends down punishments, why may they not be transferred to the court, and the people spared this misery? . . . In reverent obedience to their majesties' exhortations, who so graciously have at heart the welfare of people, we can but repent of our faults, and examine into our shortcomings, administering a government which is more than nominal with full sincerity of purpose, and thus, perhaps, heaven may be moved to send down refreshing rain, and rescue our people from the “ditches and water channels.” (Quotation from Mencius.)

It was in the midst of this unparalleled calamity that the relief fund raised in this country reached the Chinese. Altogether about £50,000 was contributed, of which about

£15,000 passed through the various missionary societies, the remainder being the result of the untiring exertions of the relief committee in London, and especially of its honorary secretary, Mr. Foster. The famine is now almost at an end. Rain has fallen; and the autumn crops of last year in the greater part of the distressed region having been fairly good, the committee decided last November to close the fund. It will be years, however, before the stricken provinces recover from their terrible visitation, and in many places the people are too ill and too impoverished to do much to reclaim the land which has necessarily run to waste during the drought.

It has been necessary to dwell in some detail upon these painful facts, in order to refer to some of the results which this famine has been the means of producing in the relations of this country with China. Unspeakably mysterious as this and every such widespread calamity is, yet the darkness of such a death-dealing visitation is somewhat relieved by the tidings of "good out of evil" which are already reaching us. The unexpected liberality of this country, and the sympathy thus shown for their distress, have disarmed many of the prejudices of the people, and even led some of the highest officials gratefully and publicly to acknowledge their appreciation of this kindness. Mr. Forrest, the British Consul at Tientsin, thus writes of the general results of the work of relief distribution:—

The officials treat the missionaries now with the most marked cordiality, and assist them in every way in their power. I shall have more to say on this subject before long. As for the people, Mr. Smith triumphantly tells us that they have at last "opened their houses," and that the distributors have, since last autumn, seen more of real Chinese life than all the other missionaries put together since China was opened to them! He is not exaggerating. The advent of the foreigner in all the places which have been visited is now hailed with delight, and the utmost courtesy and hospitality extended to them, not only by those who taste of their generosity, but by those who will never need it. The distribution of the funds your committee have so kindly sent by the brave and judicious band of missionaries now engaged in the work, *will do more really to open China to us than a dozen wars.* That obdurate class, "the literati and gentry," are beginning to modify their views with regard to foreigners, and are confessing that their efforts for the relief of the suffering millions is not only an example for them, but has really been the incentive which has produced Chinese action. It is idle to say, as some do, Wait awhile until the famine is over and see how the people will treat you. Knock a wall

down once in China and it is not rebuilt ; it may lie on the ground visible to all, but its brickbats will not be used to throw at foreigners.

But the most striking proof of the way in which the Chinese were affected by the benevolence and generous help of foreigners was afforded by Li-hung-chang, the Viceroy of Chihli, and one of the highest officials in the empire. Referring to the lamented death, through fever, of several of the missionaries in the midst of their relief work, Mr. Forrest says :—

H. E. the Viceroy told Mr. Detring (the Commissioner of Customs at Tientsin) that there must be something in a faith which induced foreign gentlemen to come to China and gratuitously risk their lives, and even forfeit them, in teaching and assisting the people of this country.

But the effects of the famine have not been confined merely to the removal of many of the prejudices of the people. There have been more direct results still. As in the case of similar famines in India, the cessation of distress has been followed by a movement in favour of Christianity. A short account of this movement has already appeared in the "Missionary Chronicle" for last March. To the south-east of Peking, and not far from the mouth of the Yellow River, there is a large town called Chanhwa, where there is a considerable manufacture of cloth. During the winter of 1876 a trader in cotton, who had been previously baptized, spent five weeks in Peking learning more of the Christian doctrine, after which he returned to the Chanhwa district, and in the spring of 1877 sent word that there were forty or fifty persons desiring baptism. In April, 1877, the Methodist New Connexion Mission, in response to repeated invitations, stationed a catechist in this district, and several hundreds of persons immediately applied for baptism. According to a very interesting and more detailed account written by Dr. Edkins, and published in the "Chinese Recorder," a periodical published in Shanghai, instruction in Christianity was kept up by the Methodist native catechist and by the London Mission converts. In November, 1877, this district was first visited by Messrs. Owen and Gilmour, of the London Mission, although, in response to a deputation that had proceeded to Peking in August, 1877, a native convert had been previously sent with the injunction to teach especially the catechism and the Lord's Prayer. On this first visit of the

foreign missionaries 110 persons were baptized, of whom about forty were Methodist. A second visit was paid by Dr. Edkins and Mr. Owen in March, 1878, when they baptized in all about 200 persons, of whom a large portion had been trained by other converts, without the aid of the catechists. They found also that there were no less than eight places where the people had set apart houses for Christian worship. The Methodist missionaries finding it impossible to continue their work at Chanhwa, owing to its distance from their centre of operations, handed over all their converts to the care of the London Mission—a practical example of the unity and perfect cordiality of feeling which prevail so largely in the mission field. An American Presbyterian missionary also visited the district in December, 1877, and left the fruits of his visit to be gathered by the London Society's missionaries. Thus between twenty and thirty more converts were added to the roll. The movement has since proceeded with great rapidity. In July, 1878, no less than 1,600 persons were under systematic Christian instruction, and of these 420 were reported as suitable for baptism. In this remarkable account Dr. Edkins dwells particularly upon the fact that the converts belong to some twenty or thirty towns and villages, and to persons of all grades in society. Several of the *literati* have been admitted to the church, and a large number of women have also been baptized. Curiously indicative also of the change that is passing over this district is the fact that many families not professedly Christian adherents, where there is not even one baptized person, are willing and desirous to engage in the outward acts of a Christian profession, and have regular family worship, making use of the Lord's Prayer.

Other results similar in character, though by no means so extensive, have followed elsewhere. In the December number of the periodical already alluded to there is a curious and interesting account by Mr. Arthur Smith—an American missionary—of the conversion of a Buddhist temple into a Christian church. As a rule, there is very little deep faith in the Buddhist religion to be found in any part of the country, either among the priests or their deluded followers. The temples are frequently neglected and dirty, and the priests often adopt their religion simply and confessedly with the view

of obtaining a livelihood. The priesthood in China is simply an organized mode of begging; and its ranks are largely recruited from the lowest and most degraded part of the population. Under these circumstances by a liberal distribution of money in the proper quarter, it is not difficult to obtain an idol temple for one's personal residence, or for any other purpose. But the narrative Mr. Smith tells, differs from such accounts in the spontaneity with which the offer was made to him by the keeper of the temple to turn it to a Christian use, as well as by the earnest interest in Christianity shown all through the transaction. Mr. Smith happening to be in the neighbourhood on mission work, was visited by the keeper of the temple, who asked him whether the Church would accept the temple if it were presented to them, having first been purified of idols, and would establish a school in it for instruction in both Chinese and Christian literature. The reason for this offer seemed to be simply the effect produced upon the owners of the temple by the generosity of foreigners during the famine. "The Master of Virtue (one of the temple managers) added that, though his ears were deaf (he was a very old man), his heart was not blind. He had seen the famine relief, and *knew* the Jesus doctrine was true." The temple was accepted, but it was arranged that the school should only temporarily be supported by the mission. Accordingly a meeting of the managers of the temple, eighteen in number, was held, at which, as though it were the most ordinary occurrence in the world, a document making over the temple to the Christian Church was drawn up, agreed to, and signed. This document, as translated by Mr. Smith, begins as follows:—

The authors of this document, to wit, the whole body of managers (of the temple), together with the whole body of villagers, deliberating in their public capacity, voluntarily agree to make over the temple buildings to the Church of Christ, for the purpose of fitting up a meeting-house, in order to the public preaching of the sacred doctrine, and for the purpose of establishing a public school, that the youth of the village generally may become virtuous, a benefit to future generations.

This deed of gift thus makes over to the Church the temple buildings and the surrounding premises, comprising about eight Chinese acres, in addition to which there are twenty-two

acres of land for cultivation. The conclusion of this ceremony is thus related by Mr. Smith:—

They decided to bury the idols *alive*. The Chinese have a saying that money can *move* the gods, but these gods were effectually moved without the expenditure of cash. Like the comrades of Sir John Moore, "they buried them darkly at dead of night," but there were no sods to turn, as a long cavity, washed out by the water, was discovered, into which they were plunged headlong, and thus, dust as they were, they returned to dust. It is usual to subscribe a certain amount of silver, which is incorporated in the body of a god, and becomes, perhaps, his heart. The hearts of these gods were not found right, for in place of the lump of silver was found a chunk of *pewter*. Thus the delusions of idol worship were fitly typified in the frauds of the idol-makers. They that make them are like unto them.

There is danger, perhaps, lest narratives such as these should convey a false impression to the minds of English readers. But these and similar movements in favour of Christianity must not be misunderstood. These converts to Christianity are in many cases very ignorant, with minds saturated from their earliest years with the grossest superstition, and little able at once to understand, much less to exhibit in their lives, the higher demands of a truly Christian life. That there are many genuine converts among them, whose motives in joining the Church have been free from selfishness, cannot be denied; but even were it not so, it is surely a cause for great thankfulness that the attitude of such large numbers of people towards Christian truth should be so remarkably and quickly altered. Instead of hostility and prejudice greeting the missionary at every turn, there is now presented in many places a field favourable to aggressive Christian effort. Passing through Shansi, Mr. Hill, of the Wesleyan Missionary Society, thus described in June last the state of the people:—

Idolatry is looked upon as useless as far as obtaining rain is concerned. *Lao tien* (heaven) is the last resource. He (*gy*. It?) alone it is to whom they must now look for showers. He it is who is slaying the people. God is teaching them terrible things in righteousness, and the next lesson, that righteousness is love—who will teach them, and how?

Again, in a letter dated November 25, the same missionary speaks of the temples as being nearly all deserted (referring of course only to the famine districts), as the result of the famine, and adds, "the state of the people religiously con-

sidered appears to be that they are wanting a religion, and not knowing where to turn for one."

These facts will show that the great need of China at present is for more missionaries to teach the people. These thousands of heathen in Northern China, who are losing faith in their former religions, and the hundreds who are eagerly embracing the Christian religion, have as yet no resident missionary amongst them. It is obvious that occasional visitation from a distance cannot be favourable to the development of a high and self-denying piety among the new converts. They need to see the exemplification of Christ's life in their midst. Never was there a time when there was more need for the Churches at home to fulfil our Lord's command, "Pray ye, therefore, the Lord of the harvest, that he would send forth labourers into his harvest," for there certainly never was a time in the history of China in which there were more favourable opportunities for extending missionary operations. The people are willing to allow missionaries to settle in the interior; and in these more remote districts work can be carried on, and a healthy Church life be developed, away from the detrimental influences that so largely prevail in the treaty ports where there are more foreigners.

E. R. BARRETT.

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## THE PULPIT AND POPULAR SCEPTICISM.\*

### I.

THE characteristic scepticism of to-day, whether it be that of the untaught people or of the learned scholar, is marked by its completeness and despair. It does not suggest any substitute for the religion which it disbelieves, and which in its active moods it labours to destroy. It rejects not certain doctrines only, but the whole body of the Christian faith. This fact, it seems to me, must be constantly present in the minds of any one who attempts to write an essay upon such a subject as I have chosen, and must furnish the key-note for all his treatment of it. He must be sure that the difficulty of which he has to write is very deep and very broad; that what he has to do is not merely to suggest the way in which one or two

\* From "The Princeton Review."

weak points in the Christian argument may be fortified, but to show in what stronger and more convincing attitude Christianity itself must set itself before the eyes of men. At the same time, in the fact which I have mentioned really lies the hope of the Christian teacher. The scepticism with which he has to deal goes so deep that it has a perpetual tendency to defeat itself. Offering men no substitute for the religion which it would destroy, it leaves man's religious nature unprovided for and hungry, and therefore gives to Christianity the perpetual advantage of human nature, if it can only be large enough to see its chance.

The first of all things, then, that we ought to say, is this : that there are no skilful tricks, no special methods of shaping arguments or stating truths, of trapping sceptics in their own toils, or of puzzling back again with orthodox speciousness the minds that have been already puzzled away with the speciousness of science—there are no such methods which can be taught and learned. The only way in which any man must hope to deal with scepticism must be by the strong and intelligent building up of faith, and the sooner that any minister can be convinced that to meet unbelief is not a special department of his pulpit work, to be undertaken with distinct preparation and with special effort, apart from his general work of preaching the gospel, the better for him and for his work and for his people.

As we approach our subject, I think these questions must suggest themselves : 1. What are the characteristics of the popular scepticism ? 2. What do these characteristics require in the man who has to deal with it ? and, 3. How can the right man do his work for faith ? The resistance, the workman, and the method—the enemy, the soldier, and the plan of fight. Let me take these three in this order, at the same time not trying to be too orderly.

1. And, first, with regard to the resistance or the enemy, I have already intimated this, that popular scepticism is a very multifarious and wholesale thing. It is something utterly different from what it used to be. Once he who lived out in the thick of human life found that the Christianity of the Bible was much disputed. One man or one set of men did not believe that this doctrine which the Church held was taught in



the sacred pages. Another man or set of men did not believe that such or such a doctrine could be held, because it was inconsistent with human reason or abhorrent to human feeling. Another man or set of men doubted all authority of the Christian revelation. On each of these questions a distinct battle could be joined. On one side or the other arguments could be marshalled. Each man could be called upon to say what he doubted and why he doubted it. The disproved scruple meant a liberated and re-established faith. Of course, I do not mean to say that that state of things has passed away. It never can pass away. Always there will be men whose doubts are definite and well defined. But any man who has seen much of unbelief as it exists among our people now, knows that in general it does not consist of any such precise and assignable difficulties. It is not the difficulty of this or that doctrine that makes men sceptics to-day. It is rather the play of all life upon the fundamental grounds and general structure of faith. It is the meeting in the commonest minds of great perpetual tides of thought and instinct which neutralize each other, such as the tides of fate and providence, the tides of pessimism and optimism, the tides of self-sacrifice and selfishness.

Let this not seem too large or lofty an explanation of the commonplace phenomena of doubt, which are thick around us in our congregations, and thicker still outside our congregations in the world. The reason why my hearer, who sits moodily or scornfully or sadly before me in his pew, and does not cordially believe a word of what I preach to him, the reason why he disbelieves is not that he has found the evidence for inspiration or for Christ's divinity or for the atonement unsatisfactory. It is that the aspect of the world, which is Fate, has been too strong for the fundamental religion of the world, which is Providence. And the temptation of the world, which is self-indulgence, has seemed to make impossible the precept of religion, which is self-surrender; and the tendency of experience, which is hopelessness, has made the tendency of the gospel, which is hope, to seem unreal and unbelievable. No man can do anything with the scepticism of this time who thinks that it consists in the disbelief of certain doctrines which need to be re-proved, who does not see that its heart and essence is in the conflict of life

with faith, in which the victory can be secured to faith only by clothing and filling her with new and more personal vitality. The whole representation of the world as a battle-field, in which religion stands up on one side and irreligion on the other, two distinct armies ready for a fight, each loyal to its captain, fails when we attempt its application to the condition of things to-day. The world is like a ship at sea. Belief and unbelief are both within her, as strength and weakness are together in every bit of wood or iron that makes up the strongest vessel. It is a contest with herself, a contest of the strength of each soul with its own feebleness. Every doubt of special doctrine is but the creaking or cracking of some straining plank.

I will not dwell on this, although it would be interesting to analyze and illustrate it at length. But its mere statement is enough to lead us on to what it is the main business of my essay to assert, that popular scepticism being what it is, the main method of meeting it must be not an argument but a man; that the minister, in other words, who deals with unbelief most successfully to-day will be not he who is most skilful in proving truths or disproving errors, but he who is most powerful in strengthening faith in people's lives by the way in which the power of faith is uttered through his own character.

Surely this follows from the description of our present unbelief which we have given. If unbelief comes not by the processes of logic, but by the power of life, then it is through change of life that the relief from unbelief must come, and change of life comes by the power of truth, not abstract, but in and through character. I do not depreciate the other forms of truth. I do not dishonour truth presented in careful statement and sustained by skilful argument. I do not say, I surely do not think that it is by any mere cheap personal magnetism that men are to be charmed out of doubting into believing. Nothing but the eternal truth of God can ever meet the ever-shifting yet ever identical error and unbelief of man. But when I am asked, "What is the method in which the minister may best deal with unbelief?" I cannot hesitate for a moment to answer that the method which includes all other methods must be in his own manhood, in his character, in his being such a man, and so apprehending truth himself, that truth through him can come to other men. Every other conception of the work of the

ministry is hopeless, except that which never loses sight for a moment of the fact that it is God's ministry; that these are God's souls; that He is convincing sin, encouraging and helping goodness, and "dealing with popular scepticism;" that we preachers have to do those things only as the axe has to cut down the tree or the brush has to paint the picture, only by being as true a servant as possible to the woodman or the artist.

This opens the way to more special suggestions about what kind of man he will be who will most effectively deal with popular scepticism from the pulpit, which is the statement of our subject that perhaps would have been wisest.

And, first of all, as the most needed, and, I am tempted to say, as the most rare of the qualities that such a man must have, I cannot hesitate to speak of candour. The scepticism which I have been trying to describe evidently must be a very pervading thing. It evidently cannot be shut up in any guarded class or classes. Life plays upon faith everywhere. Ideas change and develope in all sorts and conditions of men. And the occupants of pulpits, the preachers, have their doubts and disbeliefs as well as others. The first step, I believe, towards a clear relationship between the preacher and the people ought to be a perfectly frank understanding of this fact. There ought to be not the least concealment or disguise about it. Men ought never to have the slightest reason to suppose that the preacher is asking them to believe what he does not believe himself, or warning them that it is dangerous to doubt what to his own mind seems very questionable. But how is it now? A large acquaintance with clerical life has led me to think that almost any company of clergymen gathering together and talking freely to each other, will express opinions which would greatly surprise and at the same time greatly relieve the congregations who ordinarily listen to those ministers. Now just see what that means. It means that in these days when faith is hard we are deliberately making it harder, and are making ourselves liable to the Master's terrible rebuke of the Scribes and Pharisees of old: "They bind heavy burdens, and grievous to be borne, and lay them on men's shoulders, but they themselves will not move them with one of their fingers." Is not this true? How many men in the ministry to-day believe in

the doctrine of verbal inspiration which our fathers held, and how many of us have frankly told the people that we do not believe it, and so lifted off their Bible's page the heavy cloud of difficulties and inconsistencies which that doctrine laid there? How many of us hold that the everlasting punishment of the wicked is a clear and certain truth of revelation? But how many of us who do not hold that have ever said a word to tell men that we thought they might be Christians and yet keep a hope for the souls of all God's children? Remember I am not speaking now of whether these ideas are true or not. I am speaking of whether we think that they are true, and of what our duty is with reference to our belief. Not much more than a year ago I heard one of our most venerable preachers deliberately tell a congregation that no man was a Christian who did not believe that this world was made in six literal days. He had a perfect right to say so if he thought so, as no doubt he did. But for those of us whom any such test of Christianity would totally exclude from any claim to Christian character, to let such statements pass without most clear and earnest disavowals is certainly a grievous wrong to faith, and makes the scepticism against which it tries to guard.

There must be no lines of orthodoxy inside the line of truth. Men find that you are playing with them, and will not believe you even when you come in earnest. I know what may be said in answer. I know the old talk about holding the outworks as long as we can, and then retreating to the citadel, and perhaps there has hardly been a more mischievous metaphor than this. It is the mere illusion of a metaphor. The minister who tries to make people believe that which he questions, in order to keep them from questioning that which he believes, knows very little about the certain workings of the human heart and has no real faith in truth itself.

I think that a great many teachers and parents now are just in this condition. They remember that they started with a great deal more belief than they have now. They have lost much, and still have much to live by. They think that their children, too, must start believing so much that they can afford to lose a great deal and still have something left, and so they teach these children what they have themselves long ceased to believe. It is a most dangerous experiment.

I cannot help pausing here one moment to express the hope that our theological seminaries are dealing fairly with our coming ministers in this respect ; that they are teaching them from the first that their business is to find out what is true and declare it to the world in its completeness, and are not sending them out hampered and haunted with the idea that they are to proclaim nothing which is not safe. The lack of frankness in his seminary teachers has cost many a poor minister years of uselessness, and at last a dreadful and unnatural struggle into the light and freedom which ought to have been his at first, won bountifully in these nurseries of clerical life.

And closely tied up with this need of candour is the other need of escape from partisanship and from the reproach of partisanship. One of the reasons why the great mass of intelligent belief which our ministers present is not even more powerful than it is against the unbelief around us, lies, of course, in the idea that all these ministers are committed to believing ; that, no matter what they once were, now they are no longer seekers for truth, but advocates for some accepted and defined opinions. That is in part inevitable. Every man loses as well as gains something of convincing power when he declares himself openly a believer in any truth. But so far as this reproach of partisanship finds any warrant in the way in which a preacher defends his faith, in the questionable arguments which he uses for what he thinks unquestionable truth, in the way in which he makes his ministry seem rather a scramble for adherents than a Christlike love for souls, or in the way in which an unnatural unanimity among clergymen seems to denote a professional mind that would leave no place for the individual conscience and judgment to do their work, wherever partisanship thus proclaims itself it palsies instantly and completely the power of the preacher's faith to utter any real message or do any real good to unbelief.

And here we meet another question, which must come to every minister in days like these. I may have seemed in what I have been saying to fall in with a prevalent demand which asks that when it is so hard for men to believe they should be asked to believe just as little as possible ; that all the most

exacting articles of faith should be cast away, and only those which any weakest faith can master should be left for faith to struggle with while faith is so weak. I hold no such foolish, base idea as that. I do not believe in tearing off and throwing away half the ship when the storm is coming up. Then is the time for the ship to gather in, indeed, all her loose canvas, to make herself as snug and tight as possible, to carry nothing besides herself, but to be sure that she has all herself and is complete. And so it is with faith in doubting days. There is no greater mistake, I think, than to suppose that in such days men want to have Christian truth made slight and easy to them. The fact of Christian history has been that in times of staggering faith men need the whole truth, not modified or tamed to suit their weakened power of apprehension. It would be no strange issue of such times as we are living in if out of them should come a great demand for difficult doctrine, a time of superstition, a fever to succeed the chill; for the spirit that cries "*Credo quia impossibile*," the heroic spirit of faith, is too deep in our human nature for any one century to have eradicated it. That we may guard against such reaction into superstition, as well as meet the present infidelity, what we need is not more easiness, but more simplicity in the doctrine which we preach, and in our way of preaching it. In other words, it is not a smaller amount of doctrine, but it is a larger unity of doctrine. It is a more profound entrance into the heart of doctrine, in which its unity and simplicity reside, a more true grasp and enforcement of its spiritual meaning. What I mean can be made most clear by an instance in illustration. And there is none better for our purpose than that which is continually thrusting itself upon us now in the discussion of the duration of future punishment. I think the condition of that question is one of the strangest of the phenomena of thought that ever has been seen. These two features in it impress us: First, it is being gravely and earnestly asserted that the principal question, at any rate a vital question, concerning the religion which teaches man that as the son of God it is his privilege and duty to love and obey his Father, is, what will become of him if he refuses to obey and love; and, secondly, a multitude of men are found discussing whether punishment is to be temporary or eternal, who do not in their hearts believe that there is going to be

any punishment at all. And this state of things must have come from the loss or obstruction of the central truth, about which the whole problem of man's destiny must take its shape, which is the malignant and persistent character of human sin. Not as a question of what a few texts mean, not as a curious search after arbitrary enactments, but as a deep study into the inevitable necessities of spiritual life, with a profound conviction that whatever comes to any man in the other life will come because it must come, because nothing else could come to such a man as he is, so ought the truth of future punishment to be investigated and enforced. And if one asked me how I thought the popular scepticism upon this subject ought to be dealt with, I would say unhesitatingly, by ceasing to preach about it and argue about it altogether, and, through the power of the personal Christ brought to the lives of men, awakening such a dread of sin and such a desire of holiness as should make those great powers awful and beautiful in themselves, and not merely in their consequences, whether those consequences may be long or short. For after all the preaching of rewards and punishments through all these centuries, the truth remains that no man in any century ever yet healthily and helpfully desired heaven who did not first desire holiness, and no man ever yet healthily and helpfully feared hell who did not first fear sin.

PHILLIPS BROOKS.

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### ART BOHEMIANISM.

#### THE GROSVENOR GALLERY.

THE excellence of the English school of painting, dating as it does only from the period of George I. and the employment of Sir James Thornhill to decorate the dome of St. Paul's, is greatly due, it is said, to the freedom and the variety of criticism which has influenced it. The French, since the time of their great master, the painter David, have grown from accurate draughtsmen into splendid colourists. The English, on the contrary, starting as colourists, Sir Joshua Reynolds, Hogarth, and Gainsborough to wit, have developed into the Millais, Holman Hunt, Leighton, and Armitage of to-day—almost faultless in drawing and brilliant in colour. The school of Vien, the master of David, established after the



Revolution, reverted, under the reactionary force of public opinion, to the antique, and deemed accuracy of design, conventionality of grouping, and coldness of feeling the highest excellence. From that it developed into what has been called "romanticism." The reverse process has operated in England, but with a like satisfactory result; a result which was strikingly illustrated at Burlington House in this year's exhibition. The Royal Academy is essentially and conspicuously the exhibition of the great English school of painting. Not so at the Grosvenor Gallery. The prominent features of the gallery in New Bond Street were neither typical nor representative. There we came in contact with the portrait age of Holbein, Lely, and Kneller, the classicalism of the Napoleonic French school, the "romanticism" of Géricault and Delaroche, and, alas! the disordered fancies of genius under an aberration.

The portraits at the Grosvenor were equal to anything submitted to the public this season. Noteworthy were E. J. Gregory's large portrait of Mr. Chapman, F.R.S.; J. E. Millais's "Mrs. Stibbard," a lady of everyday London, attired in a square-cut black dinner-dress, with white tulle ruche and tay rose; G. F. Watts's "Mr. Gladstone," the work apparently of other days; J. Collier's charming "Mrs. Yates Thompson," with the background a mass of tropical ferns; E. J. Poynter's "Nausicaa," which, although a study on a large scale for the picture at this year's Royal Academy, must be regarded as a portrait, being, we believe, that of a daughter of the nobleman for whose billiard-room the complete work is designed; the Baron von Angeli's portrait of the late Princess Alice, which is of mournful interest; and H. Herkomer's "Alfred Tennyson." This last, like the etching also in this collection by the same artist, was a successful delineation of the dignity of character, the poetic fire, and wealth of imagination, so far as these are manifest in the comely *physique* of the greatest living poet. Mr. Herkomer aimed at depicting the graceful singer and the inspired seer, and he nearly attained the mark of his ambition. But in that case, as in that of "Mr. Gladstone," by Mr. Millais, at the Royal Academy, it is true, that no portrait worth painting can ever be painted.



The pictures which were the productions of genius under an aberration were among those which may be designated experimental, some of which excite our amazement no less than they intensify our regret that time and talent should have been bestowed on efforts after the unattainable, or wasted in unpleasing eccentricity. Eccentricity at any time is a mere rude tournament against insincere conventionality; but in art it is unpardonable, because it in itself is insincere. It springs from the head rather than the soul, and therefore has no love in it; and high art, which, as Schopenhauer has asserted, is of no practical value, but is designed to uplift our hearts, if it be loveless, must necessarily be lifeless.

. . . because I love  
I live . . . . .  
. . . . . and whene'er  
Our God unknots the riddle of the one,  
There is no shade or fold of mystery  
Swathing the other.\*

Mr. Whistler is both a striver after the impossible and a protester against conventionality; and in no respect is the result satisfactory, nor are his pictures likely to have any permanent hold on the public mind. In his "Nocturne in blue and green," and that "in blue and gold," he evidently aimed at a realization of fog; but low-lying cloud, without a gleam to break its density, could never be pleasing, even if it could be successfully depicted. On the contrary, the beauty of mist in combination with transitory effects of light was observed in J. M. Donne's "Fresh fallen Snow" ("Alta stet nive candidum"), where the white snow on the high mountains was seen with the exquisitely delicate rose and sienna tints with which those who have met icebergs on the Atlantic are familiar. We regret Mr. Whistler's unfortunate dilection the more because he might do much good work in his own speciality. "The Little Putney" illustrated his great skill as an etcher, and showed how much could be done by an expert with a few masterly touches. A line was a ripple, and scarcely more than a dozen were sufficient to amplify a charming scrap of river scenery. "Speke Hall," "Putney Bridge," and "The Adam and Eve, Old Chelsea," too, were admirable, and

\* "Lover's Tale," p. 17.

would enable us to bear with complacency the intimation that he would never again touch a sable or discolour a palette. More successful in experimenting in art was Cecil Lawson. His "Morning Mist" was a poor achievement; but in "The Morning After," and "A Golden Mist—Sussex Downs," he showed himself fairly capable in catching the swiftly-passing phases produced by the drift, rack, and luridness of storm-clouded skies. The Thames between Chelsea and London Bridge is a favourite subject among art experimenters, but one which is frequently barren of a satisfactory result. They fail to catch the poetry of the great river, or at least they hear only the threnody of its dark waters through the thick veil of murky fog. They do not heed its stream of traffic, its bridges, busy wharves, and huge warehouses, and its grand architectural perspectives; nor do they discern that, not in the darkness and the gloom is the Thames most effective as a picture, but under bright though broken light and clouds which speed and gleam and quiver, as Shelley says, now and again obscuring sunlight or moon—

. . . striking the darkness radiantly.

Conspicuous failures among Thames river pictures were A. Stuart Wortley's "Charing Bridge at Midnight," and the Chevalier E. D. Martino's "Thames at Blackfriars." The latter artist can be bright and happy, nevertheless, as we saw in the light atmosphere and minute draughtmanship of his "Man-of-war in the Harbour of Rhodes." Of the pictures which we designate experimental, we can notice one other only, and that was A. Moore's study of "Drapery for 'Birds.'" The face, which the artist informed us was painted in after the drapery, was upturned, as if listening to the song of birds—

Like a poet hidden  
In the light of thought  
Singing hymns unbidden  
Till the world is wrought  
To sympathy; \*

and the drapery falling in graceful folds was worthy of so sweet a face.

Of what is called the "Romantic" school, Sir Coutts

\* "To a Skylark."

Lindsay was fortunate in securing some remarkable examples. W. G. Wills's "Ophelia and Laertes"—

Here is rosemary, that's for remembrance :  
Prythee, love, remember !

was admirable for the character portrayed in the faces, earnest solicitude in the one, hapless innocence in the other ; the expressiveness of the attitudes, and the excellence of the design. J. M. Strudwick was a bold artist to have chosen "Isabella," the subject of Mr. Holman Hunt's incomparable picture of sorrow, as one of his exhibits. Of course it was the same Isabella, the well-known story of Boccaccio's "Decameron," which artists, poets, and lovers have ever delighted in—the proud brothers, the murder of her lover by them, her quest for the precious remains, the beloved head found in the forest, and, for concealment, laid in a flower-pot sprinkled with mould, and then over it set sweet basil which she watered with her tears. A pregnant story, and one by which this artist had been inspired. The moment he chose was when the brothers, seen through the window, observing her sorrow, and supposing the basil to be the cause rather than the solace of her grief, had borne it away.

And so she pined, and so she died forlorn,  
Imploring for her basil to the last.  
No heart was there in Florence but did mourn  
In pity of her love, so overcast.\*

The painter depicted a richly and gracefully draped figure in crimson, with a sad face of a Florentine type, which was duplicated in the same artist's picture of "The Beloved" in the garden of lilies.

Mrs. Stillman's "Fiarnetta Singing" was another work which had been suggested by a story of the "Decameron." It was an example of true Italian romance, rich in colour, harmonious in grouping, and forcible in its story. She, in crimson and pink, with upturned unconscious face, was lost in the songs she sang, while her girl companions, richly bedight, as such should be "'mid the shadowings of myrtle trees, 'mid flowers and grassy space," were lost in the melody of her love song. Her lover, whose course a sweet impulse had steered that

\* Keats.

way by Scylla's waters while yet the sun rode high, in raptures at the "song as glad as love," tarried concealed beyond the garden's pale. A picture worthy of Boccaccio!

"The Annunciation," by E. Burne-Jones, naturally attracted attention, apart from its merit, in consequence of the controversy which had waxed warm over this artist's pictures; and in it each disputant might find a justification of his argument. The Virgin Mother was a gracefully draped figure with a lovely face, blue eyes, and flaxen hair—worthy of her who was honoured above women; but the angel, instead of an ethereal being cleaving the air, was a solid make-up angel let down on a wire by stage carpenters. Of Mr. Burne-Jones's artistic ability, however, there can be no doubt.

H. Herkomer's "Light, Life, and Melody," P. R. Morris's "Ship-building," G. H. Boughton's "Widow's Acre," and R. W. Macbeth's "Our First Tiff," were examples of romance with a touch of humour.

In the first, a chamois-hunter was the centre of a group of peasants in a tavern piazza. He had laid down his gun and was running his fingers gently over the strings of a zither, Mr. Herkomer's own favourite instrument; behind him, a waiting-maid lingered, arrested by the music; to the right, a jealous youth regarded her unamiably; to the left, one or two bowlers at the end of the alley; and to the right, several old men with healthy nut-brown complexions. Rich in colour, vigorous in treatment, and full of life and geniality, this picture was, we think, one of this master's best recent efforts. The "Nancy Lee, of Great Yarmouth," which Mr. Morris calls "Ship-building," was not wholly satisfactory; and yet it was of great excellence. The ship, on the clean sides of which fell the yellow light of evening, and the quaint shadows of the busy caulkers, was cleverly drawn, and a boat or a ship is not an easy object to accurately delineate, and the peep we had of the Norfolk inlet of the sea was very charming. "The Widow's Acre"—in which an old fisherman, who, in "jersey" and tall hat, looks as incongruous as a red Indian in a dress coat, had strolled up to the potato patch for a gossip with the widow and her daughter—was commonplace treatment of ordinary English landscape, and as such, though sombre, was satisfactory. A more popular picture, however, was "Our First

Tiff," in which a couple was discovered, as play-writers would say, at the breakfast-table in a suburban garden, under a mighty yew tree. She half-humorously offered her husband some little attention; but he, with his eyes fixed on the newspaper, which he was not however perusing, seemed to say, "I won't look round, and nothing shall induce me to." A bright, clever, humorous, and popular picture; but commonplace in the worst sense.

A fourth division of these pictures included those which were classic in treatment or in subject; and it was from these probably that the most complete gratification could be derived. To the stateliness and dignity of the Greek models there are superadded in these last days, in works which are worthy of the Attic name, poetry which springs warmly from the heart, and verities which assume myths for mere pictorial purposes. We have a right to expect graceful design, fervid imagination, and loftiness of purpose.

No picture in this collection more perfectly fulfilled this demand than W. B. Richmond's small but exquisite production, which he designated "Phidyle." Thoughts and associations crowded the mind without effort as one examined it. Phidyle was a superbly drawn nude figure standing before a small altar, upon which she had placed no richer offering than a few choice flowers and fruit. Over the altar was the Lares, decked with rosemary and myrtle, as the text \* informed us, and to the left down, through the melancholy shadow of the trees, streamed the pale light of the new moon. The quotation was---

*Cælo supinas si tuleris manus  
Nascente luna, rustica Phidyle.*

If thou, O rustic Phidyle! raisest thine outspread hands to heaven at the new moon, then, though thy offering be humble, the blessing shall descend upon thee and upon the produce of thy little homestead. The outspread hands! Immediately one remembered the Oriental custom of which the attitude of Solomon at the dedication of the temple was an instance; and the incident of the widow's mite naturally recurred to one in the encouragement which the poet offered to the poor but

\* Horace, Book iii. Ode 23.

pious maiden in drawing near to heaven, though her gift be small. The figure as painted was one which harmonized with the subject, and that is bestowing the highest praise. The fine flesh tint with its delicate gradations of shadow were beautifully painted; and the earnest and pious faith, not unmixed with tears, indicated in the features was admirable. The tenth commandment should almost be in abeyance as one leant on the marble table over which this picture was hung.

E. M. Hale displayed considerable artistic power in his "Psyche's Toil in Venus's Garden." The incident was taken from "The Earthly Paradise," and was fairly explained in the few lines—

. . . . . Oft the damsels came  
About her, and made merry with her shame,  
And laughed to see her trembling eagerness,  
And how she guarded well some tiny heap,  
But just begun, from their long raiments' sweep.

The gentle Psyche was bending over her profitless labour of gathering leaves, while two proud beauties stood by smiling, the one in a grey diaphanous robe, the other in amber. The figures were all admirable in attitude and excellent in drawing, and the lily-pord to the right was sufficiently realistic to be pleasing, unlike the conventional foliage to the left; but withal the picture was sensuous, and failed to suggest the spiritual poetry of the legend of the "Soul." The striving, unsatisfied aspirations of Psyche against material conditions was a subject, one would think, to inspire a painter as much as a poet. And this remark holds good in relation to G. F. Watts's "Orpheus and Eurydice." In manipulation the work is worthy of the Royal Academician, but he seized the mortal fact and missed the poetic allegory, which, instead of portraying the woman Eurydice as a dead body, represents her as a denizen of the dread abodes of Hades, whither Orpheus followed her in fond desire to restore her from the shades to the vivid and verdant earth, his world of music and of love. Alas, that he, like Lot's wife, should have failed through a backward glance!

A conspicuous picture in the East Gallery was Sir Coutts Lindsay's "Ariadne," a life-size figure, remarkable no less for its difficult drawing than for its artistic daring. A life-model

only could have ensured so great a success. She was draped in white, and as she walked, bare-footed, along the sandy shore, the blue sea formed a background to the height of her waist, while above the horizon was the clear, calm, pale-greenish sky. The features improved on acquaintance. There was a slight leer which betrayed unchastity, or perhaps rather *abandon*, than a wanton disposition. She was not reluctant to assume the rôle of the Bacchante; but withal there was a painful expression of regret for the sweet past with the lately kind Theseus. Out of the sunshine of wifehood into the shadow of what the world in mockery calls a "gay life."

Eugene Benson's "Narcissus" was prettier in subject than in realization. The nude figure had occupied the painter most, and rightly so; but again we have to complain of failure to grasp the poetry of the myth. Mr. Morris would call Narcissus the love of the ideal; but, without requiring so keen a poetic insight as that of the author of "The Earthly Paradise," one might expect, with the bare elements of the original story, a better and clearer interpretation than this. There was no suggestion of the love that Echo bore him, nor of the sad pining of the maid in that her passion was not returned, until, past hope, only her voice remained to haunt "the solitude, the brooks, the hill-sides, the sunlit mountain slopes, the shade of tufted trees, places where reverie and self-love are undisturbed," and to awaken the scenes which were dear to him with the music of her disembodied song. Who, with such a pretty story, could not concoct a romance?

Among the most popular pictures were those included in the series by E. Burne-Jones representing the story of "Pygmalion." It is an oft-told tale. "Pygmalion, a sculptor, made an image of a woman, so beautiful that he loved it as if it were alive, and Venus, in answer to his prayers, made it a woman in reality, whom Pygmalion married." The four pictures are prettily catalogued thus:

The Heart desires,  
The Hand refrains,  
The Godhead fires,  
The Soul attains.

In the first, the sculptor, was lost in admiration at a group of the

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three graces; then, having sculptured a grace of his own, in the tremulous moment which all nervous workmen have experienced, when he realized that another chip would mar the fair form he had created, he held his hand, conscious of the hairbreadth escape he had had from pursuing his labour to the injury of his ideal. In the third, we had the nude figure of Venus, only partially concealed beneath a gauze robe, in juxtaposition to the statue; and, last of all, the statue (for in all the series the artist carefully preserved the statuesque character of the female figure), vivid and mobile with rosy life. Very sweet and graceful was this Galatea; and innocent and confiding was the look she turned on him from whom, like another Eve, she had derived her being. Such were a few of the works which we have denominated "Classic."

At the beginning of this review we said that the exhibition could not be regarded as typical nor representative. In casting a thought along the galleries after this survey we were confirmed in the opinion, and concluded that, even in the two classes of pictures which are conspicuous in this collection, the "Romantic" and the "Classic," there was a want of abandonment to the full and free flow of imagination which rendered all the pictures, with rare exceptions, too material, too realistic. There was apparent poetic inspiration, but the artists timidly shrunk from being mastered by it, or absorbed by it. And here a great subject looms up before us which we would fain pursue, but want of space forbids. One word we must add. "Realism," such as we found at the Grosvenor Gallery, has done good service. As a distinguished Frenchman has said, it has broken the wearisome monotony of compositions copied from age to age, and it has disciplined wayward eccentricity. The vitality that is in Realism, however, is powerful only as it combines itself with the Ideal. We have many artists of the highest ability in technical skill, but Idealists?—How few! But poets, whether with pen or pencil, are born, not made; and the birthrate is not high.

SYDNEY ROBJOHNS.





*SUNDAY AFTERNOON READINGS.*

SUNDAY, SEPTEMBER 7.

"If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him."—MATT. vii. 11.

THIS is one of those striking passages in which the Lord uses even the evil of men as a medium by which to illustrate and magnify the grace of God. The success of importunity with a judge who feared not God, nor regarded man, becomes an argument to encourage perseverance in prayer to Him who is not only a righteous Judge, but the living and compassionate Friend of His people. The churlish neighbour who heeds not the claims of friendship, but rises and gives a loaf to save himself from trouble, is made a teacher to suggest the certainty that the God who is more willing to hear than we are to pray will freely give all we can desire or need. So here, out of the tenderness, the liberality, the indulgence of fathers who, nevertheless, are evil, we are instructed as to the more full and abundant blessings which our Father in heaven will give to His children.

No argument could be more suggestive, but it rests entirely upon the identity of the relation between the earthly parent and his child, and the family of man and its heavenly Father. God is our Father, or there is no force in the reasoning. Its basis is the strength of the parental instinct. If a father's love does so much, suffers so long, gives so freely even where there is so much to lower its tone and reduce its power; if it is so purely unselfish that it finds its joy chiefly in giving; if, even where it is crossed, thwarted, checked by so many other feelings, it is still so mighty, and achieves triumphs so signal, what must it be where it has unrestricted range, undisputed sway, and unlimited resource? But all this would mean nothing if the feeling itself had no place in the heart of God. The contrast between the errors, and imperfections, and weaknesses of the earthly father, and the wisdom, goodness, and faithfulness of God, is utterly irrelevant and inconclusive unless He be our Father. We may have perfect faith that God can order our steps with unerring wisdom, enrich our hearts

with unnumbered blessings, watch over and guard our lives with unfailing care; and that if He loves us as our fathers did, He will thus supply all our need. Or, on the other hand, we may have the assurance, based upon the thoughtful care and kindness which, to the measure of their power, our earthly fathers have exercised over us, that had they the Divine resources we should never lack any good thing; but what special comfort is there in the knowledge that God *can* do all that they *would* have done if the ability had been theirs, unless we know that God Himself is really our Father, and that no father ever loved with love deeper, tenderer, truer, more enduring than that with which He who has taught us to call Him our Father in heaven regards all His creatures?

It is no figure, then, that our Lord employs when He thus describes the relation of God to men. It is a deep reality, the one abiding reality that must be taken into account in every system of theology that we form, with which every article in our creed must be in harmony, by which all our spiritual feelings must be inspired and controlled. Thoughts of God's ways and works, or interpretations of His Word, however ingenious they may seem to be, which contradict this are false. Notions of duty which have not their basis in this conception of God, and the love which we, as His children, should feel to Him, are imperfect and erroneous. A religion which inspires in the heart sentiments that no child would cherish to the father in whose love for him he has perfect confidence, but, on the contrary, produces nothing higher than awe, solemn dread, fear that hath torment, is not the religion of truth. The beginning of the Gospel of Jesus Christ lies in the name which He has taught us to use when we pray to God, "Our Father, who art in heaven."

The thought itself is so wonderful that even now men can hardly grasp it. It is emphatically the thought of the Gospel—found nowhere else, embodied, revealed, and employed as the great attractive power here. While philosophy in olden times represented God as dwelling far away from the world which He once called into being, but over which now He exercises no control beyond insuring the action of certain general laws, and in our days is seeking so to refine away the idea of God that we are in no little danger of losing it alto-

gether; while heathenism, and even perverted Christianity, has dwelt chiefly upon the might of His power and the terror of His law and sought only to impress men with the danger of sin and rebellion, it is the special work of the Gospel to exhibit the Father bearing all His children on His heart, caring for all with an infinite love, pitying their wanderings and desiring to recall them to Himself, intent on gathering them all back into His home, and endowing them with the precious inheritance of His grace. Yet there are men who have had it set before them all their lives, who have not only failed to grasp it in its fulness, but have not yet learned the alphabet of its glorious message. It is wonderful how slowly the idea has penetrated the mind and heart even of the Church. Take up volumes of theology, and how small a place does it find in them! We have, alas! examples only too numerous of the way in which the hard logic of the schools has set itself to demonstrate propositions which might have been thought too monstrous for men to entertain, but for which, nevertheless, they have sought to eke out evidence by a dexterous use of Scripture language, forgetting that the one fatal objection to all their schemes is just this, that the God to whom they ascribe such attributes, and whose government they surround with sanctions so terrible, has revealed Himself as a Father. Of eternal decrees, Divine sovereignty, the certainty of retribution, we hear enough. Of the assurance the Divine rule will yet be seen to be the kingdom of the Father, and that love is the one key by which the problems that perplex men will yet be solved, we hear but little. There is no doubt reason to fear that the reaction against all this may lead men to ignore truths which yet have a place in the Divine Revelation. The Apostle speaks of the severity and of the goodness of God. We must not forget the one, but a hard and one-sided theology has forgotten the other. But then it is to be borne in mind that even the severity is that of our Father.

SUNDAY, SEPTEMBER 14.

"If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things unto them that ask him?"—MATT. vii. 11.

THE earthly parent cannot, in the nature of things, be all that he would be, or ought to be, to his child. "Ye are evil," says our Lord; and so, though they were kind, they were necessarily imperfect or foolish parents, capricious or weakly indulgent, lacking in wisdom, or even wrong in motive and purpose. Even parental love itself is not always pure or perfect. It is liable to be alloyed by elements of mere selfishness, to be affected by the conduct of the child, to betray fickleness and uncertainty, to be roused to intensity by some display of love on the part of its object, to be chilled and enfeebled by some discovery of his indifference or unworthiness. In this it follows the law of all our human affections, less exposed, perhaps, to these infirmities, more constant, more pure, more enduring, more uniform than any of our feelings, and yet not free from that taint which, alas! is on them all.

But even where it is sincere and unchanging, it may not always be wise; nay, the probabilities all are that it will be unwise. Can any of us be ignorant of the mistakes which parental love is perpetually committing in the overweening estimates it forms of the capacities of the child, in the desire to close its eyes to signs of weakness and folly needing severe and corrective discipline, in the unwillingness fairly to face the facts as to his tendencies and temptations, in the indulgence of evils that require to be promptly and effectually repressed? We can often see how children are spoiled. Things are given to them which it would be better for themselves to withhold, sacrifices and labours are spared them which it would be for their own good to impose. We are told generally that this is to be ascribed to too much love. It is a great mistake. It is not excessive love, but unwise love. It would probably be more true to say that there is too little love, for it is not sufficient to overcome the selfish indolence which would induce us to

spare ourselves the trouble of refusing a child's request or correcting a child's faults, even though the cost be permanent and serious injury to him. Unfortunately, parental love does not always preserve even the best from mistakes of judgment, or infirmities of temper, or the capricious exercise of authority, or an erroneous mode of distributing reward and penalty, and all because men are evil.

We know in how many cases its faults are of a more grievous character, and yet, even in the midst of all, the instinct does not fail, and the hand which is open to give and to help is not withdrawn. There are parents who are daily dishonouring the name which they have to transmit, whose passions make their homes abodes of discord and wretchedness, whose vicious indulgences entail upon their families all kinds of privation and misery, who, nevertheless, will not look with indifference on their children, and if possible will comply with their request. Ruffian hearts, from which it might seem as though every trace of a better and nobler nature had been blotted out, who were dead to all sense of right, to the common feelings of humanity, to that sense of shame which often lingers as the last guardian of the citadel which is gradually yielding itself up to the dominion of all evil, have yet often been found to retain a strong love for their child, a love that seemed so out of place in the unhallowed and debasing association in which it was found, so alien to all else that dwelt in that dark and degraded home, that the difficulty was to understand how it contrived to survive at all. Lowest criminals, inaccessible to every other appeal, have been reached by this; hearts that seemed to be all of stone have yet been found to have some remnant of gentle and loving affection here. Evil, all evil, diabolically evil, without fear of God or regard to man before their eyes, they, being parents, have known how to give good things, to the measure of power have given good gifts to their children.

These are the cases from which the argument is drawn, these in which the contrast is most marked. If bad men love their children so well that they will give and do anything for them, what may not we expect from the loving, gracious, tender God, a Father too, but a Father with love that knows no change or weariness, as wise in its purposes as it is tender

in its yearnings and boundless in its blessings, infinite alike in its own nature, in the resources which it wields, and in the endurance by which it is made eternal, all-wise, almighty as God Himself. To suggest contrast between that which is so defective and erring at every point and that in which there can be no variation, no mistake, no feebleness, would be presumption, little short of blasphemy, were it not that the Lord Himself has done it, and done it because no argument could so well awaken that confidence which He desired to inspire in the hearts of men. He would have them trust themselves wholly in the hands of God, live without fear or anxiety, without profitless speculations or uneasy disquietude relative to the future. He would inspire in them the joyous trustfulness and excite the large desires of faith, and to do this He addresses them on this remarkable ground; and from the good which His gracious eye enables Him to detect in men who seem to be only and wholly slaves of sin He derives assurances of Divine mercy which may encourage and strengthen the heart. As though He had said, Look around you, and see what love is most patient, most tender, best able to survive the unjust requital of carelessness and ingratitude, most unselfish in its sentiments, and most lavish in its gifts. Is it not the love of the parent? Who suffers so long, who forgives so often, who dispenses so liberally as the parent in his dealings with his child? And this though he be anything but good, though there even be in the love he bears the child elements that have little nobility or excellence in them. Still, it is so strong that it accomplishes all this, makes such constant sacrifice, shows such patient endurance, creates an atmosphere of love all around. But your Father is the gracious, all-wise, all-loving God. How resistless the conclusion. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?"

SUNDAY, SEPTEMBER 21.

"For he was a good man, and full of the Holy Ghost and of faith."—  
ACTS xi. 24.

This brief record helps us to understand the influence which Barnabas exerted in the early Church. He was one in

whom confidence was reposed, to whom delicate missions were entrusted, on whose judgment reliance was placed. The secret of the whole is told in these few words. His was the power of personal character. Apart from the influence which belonged to him as a diligent labourer, or a liberal giver, or a wise counsellor, was that derived from the impression of his goodness. He thus reminds us that the man ought to be greater than his work, and that the success of the work depends not only on its own extent and quality, but also on the spirit of the worker.

Every Christian has a power in himself, independent of the works he does. There are men whose lightest words and simplest deeds borrow strength from their personal goodness. This influence, which often acts with a kind of magical power, it is not always possible to define or analyze. With some it seems a gift. They inspire confidence, affection, admiration, we can hardly tell how. They are not necessarily mild and pliable, for unless they give an impression of real strength underlying these gentler qualities, and needing only the necessary opportunity to display itself, they are quite as likely to repel as to attract. Assuredly men so amiable, so fearful of wounding the feelings of others that they will neither rebuke sin nor condemn error, who lack the decision to take a manly course and the courage to speak an unpopular word, and whose great aim seems to be to accommodate themselves to the circumstances of the hour, and have peace, even though at the cost of truth and righteousness, cannot long enjoy the trust and respect of others. On the other hand there are men, stern and rugged as John the Baptist, who, despite the prejudice they have to overcome and the opposition they must provoke, do win the honour which is due to manliness, boldness, and integrity. Influence, therefore, is not confined to any one type of character. Paul and Barnabas, Peter and John present great varieties of disposition and character, but they were all men whose work was strengthened by the force of personal qualities. Men were drawn to them, felt that they were true and faithful, that they sought to speak the truth and do the right, that they had virtues for which they deserved to be honoured and loved.

The first condition of this power is that the man be true to himself and his convictions. An outward show of amiability

and kindness, the pleasant smile and kindly word which are ready for every comer, produce a temporary impression. Each man fancies that the gush of feeling which greets him is a manifestation of special regard, and possibly it may be long before any but the keen-sighted few perceive that the same effusiveness is exhibited to all. But when detected its charm and influence have passed away for ever. The hypocrite—that is, the unreal man—has his reward. He caters for popular applause and he gets it. He loves the praise of men more than the honour which cometh from God, and that praise is enjoyed by him until the world begins to see the worthlessness of its object. With the true man there is no seeking for applause, no anxious care at every point about the opinion of men, no consciousness even of the influence which is slowly but surely gathering around him. He is simply faithful to his own sense of right and duty, and lives to work that out. Imperfect of course he is, often mistaken, sometimes too impulsive, frequently regarded as too severe and unbending, not at all the man who can hope to escape misrepresentation or to be without conflict and difficulty, but always true. And in that there is a mighty element of power.

This reality is perfectly compatible with gentleness of temper, but just in so far as this amiability induces any tampering with right or shrinking from duty, it lowers the personal influence. There are indications that Barnabas was exposed to this peril. But with one in whom the spiritual life was so fully and strongly developed there could be but a momentary aberration, and such as it is it does not alter our conviction of his thorough reality. About him there evidently was that nameless charm, that gift which it is beyond our skill to analyze or explain, which we christen spiritual power, and this could not have been if even his charity had made him disloyal to conscience or right. Faith, love, goodness like his must make men a power for God in the earth. But they must be realities, and not counterfeits; and they must be sought for their own sake, and not for the influence which they may bring. Self-devotion, earnestness that is touched with a glow of enthusiasm, generous sympathy, goodness which is beautifully unconscious of its work, and, at the root of all, truth in the soul, are the



elements which contribute this force, and from their very nature they exclude that self-seeking which fosters only spiritual pride.

SUNDAY, SEPTEMBER 28.

"Let this mind be in you, which was also in Christ Jesus."—

PHIL. ii. 5.

This is the New Testament law—simple, but penetrating; short, but comprehensive. "Thy commandment," said David, "is exceeding broad:" and what could be broader than this? The gospel has few of the injunctions or prohibitions of the old law; but those who fancy that, provided they are not disobedient to some positive precepts contained in gospel or epistle, they are not transgressing their duty as Christians, have yet to learn the first principles of this new dispensation under which they are living. Its code is a life, and its demands can be fulfilled only as we are filled with the spirit of Christ. He tells us that we are His friends if we keep His commandments; but we take an entirely wrong impression from His words if we fancy that He has given us a new set of precepts after the manner of the commandments graven on stones. It would seem as though He was silent on many points on which we might have wished Him to speak to teach us that the economy of His heavenly kingdom was altogether different in its character. The new commandment He gave was the law of love, and is itself sufficient to indicate that His purpose is not to hold us in with bit or bridle, but to leave us to the spontaneous working of the spirit which He breathes into us. Paul embodies this in this exhortation. He does not mean that we can do all that Christ did, but he bids us seek to have and manifest the mind that was in Christ. Some of the Lord's deeds we cannot emulate, but the thought of His heart, the passion which filled His soul, the aim to which His life was consecrated, may, in some faint degree, be ours.

Is it supposed that this is a vague and mystical kind of teaching? It is necessary only to apply it practically to see how far this righteousness of the gospel exceeds that of the scribes and Pharisees. A course of grasping selfishness which seeks nothing but personal gain and advancement, and is not always very careful about the means employed to secure the end, which

accepts the practice of the world as a sufficient reason for disregarding some of the remonstrances of conscience, which would have its prosperity without a flaw or reproach, but which must prosper even though there must be recourse to expedients which in its better moments the conscience would condemn, is altogether opposed to this law. A man who takes every possible advantage of his neighbour to satisfy his own greed, who does not care who falls provided he rises, cannot suppose that he is thus fulfilling the law of Christ. It is simply impossible to conceive of the Master lending Himself to the slightest injustice; profiting by the ignorance, or credulity, or extreme need of a fellow-man; acting in any way which could have even the semblance of hardness or severity; building up the fabric of His own greatness by acts which pressed heavily upon others. And if Christ could not have done it, if our instincts tell us that it is simply impossible to associate the thought of such things with Him, then neither should we do them, if we mean to be His friends.

Again: it is not possible to think of Him carrying for years some feeling of bitter resentment, brooding in His solitary thoughts over the real or imagined wrong which had been done to Him, and cherishing fierce anger towards the offender; lusting unto envy of another whose success galled and irritated Him, and allowing the jealous feeling to lead on to unkindly words—injurious, if not possibly malicious, words. But if all this meanness—this secret hate, sometimes trenching on malignity—this cruel jealousy, venting itself in backbiting and slander, be inconceivable in Christ, it ought not to be possible among Christ's friends.

A life of easy, luxurious, comfortable enjoyment, of which the utmost that can be said is that it is doing no harm, and which certainly is not in any way blessing the world, many of whose hours and days are dreamed away in selfish indulgence, which, though not sinful, is certainly not necessary or profitable, is not the kind of life Christ could have led; and it should not be possible for those who love Him to lead it. Hours and days passed, not in the recreation essential to the vigour of the frame, but in mere frivolity which dissipates and enervates the moral nature; months and years in which there is not a single noble work done to bless man, are inconceivable

in the case of Christ. He could not have spent time in flitting from scene to scene inquiring after something new, and devoured by the miserable spirit of *ennui* if there was nothing to be found. He could not have lived among men anywhere without making His presence felt as a source of blessing and a power for good. He could not have tarried in the tent while others fought the battles of truth, or applauded the benevolence of others—such activity as that of the good Samaritan who bound up the wounds and provided for the wants of the poor wounded traveller—and done nothing Himself. And we are His. To obey His commands is to be our joy, as it is also the proof of our friendship to Him. But to do it we must seek to work as He would have worked, to bear the burdens of others as He bore ours, to be in all respects copies of His perfect image. The perfect ideal is beyond our attainment, but it is something to have such ideal present to our mind, and to have our spirits lifted heavenward by the very sense of imperfection which inspires the cry, “Lord, incline our hearts to keep this law! Give us the mind that was in our Lord!”

J. GUINNESS ROGERS.

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### THE MINISTRY AND THE OPPOSITION.

It seems probable, if we are to trust the latest rumours prevalent immediately before the prorogation, that we shall have another session of a Parliament which during the last few months has proved itself so unable or so unwilling to do the work of the country. South African affairs do not promise so well for an immediate settlement as they seemed to do just after the engagement at Ulundi; and if there ever was a thought of appealing to the constituencies, under the idea that they would be found in better humour as the result, it appears to have been abandoned. The London correspondent of “The Scotsman,” who is generally well-informed, tells us that leading Members of Parliament have made their arrangements in the belief, “founded upon assurances given by members of the Government,” that no general election will take place during the present year. Unless the Premier be one of those by whom these assurances are given, we do

not believe that much confidence is to be reposed in them, and we may, at all events, be quite certain that no absolute pledge has been given, nor even any purpose formed, which might not be set aside by circumstances. For gentlemen who are so perfectly assured that the country is at their back, the Ministry are wonderfully shy of putting the loyalty of their supporters to the test. They certainly risk much by waiting; for if the present depression of trade continue six or nine months longer, the nation is not likely to regard with greater favour those who have the conduct of public affairs, especially if they are driven to the inevitable but very unpalatable necessity of increasing the burden of taxation. At present, delay seems to mean an increase of agricultural distress from the deficiency of the harvest, now certain to be considerably below the average; a consequent diminution of the spending power of a large body of the people, with serious injury to our home trade; the spread of anxiety probably leading to disaster in the great banking and commercial firms of the country; and all this aggravated by the state of the public revenue.

It may be said that the Ministry are not responsible for all this, but people are not strictly logical in such matters. *Post hoc* is pretty sure to be *propter hoc* with a large majority of minds. How is it, we hear it continually asked, that when the Tories are in office we always have bad trade? It may be a mere coincidence, but the coincidence is singularly unfortunate for the Government, if they be free from all blame in the matter. It is still worse, since there are so many points on which blame does attach to them. Our commercial prosperity does not wholly depend upon our foreign policy, but it is very materially affected by it. It is useless to try and persuade manufacturers, who have seen rapid fluctuations in their markets as the result of the uncertain and disturbing action of the Ministry, or who have had to mourn again and again over the fresh clouds that have come over the little glintings of blue sky in consequence of some new sensation or surprise devised by our dashing Premier, that their difficulties are due entirely to bad harvests, or excessive production, or any of the other causes over which no Government can exercise any control. We were ourselves told by

a manufacturer in the north that a number of orders had been given in the district to which he belonged for a particular class of goods at the news of the conclusion of peace. The very day after came the tidings of the secret agreement with Turkey, and the telegraph cancelled every order that had been given. Men who have had such experience will require something more than specious rhetoric to convince them that there is no connection between trade and politics. If there were any reasonable prospect of such a revival in trade as might satisfy the commercial world in general that it is possible for the manufacturing interests to flourish under a Tory *regime*, it might be wise to defer the election till next spring. But with the present outlook, the expediency of delay is, to say the least, extremely doubtful.

That, however, is not a question for Liberals to settle. With Lord Beaconsfield rests the determination of the time of the elections, and if he makes a mistake in his decision, his party will suffer. But it must not be forgotten that he is a consummate strategist. It is possible that he may have lost some of his old cunning; still more possible—even probable—that he may misunderstand the temper of the constituencies, as he did in 1868; certain that in the present state of affairs it will be difficult for him to find a favourable juncture for a dissolution. But it will not be safe to calculate upon anything of the kind. If Liberals are to regain their lost ascendancy, they must trust to their own wisdom, and determination, and union, and not to possible blunders on the part of their opponents. In truth, the strength of the Government at present is very largely the result of the weakness of the Opposition. The blundering of the Ministry on all domestic questions has been so grave and persistent, that even "The Times" has constantly found itself unable to defend them. Of their spirited foreign policy we do not speak, though some of its developments—as, for example, that interference in Egypt which has gone far towards bringing the Khedive once more into subjection to the Porte, and sacrificed a permanent advantage which had been secured for the cause of civilization, for the sake of a temporary success by which the stockjobbers of London, and still more of Paris, are the sole gainers—are not very satisfactory even to those who applaud

the efforts to secure the integrity of the Ottoman Empire by a Ministry which furnishes an example of the disinterestedness it inculcates on others by itself plundering the Ameer of Afghanistan. The opinion of the foreign administration, however, will be determined mainly by the conception men form of the position which this country ought to occupy in Europe, and perhaps especially of the attitude which it ought to assume towards Russia. The difference between the two schools of policy is undoubtedly a radical one. The defenders of the Ministry continually represent its opponents as careless for the honour of the country, and content even to see its flag trailed in the dust, provided Englishmen can carry on a profitable business as the great shopkeepers of the world. Such a representation is a mere caricature, but there is in it this amount of truth—that Liberals do believe that the strength and glory of a nation depend upon the freedom, the contentment, and prosperity of its own people, rather than upon the uneasiness and even terror it may excite in other nations by the bluster of its diplomacy and the roar of its cannon. They are not a peace-at-any-price party, but they certainly hold that peace is far too precious to be sacrificed for any but the most urgent considerations. The nation was undoubtedly for a time carried away—we do not say by a desire for war—but by the spirit of vainglory. The British lion was roused, and sought to fill all the world with its roarings. We have no belief that the people generally were anxious for anything more. Indeed, it would almost seem that the Ministry themselves had a nervous shrinking from the consequences to which their tall talk naturally pointed, and that while Lord Beaconsfield vapoured about the three or four campaigns we could carry on against Russia, he jumped at the secret agreement by which he avoided the necessity even of one. Still, there are numbers who believe that he has given us "peace with honour," and it would be hard to convince them that the policy of which they think so much has throughout been marked by feebleness, as well as by a disregard to high principles and the true interests of the empire. The time of awakening has not yet come for all; and though every fresh experience has quenched the fiery zeal of some of these patriots (some *quasi*-Liberals among

them), who thought that everything else must give way to the supreme consideration of what they are pleased to call the honour of the nation, there may be those in whom the passion has not yet died out.

The great difficulty which the Liberals have had to face has undoubtedly been the prevalence of this temper, and yet it seems to us that had the Opposition been united, and had it been vigorously led, it must ere this have made some decided impression upon the power of the Government, even had it been unable to overthrow it. We do not suppose that it would have converted any of the majority, and the possibility of reducing its numbers by bye-elections depends necessarily upon the opportunities which present themselves in consequence of vacancies in independent constituencies. The Ministerial champions are very fond of parading a long list of seats which have been vacated since the general election, and in which they have been able to hold their own. Nothing could be easier and nothing less convincing. There are seats on both sides which would be safe except in the case of some extraordinary convulsion, and the fact that the party which has been supreme in them for generations is able to hold its own proves nothing as to the general state of public feeling. An Opposition can only expect to show that there is a turn of the tide in its favour by electoral successes in constituencies where there is something approaching to an even balance of opinion. The return of Mr. Chamberlain for Birmingham proved nothing, and that of Lord Sandon for Liverpool as little. During the present Parliament the openings in constituencies where Liberals might fairly hope to reverse the verdicts of the last election have been comparatively few, though in most of them victory has been won. We cannot but think, however, that more could have been done if the lead had been vigorous and if the party had been united. It would be difficult to determine whether the blame is to be laid chiefly on the chief or on his followers. Possibly they have acted and reacted upon each other. The one may have hesitated to advance because he was not certain of hearty support behind, while the various sections of the party have been unwilling to lay aside their differences and unite in one compact force because they have had no great object set before them for the sake of



which such an effort should be made. Talk about the common cause, and the sacrifices which ought to be made for its sake, sounds well, but unless there be a clear understanding of what the common cause is, it comes to nothing. The worst of such vague terms is that many come to think that the common cause is nothing more than the transfer of the present occupants of the front Opposition bench to the corresponding places on the other side of the Speaker's chair, and that is a cause for which multitudes of sincere Liberals will make no sacrifice whatever.

There are some of the Liberal managers who appear to believe that it is only necessary to raise the cry of "Down with the Ministry!" in order to secure a majority. We believe that they are labouring under a mistake. The country wants to know, not only whom they are to distrust, but whom they are to trust, and why they are to trust them. In politics, as in religion, there must be what Chalmers used to call the expulsive power of a new affection. Adverse criticism will fail of its effect unless there be some evidence of constructive power and reforming energy on the part of the critics. Mr. Lowe is as trenchant and Sir William Harcourt as brilliant in attack as could be desired, but the Liberal party will not follow either. Earnest Liberals, true lovers of their country, feel the necessity of overthrowing the present Ministry; but until they have some idea as to what is to follow, they will never be roused to that zeal and energy without which success will not be achieved.

In thus demanding a positive policy, we are certainly not insensible to the necessity of a searching exposure of the shortcomings of the present Government. What we feel is, the even this will not be so thoroughly done, or produce so strong an impression on the public minds until the Liberal leaders can show that they are entitled to the confidence which they ask the country to withdraw from their rivals. The counts of the indictment against the Ministry are many and grave, and they will have to be kept before the people by whom judgment must soon be pronounced. They boast of their foreign policy, but what have been its results? The discredit of secret treaties concluded at the very time that they were protesting on behalf of great European rights; the occupation of an island which



is nothing but a burden, but has to be held at great sacrifice, not only of money, but of the first principles of British right and liberty; a Protectorate, whose first duties they have never essayed to discharge; in Asia, a scientific frontier, obtained by injustice, and entailing on the Empire heavier burdens with no increase of security; in Africa, a "prancing proconsul," who has dragged the country into a costly, and unrighteous, and ignominious war, and now adopts an air of pitying condescension towards the Ministry from whom his authority is derived; everywhere suspicion, on the part either of peoples whose trust has been betrayed—as, for example, the Greeks and Armenians—or of those who, like our French neighbours, begin to fancy selfish and sinister designs underneath our grand professions.

But the country is growing tired of the continued beating of the drum, and not a little weary of Eastern questions. Home politics are coming more to the front, and here the weakness of the Ministry is still more apparent, and demands even more searching exposure. Those who have been continually telling us that the country wanted rest are now beginning to discover that it is ready for some fresh step in advance. Even those who are not ready to move on are ashamed that the authority of Parliament should be weakened and its reputation lowered by the collapse of the legislative machine which we have seen during the last session. The Opposition ought to profit, and profit largely, by the evidence which the Ministry have furnished so abundantly of their utter incapacity to manage the House of Commons, in which they command so large and obedient a majority. Seldom has there been a House in which a Minister was so supreme as Sir Stafford Northcote; never has there been a Minister who has made such poor use of the power he was able to wield. Almost the only display of energy during the session was a piece of mere petulance, when, after blunder upon blunder in his management of the Public Works Loans Bill, he turned upon Mr. Chamberlain with an impatient and angry "I won't." It is surely the business of the Opposition to hold up this incapacity before the country. It is not enough to oppose individual measures, or to indicate defects in the mode of handling them. If the mind of the nation is to be properly impressed, there should be a complete and connected survey of the session to point the lesson in relation to

the Ministry, which is written large on every page in its story—"weighed in the balance and found wanting."

We have not forgotten the time when an inevitable incident prior to every prorogation—as inevitable as the Appropriation Bill itself—was Lord Lyndhurst's searching exposure of the misdeeds and failures of the Liberal Ministry during the session. Had the Opposition possessed an orator of equal eloquence and resolution at present, what abundant material would he have found for an indictment even more terrible than any which Lord Lyndhurst ever delivered. Mr. Gladstone could have done it with crushing effect, but for some reason or other Mr. Gladstone keeps in the background, and it would seem as though some of the party managers who have got it into their heads that they understand the country, love to have it so, and, as the result, lose the power of that enthusiasm which no one could so easily and effectually awaken. His article in "The Nineteenth Century" is, indeed, a piece of cogent and convincing reasoning; and if besides an article there had been one of the great orator's impassioned speeches, in which the follies and failures of the session had been exhibited as he can present them, the effect could not but be powerful. Reviews of this kind we shall probably have from him and other speakers during the recess, but even were they of the same power they have not the same effect when addressed to an outside audience as if they were spoken within the walls of Parliament, where reply was challenged, and where, if attempted, it would probably serve only to heighten the effect of the impeachment.

It needs little art to set forth the case against the Ministry. Her Majesty's Government, it might be said, promised little, but even that little has not been performed. The work of the session has been very small, and such as it is has been done in slovenly and discreditable fashion. Bills were introduced, allowed to lie on the table for months, and then rushed through in the closing days of the session by the brute force of majorities, at the cost of needless irritation, and often by the surrender of the only provisions in them which were worth retaining. So unseemly was the haste and so feverish the anxiety to make up at the last hour for the weakness and neglect of wasted days, that the House of Lords was induced,

in one case, to omit the stage of committee altogether, in defiance of the remonstrances of the Chairman of Committees, whose strong Toryism could not reconcile him to this surrender of constitutional precedent at the bidding of a Minister. The Army Discipline Bill is quoted as a great performance; but, whatever it be, it is not the production of the Government. There are in it some clauses which are new and some that are theirs, but theirs are not new and the new are not theirs. If it inaugurates an important change of system in military discipline, it is due to the exertions of those whom the Ministry have branded as obstructives. The Government have indeed passed an Irish University Bill, but it is one which satisfies nobody and settles nothing. They have dabbled with questions of banking and bankruptcy, but in these, as in other subjects, have only helped the House to perform the comedy of "Love's labour lost."

They have extracted millions from Parliament, and have shown their gratitude by virtually depriving it of its proper constitutional functions in the examination of the Estimates through the late period at which they were brought forward, and the consequent impossibility of any adequate discussion. They have, if truth be told, turned this important constitutional function into little better than a great political farce. They could rely on their compact majority to accept them, and they have cared for nothing beside. The proceedings of the notorious chairman of a northern railway, who used to tell any shareholder who objected to some item in the report that he could not both prepare a report and give shareholders brains to understand it, has been the model on which the parliamentary conduct of the Ministry has been to a large extent fashioned. They have scarcely had patience to answer questions or meet reasonable objections. They have snubbed the questioner; they have enveloped a reply that meant nothing in a cloud of words; they have answered the promise in a style which kept the promise to the ear and broke it to the heart; they have proved themselves masters in the art of evasion; and having set an example of vacillation on the one hand and arrogance on the other, they have gone about the country proclaiming that they could do nothing because of some ill-mannered Irish boys who would not observe the

proper laws of the game. Yet if these boys are to blame the Ministry ought to share much of the responsibility, for they have done their utmost to encourage any evil habits these Home Rulers might have. Ministers have rebuked these "Obstructives" for disorder, and yet more than once have been forced to admit that they themselves, and not those whom they rebuked, were the real offenders. They have fretted against their opposition, and then by accepting the proposals of their critics have tacitly admitted that their action was wise and right. Above all, they have tempted them to further attacks by the large bribes with which they have rewarded their previous contumacy. To all other Liberal demands they turned a deaf ear; but to the Irish members who would not listen to the voice of the charmer, charm he never so wisely, but persisted in their motions for adjournment, their proposals to report progress, their adamant resolve to block the way until their wishes were met, Ministers cast an Irish University Bill, after the fashion of the travellers in the sledge pursued by wolves, who threw out one victim in the hope that the others might at least have some chance of escape.

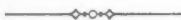
Mr. Shaw, indeed, might do pretty much as he wished; but Mr. Chamberlain, though protesting against a new proposal which involved not a little inconvenience, was met with a stern "I won't."

English Radicals may be stern, resolute, even pertinacious, but they are not impracticable, and they are defied. Irish Home Rulers will fight to the bitter end, and care nothing how unpleasant they make themselves, and they receive all that the Ministry dare to give. There is a point beyond which they cannot go lest they offend their extreme supporters, but short of that Mr. Shaw and his friends had only to ask and receive. Votes had been postponed to please them, Ministers have taken their orders as to the conduct of business and been duly thankful that on these conditions they have been allowed to proceed, and the leader of these new directors of the House has not been ashamed to intimate that the rate at which public business would be allowed to progress would be determined by the extent of concessions made by the Government to Irish claims. And this is a Ministry which professes to be *par excellence* a representative of our proudest.

traditions and a guardian of our parliamentary precedents. But they have done much by their incessant blundering to create the obstruction of which they complain. Their action on the Public Works Loans Bill is itself sufficient to condemn them. Having obtained leave for the introduction of a Bill, then they placed an entirely different one in the hands of members and allowed the mistake to remain uncorrected for months. When the second reading was proposed their error was laid bare, and they were compelled to commence proceedings *de novo*. Finally, the Bill was forced on amid the hurry and confusion of August, when the life of the session was numbered by hours rather than by days, and the power of Ministerial will, roused to passion by opposition which was perfectly reasonable, employed to pass it. A sitting protracted to seven o'clock in the morning is a discredit, but the discredit lies on a Ministry which was trying to compensate by excessive pressure at the close for the waste of precious days at the beginning of the session.

But why has not the Opposition not profited by all this mismanagement? The question must have fuller treatment, but here we say only that there has been want of thorough understanding between different sections of the party. The editor of "The Fortnightly" speaks of "the deficiency in energy and even of devotion in the political action of the official chiefs of the Opposition;" adding that there are "some hopeful signs that Lord Hartington sees the importance of giving his attention not merely to the Liberal party in the House, but to the Liberal party in the country." Speaking of the hesitation and uncertainty which have been too characteristic of the official leaders, he says that every proposal for action has been met with excuses. "'The country would be alarmed; the party were not united; Mr. Forster and Mr. Knatchbull-Hugesson would be placed in an awkward position; we must wait for more dispatches; we must wait until the bill comes in; all governments grow unpopular in time, and then our chance will come,' &c., &c. That is the kind of thing—formality, narrow caution, half-heartedness disguised as prudence, and selfish hypocrisy disguised as practical statesmanship—which really brings party government and parliamentary government into contempt." This is the true

cause of the demoralization of the party. With more spirit and energy in the head, above all with a clearer idea of work to be done, there would have been less of jealousy and dissension among the members. But further illustration of this we must reserve till next month.



## TALKS WITH CHILDREN.

### WILD FLOWERS.

WE have had a Flower-show lately for our Band of Hope. Only fancy, a show of wild flowers in August, to be gathered by boys and girls who live in a huge smoky town, many of whom must walk two or three miles to gather even a daisy or a buttercup! Yes, but some of them did trudge many a mile till they were footsore, and in woods, out of reach of the smoke, and on heathy hill-sides, and by brooks (or "becks," as we call them in Yorkshire), dancing merrily over rocks and among ferns and rushes, they managed even in August to find such store and variety of wild flowers, that I assure you it was quite wonderful, as well as very pretty. We mean to have a better one still next year.

I hope you love flowers. I do not envy anybody, old or young, who does not. For my part, if it were possible to sell my love of flowers, and all the delight they give me, for ten thousand pounds, I should say, "No, thank you! I can't afford it." And of all flowers, I cannot help loving wild flowers best. Garden flowers are indeed beautiful. Happy is the boy or girl that has a little plot of good garden ground of his own, or her own, and knows how to make the best of it. It is hard to say which is most beautiful—a group of tall, stately, snow-white lilies, or a rose-bush in full bloom. Or, again, what a little paradise is a garden in May, full of lilacs, white and purple, and

Laburnums, dropping-wells of fire!

And who would not be puzzled to say which sheds the most delicious perfume—a bunch of carnations, or of stocks, or of white jasmine?

Yet, after all, I am obliged to say I love the wild flowers the best. Though they are as fresh every year as if just made, they seem like old friends. Many of them, indeed, are very humble friends compared with those proud garden beauties. But a steep mossy bank tapestried with primroses, a beech-wood carpeted with wild hyacinths, a dingle that is one blue blaze of forget-me-nots, or a woodland hollow curtained and festooned with a million of wild roses, may compare for beauty with the finest garden; and violets, honeysuckle, lilies-of-the-valley, are not to be outdone for perfume. And remember that even our loveliest garden flowers—except the double ones—are *wild flowers* somewhere, in their own native land.

This reminds me of one reason for loving wild flowers, and that is, that they grow where God meant them to grow, not in the place where man has forced them to grow; and with the shapes and colours God gave them at first, thousands and thousands of years ago, not with those which come from the gardener's care and toil. Not but what God makes the garden flowers to grow too. Of course He does. All the toil, and care, and skill of the gardener would not change the shape of a rose or a pansy, if God had not made them *able* to be so changed. Wild flowers (as a rule) are not *double*; but God has made a wonderful provision in many flowers by which they become double when cultivated in rich soil. And so those gorgeous and wonderful blooms which are called "*florists' flowers*," and which seem almost artificial, are a sort of reward that God gives to the gardener for his patience, and labour, and skill. Still, after all, the woods and river-banks and moors and mountain pastures seem like God's own garden; and those flowers seem most His work whose only gardeners are the rain and dew and wind and sunshine. And some of the loveliest wild flowers seem as if they love their freedom; they refuse to grow in our gardens, and seem to say, "We will be just what God made our ancestors, and we will grow just where God has set us, or else not at all!"

One lesson which the wild flowers teach us is, always to do our best in little things as well as great; to be "faithful in that which is least" (Luke xvi. 10). What is worth doing is worth doing well. Men may despise a roadside flower; but go and gather, for example, a spray of *Herb Robert* (wild



geranium), and mark its slim downy stem, the lovely veining of its modest, cheerful flowers, and the exquisite cutting of its leaves, and their rich colour in the end of summer. What pains God has spent on that lowly little plant! What He has taken so much pains to make it must be worth our while to look at.

Wild flowers teach us, too, that God loves *order* in His works, and that we should love it in ours. Each plant faithfully keeps its pattern, age after age. They do not grow at random, any flower springing by chance from any root or seed. No. "God giveth it a body as it hath pleased Him, and to every seed its own body" (1 Cor. xv. 38).

They teach us, too, that God loves beauty. Not all flowers are beautiful, nor all the beautiful ones equal in beauty, though some are more beautiful than they seem to careless eyes. I once gathered a wayside weed which people have taken so little notice of that only in one book have I found an English name for it; and when I had spent an hour or two trying to copy it I thought it wonderfully beautiful. But God might have made flowers answer their useful purpose of preparing the fruit, or seed, without making them beautiful at all. Why has He taken such pains to fill the world with so much beauty, even lavishing it on lonely deserts and hidden nooks? It is to teach us to delight in beauty, and to seek to make our own lives beautiful, not only in the words and actions which everybody can see, but in those secret thoughts and feelings which are hidden from every eye but His.

Our Lord Jesus, I think, must have dearly loved wild flowers when He was your age. The hills and valleys round Nazareth, where no doubt He often climbed and wandered when a boy, are famed for the multitude and beauty of their wild flowers. It was because He loved these works of His Father so well that He taught His disciples to take them for their lesson book, and wished them to admire the flowers of the field as well as to learn from them.

"CONSIDER THE LILIES, HOW THEY GROW. THEY TOIL NOT, THEY SPIN NOT; AND YET I SAY UNTO YOU, THAT SOLOMON IN ALL HIS GLORY WAS NOT ARRAYED LIKE ONE OF THESE" (LUKE XII. 27).

EUSTACE R. CONDER.



*ECCLESIASTICAL AFFAIRS OF THE MONTH.*

## THE IRISH UNIVERSITY BILL.

IF the Roman Catholics of Ireland find their conscientious scruples all removed, and their demands for higher education all satisfied, by the Bill which the Government have succeeded in carrying through Parliament, the grievance of which they and their friends have talked so much amounts, after all, to very little. On the other hand, the Ministry deserve no credit for anything except for their quickness in detecting the hollowness of the magniloquent declamations about conscience and principle which masked the desire to appropriate Imperial gold. They have protested to the end that they will be no parties to any endowment of sectarian colleges, even in the modified form of payment for results; and if they adhere to these pledges, there is no ground, so far as the principles of religious equality are affected, for complaining of what they have done. We are anxious that degrees should be as accessible to Roman Catholics as they are to ourselves, and that any prizes which the State may give should be as open to them as to any other class of Her Majesty's subjects. If an examining university, established on the same principles as that of London, and endowed with exhibitions and scholarships, to be granted for scholarship alone, content them, we, as Nonconformists, have no objection to raise. We may not think it necessary; but we recognize the special circumstances of Ireland, and we frankly acknowledge that it is the very essence of liberty of conscience that the conscience itself should decide what will satisfy its scruples, with this reservation only, that no man shall press the claims of his own conscience so far as to violate the rights of others. If, therefore, Roman Catholic difficulties can be met without any infraction of the just requirements of other members of the State, we should be perfectly willing that it should be done, even though at what we might regard as needless expenditure of public money. We have no wish to subject Roman Catholics to disabilities of any kind. Nonconformists exposed themselves to calumny

and misrepresentation by contending for Roman Catholic emancipation with a zeal and earnestness which are forgotten by those who reproach them with bigotry because they will not surrender a principle which they have always maintained. They are certainly more nearly allied to the Protestant Episcopal Church in Ireland than to the Roman Catholics, but they adhered to the principle of equal justice when it placed them in apparent antagonism to the Protestantism in whose cardinal truths they believe. Why should they be reproached now because they will not put it in abeyance for the sake of a system whose tenets and practices they hold in abhorrence? Those who say that it is dread of the "scarlet woman" which inspires their action must either be singularly ignorant of history or mournfully indifferent to charity and truth. We could be no parties to a proposal to give Romanists alone, of all the religious bodies in the empire, public funds for their sectarian colleges. But if such an institution as that which Lord Cairns' Bill is to create pleases them, we do not grudge them the satisfaction. In common only with all friends of education, we must watch that the interests of learning are properly safeguarded, and money not squandered so lavishly as to put the London University to unfair disadvantage, or to confer pecuniary rewards on those who have not won them by real attainment.

But again we say, if this be all, there has been much ado about nothing. A fair and modest statement of such demands would, we are satisfied, have been granted by any Liberal Government, with the approval of the vast majority, if not of all, of its supporters; for many who did not consider it necessary, and held the grievance to be purely factitious—a manufacture of the priests—would, nevertheless, have been prepared to yield to the wishes of the people as expressed by their representatives. It might have been done with a feeling that the interests of education were being sacrificed, and that the more liberal laity of the Roman Catholic Church—the men who have sent their sons to the Queen's Colleges—were being somewhat ignominiously treated; but it would have been done, and possibly done more wisely than it has been by the present Ministry. It is idle, however, to talk as though the question were settled, and the priests of Ireland

were prepared to content themselves with the concession of the Ministry, as being all they can hope to get, if not all to which they think themselves entitled. They regard the present Bill, not as a compromise, but an instalment, and, encouraged by their present success, will take the first opportunity to demand more. Why should they not? They have learned the secret of their power, and we must credit them with more than saintly moderation if we suppose that they will not use it. So long as the present Ministry are in office, it seems as though Irish members have but to make themselves sufficiently unpleasant and obstructive, and they may have what they will. This is, perhaps, one of the worst aspects of the proceedings which have led to the establishment of this new university.

#### THE FRIENDS AND THE ZULU WAR.

THE Society of Friends, with characteristic fidelity to an unpopular principle, has taken advantage of the opportunity afforded by its annual meeting to bear a new testimony against "hostilities carried on against uncivilized and heathen peoples, who are nevertheless children of the same heavenly Father, and objects, with us, of the same redeeming love." This is a plain utterance of a simple truth, which has gone so much out of fashion in these recent days that it is satisfactory to find some who are prepared to proclaim it on the house-tops. Their remonstrance will, of course, be dismissed as the mere fanaticism of sentimentalists and humanitarians. But the day is not distant when the bishops, and others who have lost sight of the cardinal principle of their religion in their zeal for that new style of propagandism which finds favour with Sir Bartle Frere and his school, will learn the injury they have done to their own reputation, and see how powerful a weapon they have placed in the hands of the enemies of the faith. In the meantime it is satisfactory, alike for the true honour of our country and the interests of Christianity, that there are still some left to "emphatically dissent from the plea so frequently urged, that the evils of such wars may be extenuated as opening the way for the promulgation of the gospel of peace. On the contrary, we undoubtedly believe"

(say these noble-hearted witnesses for the simple truth of the gospel) "that missionary enterprise is greatly retarded by the warlike action of civilized men towards the heathen races." The only marvel is how any can be found to urge the plea they so righteously condemn, and which, in truth, seems fit only for the tongue of Mephistopheles. But recently the country was ringing with the cheers which have greeted the victory of Lord Chelmsford. But surely this is hardly an achievement of which Englishmen can be very proud. After months of anxious delay, and after placing in South Africa an army almost equal to that which we had in the Crimea, we have succeeded in winning a victory over a horde of savages, and thus retrieving defeats which had been not only disastrous to our arms, but discreditable to our reputation. Looked at from a purely military point of view, it may be doubted whether Ulundi will wipe out the memory or compensate for the disgrace of Isandlhana. But, however that may be, he must be strangely constituted who can read the story of the last battle, much more that of the whole war, with any feeling of satisfaction. That the Zulus were gallant, daring, full of pluck and endurance, is not to be questioned; but when we learn how little loss they were able to inflict when dashing themselves in wildest fury upon our lines, it does not redound much to our credit that they have kept us at bay so long, or that we have subdued them now. But this is with us a secondary matter. It is easier to endure reproaches on the military capacity of our commanders than on the righteousness of our statesmen. It is bad enough that in the conduct of the war there has been so much blundering and muddling, but it is infinitely worse that from the first it has had upon it the fatal taint of injustice. Success may do something to efface the first, but it cannot affect the other. It is possible that the people, mobile and easily susceptible to new impressions, may abate something of the feeling with which they have regarded this wicked and unnecessary war, but its essential character remains the same. We shall be told, as we have been told before, that we have broken up a cruel military despotism which was a curse to its own people and a menace to our colonists. But if there be any intelligent Zulus as well acquainted with European politics as

Bishop Colenso's friend was with the figures of the Pentateuch, they might retort with fatal effect. For it is surely strange that we, who are such enemies to military despotism, should have organized such a demonstration of sympathy and sorrow over the fate of one who had gone out to South Africa to prepare himself for a military empire in Europe.

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## OUR SUNDAY-SCHOOLS.

### NOTES OF LESSONS SUGGESTED FOR CONGREGATIONAL SUNDAY-SCHOOLS.

SEPTEMBER 7.

*Lystra.*—ACTS xiv. 8-28.

From this time Paul becomes the prominent and principal figure in the history. 8. There sat at Lystra a certain man impotent in his feet, a cripple, who never walked. The unfortunate man in the completeness of his infirmity. He was helpless in his feet, and could only creep, not walk. A cripple was a creeper. But motion was difficult. His habit was to sit still. The natural word would have been "dwelt." Here there is put prominently the posture he assumed in his calamity and misery. 9. **Heard Paul speak.** Was constantly hearing him. **Steadfastly beholding him.** The phrase seems to have some reference to an infirmity of vision, and would well describe the peering gaze of the short-sighted. It occurs several times in relation to Paul. Did the glory of "the heavenly vision" leave this mark upon him? **Seeing he had faith to be saved.** The connection between the internal and the external. Healing conditional on faith. Paul's spiritual power awoke confidence in his ability to bring relief to the physical misery. 10. **Stand upright on thy feet. He leaped up and walked.** There was no invocation of the name of Jesus, but that had been heard in the discourse. The immediateness of the change, and its completeness. 11. The effect on the multitude. They lifted up their voice in the speech of Lycaonia. It is not known what the peculiarity of this dialect really was. Probably it was a mixed Greek and Asiatic tongue, unintelligible to all but natives. In moments of excitement men easily fall into the use of native dialects, however well educated they may be. **The gods are come down to us in the likeness of men.** Their idea of the Divine power of the apostle. Their faith in incarnation as a possibility. The human expectation of the incarnation of God. 12. **Barnabas Jupiter, and Paul Mercurius.** Zeus was father of gods and men. Hermes, the god of eloquence, was his attendant, messenger, and interpreter. As Paul was the worker, it may have been that Barnabas was promoted to the chief position on account of his more illustrious appearance. 13. **The priest of Jupiter, which was before their city.** The god is put here for the temple. There was a tradition that in this very territory Jupiter and Mercury had appeared in human form, and been entertained by Philemon and Baucis. Oxen were sacrificed to Jupiter, and both sacrifice and priests were adorned with garlands. 14. **Apostolic repudiation of Divine honours. Rent their clothes**—expressive of indignation and pity. **Ran in among the people.** Rushed forth to them. They had not known what was contemplated, and there is here the vehemence of earnest protest. 15-18. **Men of like passions**—of like

infirmities and sufferings. Manhood is thus described in its weakness. **Preach unto you.** They brought a Divine gospel message, which was designed to turn them from the worship of empty vanities to the living God. He is Creator. His long suffering during human probation, and moral and religious experiments. The Good Providence of life. The living God here stands in contrast with lifeless idols and fanciful creations of the imagination. 19. The fickle disposition of the crowd. Stoning was a Greek punishment as well as a Jewish. Paul's participation in the stoning of Stephen here comes back to him. His recovery and marvellous escape. His mission not yet accomplished. **Derbe**, south-east from Iconium, at the foot of the Kara-dagh, or Black Mountain. 20. **Taught many**—made many disciples. 22. **Confirming**—strengthening and causing to rest. **Tribulation**—pressure, the discipline of pain and sorrow. 23. **Ordained them elders.** Having selected or constituted for them elders—pastors of congregations.

**SUGGESTIONS FOR LESSONS.**—1. Spiritual impotence removed through faith. 2. The necessity for the incarnation of God. 3. The anticipation of the truth before the full manifestation; and the preparation of the world for it. 4. Manhood, not priesthood, teaching, and not sacrifice, essential to Christian ministries. 5. "Perfect through suffering" the law of the Church's life. 6. The Christian worker's responsibility to the Church. 7. The Protestant Reformation and Evangelical Nonconformity, in their principles and forms of congregational life, here foreshadowed.

#### SEPTEMBER 14.

*Commencement of the Second Missionary Journey.*—ACTS xv. 36—xvi. 15.

Paul suggested to Barnabas that they should undertake a visitation of the congregations they had planted on their first journey, to see how they conducted themselves, and how they prospered. 37-39. Barnabas wished and proposed to take John Mark with them. This Paul resolutely opposed on the ground of his desertion of them, and his shirking the burdensome and painful duties imposed upon them on their former tour. He seemed to Paul to lack the moral aptitude for such work, and he would not trust him. This led to an outburst of irritated feeling, and they separated. But there grew out of this two missionary journeys instead of one. Barnabas and Mark went to Cyprus. 40. **Paul having chosen Silas departed, being recommended to the grace of God.** Silas is a contraction of the name Silvanus. He is always Silas in the Acts, Silvanus in the Epistles. He was an eminent member and teacher of the congregation at Jerusalem. He went with Paul through Asia Minor to Macedonia. He remained behind at Berea when Paul had to flee, and they met again at Corinth, where he was active and useful in the work of the Lord. xvi. 2. **Timothy, a disciple, son of a believing Jewish woman; but his father was a Greek.** Timothy was a Christian when Paul met him. His mother was Eunice (1 Tim. i. 5). The father remained an unbeliever, worshipping the gods of the Greek mythology. 2. **Well reported of by the brethren.** The value of an unblemished Christian reputation. 3. The expedient Paul adopted was designed to disarm the Jewish prejudice which might arise from his mixed birth. 4. **They delivered the decrees . . . ordained.** The modern meaning of these words is too strong for mere resolutions, freely passed by the assembly at Jerusalem, under the influence of the Holy Spirit, to defend the freedom of Christian congregations. 5. **Strength of faith and numerical increase, a true prosperity.** 6. **Phrygia and Galatia.** The former an inland province, north of Lydia and Pisidia, and east of Lydia and Mysia. While here, Paul had the

illness referred to in Galatians iv. 13-15. **Forbidden to preach the Word in Asia.** This is the Asia of the Seven Churches. It was the western portion of the continent, comprising Mysia, Lydia, and Caria, but, as it appears, excluding Phrygia, which was sometimes included in it. The spiritual limitations of labour for Christ are often overlooked. 7. The missionary party seems to have been perplexed by the Asiatic prohibition. Bithynia stretched away northwards and eastwards to the Black Sea. 8. **Came down to Troas.** His road would lie through Adramyttium to Agros, and then nineteen miles further north, on the Ægean, the seaport Alexandria Troas. 9. The vision a Divine revelation, guiding Christ's servants to their work. The great crisis of history. The world would not have been the same had they not been obedient to the call. Luke evidently joined the missionary company before they set sail. Neapolis is probably the modern Kavallo. 12. **Philippi, chief city, colony.** It was founded by the father of Alexander in "the place of fountains," to commemorate the addition of a new province to his kingdom. Chief is first. The first Macedonian city of the district to which they came. Neapolis belonged properly to Thrace. Thessalonica was the chief city. It was the easternmost city. They commenced their work here. 13. The river was the Gangas, or Gangites. **Where prayer was wont to be made.** This prayer-meeting was doubtless held, not in a synagogue, but in an enclosed area, open to the sky. **Sat down and spake to the women.** Easy colloquial talk and not set discourse. 14. **Lydia.** Thyatira, was famous for its purple dyes and fabrics. She was there for business purposes. **Whose heart the Lord opened**—fully opened. She had some knowledge of the redemptive way. Divine grace co-operates with the spoken words, and leads into all the truth. The first of Paul's European converts. The graciousness of her hospitality, and the ground on which she pressed its acceptance.

**SUGGESTIONS FOR LESSONS.**—1. Law and freedom of Christian life. 2. Mutual duties of Churches. 3. Shadows of Christian and Church life. 4. Men are but men; they are not our models; they are not to be unduly exalted; the highest may fall; they should be judged tenderly. 5. Home hindrances to spiritual life. 6. The blessing of maternal piety. 7. Youthful consecration. 8. The guidance of the Spirit in Christian work. 9. The first-fruits of the modern world for Christ.

## SEPTEMBER 21.

*The Jailor of Philippi.*—Acts xvi. 16-40.

The history of persecution in the West here begins. 16. A damsel possessed with a spirit of divination brought her masters much gain by soothsaying. Superstition was used to promote self-interest. The Pythonic spirit, in Greek mythology, refers to the serpent at Delphi which Apollo killed. The name was appropriated by him as the god of divination. It was then applied to fortune-tellers, especially those who practised ventriloquism to impose upon their dupes. Paul regarded her as possessed by an unclean demon. 17. The proclamation of the woman a mischief as creating prejudice against the gospel, or giving a false impression of its true nature. 18. The power of the apostle as endowed with the spirit of truth and grace, and his victory over the falsehood and imposition of the woman. 19. The rage of the masters because of lost gains. **Market-place**—Agora, the public court where men usually assembled for converse as well as trade. **The rulers.** They were really Duumviri, but they delighted to call themselves Prætors. 20, 21. The complaint went on the ground of political disturbance. As Jews they were supposed to be desirous to introduce unlawful customs. Religious innovations were prohibited as dangerous to the empire. The ac-

cusers could not yet distinguish between Jews and Christians. 22. The command given was, "Go, lictors, strip off their garments; let them be scourged." The punishment was inflicted by rods on the naked flesh, and was most cruel. 24. They were thrust into a cell in the midst of the prison. **Stocks.** A heavy piece of wood with holes into which the feet were thrust, and stretched apart for torture. 25. Prayer and praise in pain and extremity. Faith's triumph over evil conditions. Joy in God when misery is greatest. **The prisoners heard.** The effect of spiritual life upon the most abandoned. 26. The heavenly response to the earthly prayer. 27. The keeper of the prison was to undergo the punishment which the malefactors who escaped by his negligence were to have suffered. To avoid disgrace he attempted suicide. 29, 30. The immediate revulsion of feeling, and the suddenness of the conversion. The cry of the awakened. 31. The way of salvation. The heart's dependence on the living Saviour as Lord, Jesus, Christ. 32. The instruction in the way of the Lord. 33. The household baptism. The grateful ministry to the spiritual benefactors. They had saved his life, and now opened to him the way of spiritual salvation. 35. The repentance of the Duumviri. 37. Paul's assertion of the citizen rights of himself and his companion. 38. The submission and apology of the Duumviri. 40. The victory rested with the wronged and outraged victims of this injustice, who were Christ's servants.

**SUGGESTIONS FOR LESSONS.**—1. The baleful shadow of Divine Revelation. 2. The self-seeking of impostors and hypocrites. 3. They conquer who yield. 4. The cross well borne and the salvation which issues from it. 5. The prison-temple. 6. Barbarous persecutors overcome by Christ. 7. The simplicity of the way of mercy. 8. Households passing together into the new faith and life with those who rule them, and sharing the same baptism. 9. No isolation in Christianity. 10. Grace is stronger than human enmity: its promise of future triumphs.

#### SEPTEMBER 28.

##### *On the way to Athens.*—Acts xvii. 1-15.

Timotheus and Luke were left behind in Philippi to nurture the infant Church. 1. Paul and Silas **passed through Amphipolis and Appolonia, and came to Thessalonica.** Amphipolis was the capital of the region to the east of the river Strymon, called Macedonia Prima. Its modern name is Yeni-Keui. Appolonia is inland across the gulf of the Strymon, through the pass of Arethusa, in a region of lakes and mountains of singular beauty. Thessalonica is the Salonika of modern times and ill repute, and stands on the Thermaic gulf. It was the Therma of the history of Xerxes, and it figures in the Peloponnesian war. It was called Thessalonica after a sister of Alexander, whose husband rebuilt and adorned it. The Jews had an influential settlement here and a synagogue. They are still a considerable proportion of its inhabitants. 2. Paul, as his manner was, went in unto them. **Habitual attendance on worship.** Habitual opening of the gospel grace to the Jews first. 3. Christ in the Old Testament. **Opening and alleging.** Opening up and setting before them. He is Jesus. The certainty of faith. 4. Some of them believed, and consorted with Paul and Silas. Were persuaded, and associated themselves with them. They were added to them as their lot or possession. The spiritual submission, and the binding, social tie. **Devout Greeks.** Religious, reverential towards God, Proselytes. **Chief women.** The special attractiveness of the gospel to women. 6-9. The Jews moved with envy. Heated resentment of fanaticism, which cannot answer reason. The description of the mob. **Jason.** Paul and Silas



seem to have lodged at his house. Paul here worked with his own hands, and was not dependent upon either the gifts or hospitality of the people. The name Jason is a form into which Joshua was sometimes changed. The Christian revolution. **Another King, one Jesus.** Paul, in the Epistles to the Thessalonians, refers again and again to the prominence he had given to Christ's kingdom. 8. How mere politicians are apt to forget that kingdoms rest securely only on moral and spiritual principles. These rulers are neither Prætors nor Duumviri. They are styled Politarchs. Luke is exact in all such matters, and though no such title appears in ancient literature, an inscription exists in the city, in which this is stated to be the proper title of the magistrates, who were seven in number, three of their names being the same as those of three of Paul's friends: Sopiater, of Berea; Gaius, the Macedonian; and Secundus, of Thessalonica. 9. Security. Bail given to keep the peace of the city. 10. Prudence and safety. Berea was south-west of Thessalonica, in the third district of Macedonia, whose capital was Pella. 11. **More noble,** not by birth, but in disposition. **Readiness of mind.** Desire goes before conviction. **Honourable women and men not a few.** In a social sense, women of good position and influence. The gospel does not only take hold of the poor, but of all classes. 13. The infatuation and mischief of the Thessalonian fanaticism. The ignorant rabble the support of all degraded oppressors. 14. Silas and Timotheus had joined him at Berea and remained. Paul went by sea to Athens, and there waited for his companions.

SUGGESTIONS FOR LESSONS.—1. The authority of Holy Scripture. 2. The social grace of Christian life. 3. Tyranny in all its forms overturned by gospel law and freedom. 4. The true nobleness. 5. Faith and mental strength. 6. The true King. 7. Woman's place in the European Christian life, and what has grown out of it.

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### CONTINENTAL RECORD.

FRANCE.—The settlement of the EDUCATIONAL Question has been adjourned to the next session of the Chambers, and during the recess there will probably be a lull in the public discussion of the subject. We shall in due time place before our readers a statement of the issues at stake, and of the ends sought to be attained by the Jules Ferry laws, as they are termed. Meanwhile, we would remark that Article 7, which has aroused such violent and passionate opposition in the Romanist camp, refuses to members of religious *congregations* the right of teaching in public schools. At first sight this would seem to be an infringement of the principle of religious liberty—as, indeed, many Protestants affirm that it is. But is it sufficiently borne in mind what a *congregation* really is in the Romanist sense of the word? The members of *congregations* form together a collective whole, subject to the orders of a spiritual head. The individual loses his individuality. A congregation, therefore, is a society within the State, but not subject to its laws, and in this respect differs entirely from an association. In this distinction lies the whole knot of the question, and bearing this in mind it may not seem unnatural that a Republican State should seek to wrest education from the hands of persons who by their vows yield no allegiance to it, but, on the contrary, are labouring to bring about the supremacy of the Church over the State. The settlement

of the question is likely to convulse French society, and to test the hold which Republican principles have in the country. Religiously viewed, also, this debate is one of deep interest to all who are longing to see France emancipate herself from the yoke of Ultramontaniam.

The Protestant movement goes forward, and excites interest in every direction. *Conférences* are attended by crowds, and a knowledge of Protestant, and we may add Evangelical, principles is thus spreading. M. Réveillaud, in his excellent weekly paper, "Le Signal," furnishes abundant evidence of this in his "Chronique de la Réforme," in which he narrates the experience of the various lecturers and evangelists, his own included, who are now trying to scatter broadcast throughout the country the seeds of Divine truth. Thus, at Cherbourg, M. Réveillaud had a large audience in the *Hôtel de Ville*, and was listened to with much attention and evident pleasure. At Valognes, a town which in Normandy has the reputation of being a clerical Bæotia, the mayor refused to lend a room because "the population are strongly attached to the Catholic religion, and because a number of *congregations* are to be found there, and also a large staff of clergy, who in point of toleration are all that can be desired." But a hall having been secured, it was announced that M. Réveillaud would lecture. A table, two candles, and a few rows of chairs were placed at the end, and the Protestant pastor of Cherbourg, who had made the arrangements, thought they might consider themselves fortunate if all the chairs were occupied. At first, a few persons entered somewhat timidly, then others found courage to follow, and presently the whole place was filled with a compact crowd of men, women, and children. M. Réveillaud naïvely says that he hardly knew what he said, as the sight of this vast assembly completely altered his intentions; but, asking God for guidance in such unexpected circumstances, he sought to illustrate the difference between the religion of the Syllabus and that of the Bible, and to urge his hearers to come out of the darkness into the light. There was much applause, and at the close every one wanted to receive a tract. Requests were also made for other lectures which the Cherbourg pastor hopes to be able to deliver.

In ten towns in the little-known and out-of-the-way Department of La Corrèze, M. Hirsch, the devoted evangelist of the Department of La Creuse, has lately been permitted to preach the gospel. He was everywhere received with much gladness. At one of the meetings, an opponent rose up, in the person of the director of the great seminary of Autun. Being hard driven by M. Hirsch, he at last declared that the Romish Church makes it a duty for all its members to read the Bible, the whole Bible, without note or comment! But his hearers were not to be taken in in that way. They loudly accused him of betraying his Church, in order to escape from the position in which M. Hirsch had placed him.

Our readers will be glad to learn that the Rev. R. W. McAll has just begun a mission in Bordeaux, and has opened two rooms, which from the first have been filled with eager hearers. An English gentleman, Mr. Chauntrell, formerly holding a high position in India, has kindly undertaken to be the director of this new mission. He has already proved his fitness for such work, by the help he rendered in connection with the *Salle Évangélique*, opposite the Exhibition of last year.

This progress of the Protestant movement is exciting alarm in the Romanist camp, and measures of the strangest kind are adopted with a view of staying it. In one town in the South of France a lecturer was put up to discourse professedly in favour of Protestantism, but really, by the utterance of infidel and socialistic sentiments, to give the priests the opportunity of saying, "See what these Protestants teach!" At Balledent (Haute Vienne) the priest has put forth an appeal for money to enable him to erect a chapel "for the extirpation of the Protestant heresy." The building is to be devoted to the Virgin Mary, and a society is to be formed whose members are to pledge themselves to pray to Mary for the conversion of heretics.

BELGIUM.—On the 1st of July the king signed the new educational law, which takes from the priest the power of controlling the instruction given in the commercial schools throughout the country. Henceforth religious instruction is to be given out of school-hours and by the ministers of the several churches to which the children belong. The commotion amongst the clerical party is intense. The day after the signing of the law all the clerical papers came out deeply bordered in black! The measure is spoken of as the *loi de malheur* (law of woe). Threats of all kinds are uttered. Everything is done to enkindle the passions of the people and to land the country in civil war. The priests will, it is expected, keep aloof from the schools. The bishops are calling for subscriptions to enable them to cover the land with schools where the children may be properly educated!

Amidst all this stir the gospel is slowly but surely making its way. New openings occur. The people are ready to hear in the French-speaking portion of the country. The difficulty is to find suitable Evangelists and the means of sustaining them.

SWITZERLAND.—The question of the separation of the Church and the State has again been agitated in the canton of Geneva. The orthodox pastors have at last been led to see that this is the only way of delivering the Church from the trammels with which it is fettered in most of the Swiss cantons. The Church is forbidden to profess any form of belief. Against this intolerable position Pastor Coulin has, in his own name and of that of his evangelical colleagues, loudly protested. The separation will not take place at once, but this action of the orthodox clergy will do much to hasten it.

Meanwhile the Free Churches of Geneva, Vaud, and Neuchâtel pursue their even course, not winning many fresh adherents, but gathering together most of the serious and really religious people in the three cantons, and are doing much by their liberality to spread the gospel in France, by their colleges to prepare young men for the ministry in France, Belgium, Italy, and Spain, and by their literature to promote the circulation of useful books. In connection with this last department we may mention the publication of the first two numbers of "*La Bible Annotée*," which is likely to prove a most useful commentary on Holy Scripture. It is being prepared by a company of Neuchâtel and other ministers, with Professor Godet at their head. This eminent professor has

also just made an addition to his now well-known contributions to exegetical science (commentaries on the Gospels of Luke and John) by the publication of the first volume of a commentary on the Epistle to the Romans.

R. S. A.

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### CURRENT LITERATURE.

*Galileo Galilei and the Roman Curia, from Authentic Sources.* By KARL VON GEBLER. Translated by Mr. GEORGE STURGE. (London: C. Kegan Paul and Co.) It would seem as though all the most stirring traditions of our youth were to be swept away by the ruthless hand of historic criticism. In the learned and interesting volume before us it deals with the story of Galileo, and his persecution by the Inquisition, and compels us to revise all our ideas on the subject. We shall certainly be loth to part with the old and familiar story of the well-known "martyr of science," keeping manfully to the right, and though yielding in a moment of weakness to the extreme pressure put upon him by cruel judges, with whom his venerable years, his many infirmities, and his eminent services to science pleaded in vain, immediately recovering his strength and proclaiming, "Yet the world moves." The picture is so impressive, and the words of cheer and encouragement so helpful, to those who struggle for the truth and the right, that it is very hard to relegate it to the regions of poetic fancy. But the learned German to whom we owe this new and elaborate account of the relations between Galileo and the Curia leaves us without option. The value of the testimony which he bears, as the result of patient investigation of the original records of the astronomer's trial, is not subject to any discount on the ground of any prepossession by which his judgment might be affected. He is neither apologist nor eulogist for any party, but a careful student, whose one aim is to get at the truth. He indicates his own position in two or three sentences of the original preface. "The one side has lauded him (Galileo) as an admirable martyr of science, and ascribed more cruelty to the Inquisition than it really inflicted on him; the other has thought proper to enter into the lists as defender of the Inquisition, and to wash it white at Galileo's expense. Historical truth contradicts both. Whatever may be the judgment passed on the present work, to one acknowledgment we think we may with a good conscience lay claim: that, standing in the service of truth alone, we have anxiously endeavoured to pursue none other than her sublime interests." Herr Von Gebler is assuredly entitled to this praise. Whether all his conclusions be established or not, we certainly fail to detect a trace of a partisan temper, either in the mode of his research, or in the use to which he has put the materials out of which his work has been constructed. We are, therefore, reluctantly forced to the conviction that Galileo was not the lofty hero he has generally been represented; that his recantation was not called forth by torture or other cruelty on the part of the Inquisition, but was, in truth, an exhibition of weakness, not very surprising in a palsied old man of more than seventy years of age; and that the bold utterance in which he is supposed to have defied his

judges and asserted the sovereignty of truth, or rather the supremacy of fact, over authority—"E pur si muove"—was never spoken by him at all. By whom that grand phrase was fashioned is not evident. Its truth remains, though Galileo was not its author, but the inspiring influence of the spectacle of the brave old man thus calmly reminding these officials of bigotry, of their impotence to alter facts, is lost to us for ever. The story has been traced back as far as 1774, but earlier there is no sign of it. "Besides the fact" (says our author) "that these words are not attributed to Galileo by any of his contemporaries, not even the best informed, the fallacy of the whole story is obvious; for the witnesses of this outbreak—the judges, in fact—would assuredly not have allowed so audacious a revocation of his recantation to escape unpunished; it is, indeed, impossible to conjecture what the consequences would have been; the recusant would certainly not have been released two days afterwards from the buildings of the holy office."

We do not see how it is possible to retain a story which appears for the first time in a German book, written more than a century after the trial, and bearing such strong marks of improbability on the face of it. The curious thing is that it should have obtained such general credence as part of an elaborate account which represents Galileo as suffering a long imprisonment in the dungeons of the Inquisition, tortured on the rack to enforce a confession of his heresy, and making his recantation in a hair shirt. For these several points there seems to be absolutely no evidence worth the name. Galileo was summoned to Rome, was tried before the Inquisition, and was forced into a recantation of the teachings with which his name is now so gloriously connected. But his imprisonment in the buildings of the Inquisition did not extend beyond a few days, and though his humiliating confession was wrung from him by the threat of torture, that threat was never carried into effect. What might have been done by the ecclesiastics who adopted this remarkable plan for establishing the truth of the old Ptolemaic system of astronomy had their victim been obstinate, it is impossible to say. Galileo relieved them of the necessity for thus cruelly torturing a feeble old man, whose only fault was that he was in advance of his times, and by his labours had added largely to the field of human knowledge; but nothing can relieve them from the infamy of having terrified him into submission by a threat more worthy of demons than of the professed ministers of Jesus Christ. Herr Von Gebler appears to have carefully examined the acts of the trial, the reports of Niccolini, the Tuscan ambassador—in whose house Galileo was allowed to remain *en parole* during the greater part of the time he spent at Rome—and other original documents, containing "protocols of the sittings and decrees of the congregation of the holy office." The general result is the clearing away of a good deal of myth which has gathered round the story, so that our author goes so far as to say, "From the considerate treatment in outward things which Galileo met with during his trial at Rome it may, perhaps, be concluded that he never was thrown into the dungeons of the Inquisition." But this simply mitigates the condemnation which has been passed upon the Inquisition and the Jesuits; does not acquit them of blame; does not alter the fact that the power of the Church was employed to prevent the spread of scientific truth.

The whole narrative is suggestive as an illustration of the folly which

has, in each succeeding age, been shown by unwise champions of the Bible who have endeavoured to bar the advance of science by interposing the authority of revelation. The contest must always be as hopeless as it is unnecessary. "*E pur si muove.*" The facts remain the same however men resolve to ignore them, because they seem to cross some favourite theory of their own. Yet there are, even now, numbers who forget that between true science—that is, a correct interpretation of God's book in nature—and true theology—that is, a correct interpretation of God's revelation in His Word—there can be no real antagonism. We heard of a Highland clergyman who recently informed his congregation that the world was six thousand years old, and not another day, giving them clearly to understand that any other view would be heresy. The stern Protestant would doubtless be greatly troubled were he told that his spirit was exactly that of the Inquisitors who supposed that they settled the question of the earth's motion round the sun by forcing Galileo to degrade himself by humbly confessing that what he knew to be a truth was nevertheless a falsehood. That Rome has not changed is manifest from a notice of this very book in the current number of "The Dublin Review." Two or three sentences will sufficiently indicate this. "We have always urged that the Popes of that period would have grievously failed in their duty had they not done the utmost in their power, short of an *ex-cathedra* definition to repress Copernicanism." Again: "We argued in April, 1871, that the command imposed on Galileo, of *interior assent* to the decree of 1616, was most feasible, apart from any supposition of its having been issued *ex cathedra*." The decree referred to enjoined Galileo to abstain from any discussion of the subject, and the Dublin Reviewer thinks it "most reasonable" that he should have been forced to give his "interior assent" to this injunction, which means, that if ecclesiastical authority chose to set fact at defiance, it was reasonable that the man of science, professing to be also a faithful son of the Church, should be forced to do the same. This is the view announced by Dr. W. G. Ward, one of the most eminent among the converts whom Rome has won from the Anglican Church. As to Galileo, he says: "We said in April, 1871, that Galileo acted throughout as a man who was restrained by no sense of truth, of loyalty, of honour. We think that the whole of Gebler's volume emphatically bears out this statement. All who have studied Galileo's letters are unanimous (we believe) in holding that, from first to last, he entirely embraced the Copernican theory. This being so, it follows that his whole dealings with ecclesiastical authority made up one consistent piece of organized hypocrisy." The judgment is untrue, and it is as ungenerous as it is impolitic, when regarded as coming from a champion of the ecclesiastical authorities whose unrighteousness and oppression were the cause of all the weakness into which Galileo was betrayed. The defender of the wolf reproaches the lamb because, conscious of his weakness, he employed art in order to escape his cruel enemy! A truer verdict is pronounced by Her Von Gebler himself: "If it is denied to history to surround the head of Galileo, the greatest advocate of the new system, with the halo of the martyr, ready to die for his cause, posterity will ever regard with admiration and gratitude the figure of the man who, though he did not heroically defend the truth, was, by virtue of his

genius, one of her first pioneers, and had to bear for her sake an accumulation of untold suffering." It is to the eternal dishonour of the Church of Rome that she inflicted this cruel wrong on an innocent man ; and the shame which attaches to the whole transaction is certainly not abated by Dr. Ward's unworthy attempt to heap opprobrium upon the victim, because he failed in the hour of trial. It remains only to add that the volume is one of singular value. It is especially remarkable as the production, not of a professional scholar, but of a young cavalry officer, who showed himself possessed, not only of great aptitude for historic studies, but of a calm, judicial faculty. He had occupied himself with the examination of celebrated "historic sayings," and this success in the present instance makes his early death a subject of real regret to all historic students. The volume is not merely the best, but in fact the only, complete record of one of the most memorable conflicts of science.

*Lessons from my Masters, Carlyle, Tennyson, and Ruskin.* By PETER BAYNE, M.A., LL.D. (James Clarke and Co.) This is a real book, not a mere piece of literary manufacture. Dr. Bayne has neither traded upon the labours of others, nor contented himself with that mere cursory perusal of the authors of whom he treats, which appears to some sufficient to qualify them for pronouncing *ex-cathedra* judgments. He has been a close student, and therefore he shrinks from being a judge, and is content to be an honest interpreter of those for whom he would fain kindle in the minds of others a sympathy as sincere, and an admiration as intelligent and profound, as that which he cherishes himself. The writers whom he so modestly describes as his "masters" have evidently been so in a very real sense. He has studied their books until he has made himself familiar with their line of thought, and is able to trace, with remarkable skill, the successive phases through which their minds have passed. That a man who has read and re-read the books of which he writes is in sympathy with them, may almost be taken for granted. There is, no doubt, an attraction of aversion as well as of affinity, and it is possible to conceive of a man devoting himself to the close study of authors to whom he was in direct antagonism, in order that he might the more thoroughly understand, and the more intelligently criticize, principles and teachings of which he disapproves. But this is not a frequent occurrence, and it certainly is not the case here. Dr. Bayne has that *perfervidum ingenium* which we often find in the highest type of Scotchmen, and his native enthusiasm has been kindled to a very high degree by these three striking representatives of our modern literature. What is most remarkable is that his enthusiasm is always held in check by a sound and well-balanced judgment. No man could have a higher appreciation of true genius, or be more willing to pay it the tribute which it deserves, but he perceives also that that tribute loses much of its value when it is fulsome and indiscriminating. He is not satisfied to confer upon it the gift of infallibility, and to substitute the dicta of genius for those of ecclesiastical authority. It must give account of itself, and justify its teachings by their agreement with conscience, or history, or the experience of the world, as the case may require, or he puts them aside. The fairness or impartiality with which this is done are not the least striking



attributes of this book. The "masters" are criticized with respect, but with great freedom and thoroughness. Take, for example, the following passage on one of Carlyle's attacks upon those who, according to him, would "cure a world's woes by rose-water." Dealing with his fierce diatribe, Dr. Bayne says, "If the truth be indeed as he puts it, the riddle of the world is an asses' bridge, over which every frolicsome donkey may go at a canter. If all sorrow is punishment for crime, then Job was a teasing hair-splitter and Solomon a fantastic grumbler." Or take a still more bold and emphatic protest against that hero-worship which has been fostered by both Carlyle and Ruskin, until it has come dangerously near an obliteration of moral distinctions altogether. Speaking of Ruskin's assertion that "this century has caused every one of its great men, whose hearts were kindest, and whose spirits most perceptive of the works of God, to die without hope: Scott, Keats, Byron, Shelley, and Turner." He says, "I know not of any true sense in which Walter Scott can be said to have died without hope, nor any conceivable sense in which the author of 'Waverley' and 'The Lady of the Lake' experienced iron-hearted treatment from his contemporaries; but it is quite in accordance with the doctrine and practice of hero-worship to lay the blame of Byron's fanatic profligacy, and Turner's avarice and sensuality upon 'England.' . . . No better illustration than Mr. Ruskin's passage could be found of the saturation of our atmosphere in these times by hero-worship. The brilliant souls are never to be told that *they* are to blame—*sunt superis sua jura*. The laws of honesty, of continuance, of simple respect for God and man are, it seems, for ordinary mortals; and if men of magnificent genius kick against the pricks of God Almighty's buckler, the blame is to be laid, not upon them, but upon those who did not sufficiently hero-worship them."

These passages are fair specimens both of Dr. Bayne's style and of the tone of his thought. Boldness, independence, incisive vigour, are characteristic of both. The book is that of a philosophic thinker and a careful student, who has a true poetic soul, a pure sympathy with all that is noble and beautiful, and a passionate devotion to truth and right. We know not where to find a book likely to be more helpful as an introduction to the great masters in our contemporary literature, whose characteristics it so skilfully analyzes, and whose teachings it expounds with equal wisdom and eloquence. The subtlety of its criticisms and the penetrating insight which marks its interpretations are not more worthy of commendation than the earnestness with which great political and religious principles are advocated. The wise student of these extremely able essays will not only be prepared for a more intelligent appreciation of the writers themselves, but will also have a most useful safeguard against the injurious tendencies of the foolish idolatry of them to which too many addict themselves. Dr. Bayne undertook an onerous task when he assayed thus to become an interpreter of these teachers to the multitude, but he has fully vindicated his daring by the success which he has achieved. He professes only to give us pleasant talks, and these essays are pleasant and attractive enough. But they are more than talks—they are most careful and exhaustive "studies."



*Conference on Foreign Missions, Mildmay, 1878.* Edited by the Secretaries to the Conference. (J. F. Shaw and Co.) A record of the proceedings of the Conference on Foreign Missions which met on the 21st of October, 1878, in the Mildmay Hall. The object of the Conference was to afford an opportunity to those who are actively engaged in the work of foreign missions "to compare notes in regard to the character and position of their work, and especially to consult together whether they could not combine their forces and exercise them so as to secure a larger range of Christian service among the heathen nations of the earth for that gracious Lord whose kingdom all are anxious to establish." Ten sessions of the Conference were held, in the course of which papers were read and addresses delivered on a variety of subjects connected with missions to the heathen abroad. The topics treated are of great practical importance, and are handled in a thorough and efficient manner.

*On the Origin of the Laws of Nature.* By Sir EDMUND BECKETT, Bart. LL.D. (Christian Knowledge Society.) A short but striking treatise in defence of the theistic theory of the origin of the universe. The title is hardly a sufficient description of the contents of the book, as the author's argument includes in its range and sweep the maintenance as well as the origin of the universe. But this was doubtless introduced only by the way, his main object being to account for the beginning of the laws of nature. Meeting the atheists and sceptics on their own ground, he triumphantly refutes the atheistic and materialistic theory of cosmogony by showing its utter inadequacy to explain the facts of the case. There is considerable freshness in the reasoning. This is just the kind of book to place in the hands of a young sceptic, or disbeliever in Christianity.

*Memoirs of Mrs. Rebecca Wakefield.* By her Brother, ROBERT BREWIN. Second Edition. (Hamilton, Adams, and Co.) Mrs. Rebecca Wakefield was the wife of the Rev. J. Wakefield, United Methodist Free Churches missionary in Eastern Africa, where she laboured with him for three years, when she was cut off by fever at the early age of twenty-eight. Her career, though short, was extremely interesting, and fully deserved the permanent record of it which her brother has here given us. The memoirs consist of a brief sketch of her life before she left England, a narrative of her voyage to Zanzibar, and sketches of her mission life in Africa, with an account of her last illness and death. Her letters prove her to have been a woman of rare beauty of character, and possessed of a courage and devotion to which we can find few parallels in the annals of modern missions. The descriptions of scenes and incidents of mission life in Africa attracted considerable attention when they were first published in the form of separate letters, and are likely to awaken a deeper interest in a department of the mission field which recent events have invested with a peculiar interest and importance. We are glad to see the book has reached a second edition.

*The Lay Preacher. A Miscellany of Helps for the Study, Platform, Pulpit, and Desk.* (F. E. Longley.) Most volumes of sermon-helps

are intended for ministers. This is designed specially for laymen. Its contents include Articles, Papers on Preaching, Pulpit Sketches, Illustrations for Pulpit, Platform, and Desk, &c. Lay preachers will find much in it that is valuable and suggestive in the way of thought and illustration, and many useful hints which will aid them in the prosecution of their work.

*The Expositor.* Edited by Rev. SAMUEL COX. Vol. IX. (Hodder and Stoughton.) This excellent magazine holds on its way with undiminished freshness and vigour. Its merits as a high-class periodical, devoted to the exposition of the Holy Scriptures, are so well known and so widely appreciated, that it is only necessary for us here to draw the attention of our readers to the ninth volume, which has just been published. We have much pleasure in according it a hearty welcome, and in wishing for it that success to which it is so justly entitled. Of the present volume, it is sufficient to say that its pages are enriched with contributions from the pens of Canon Farrar, Dr. Oswald Dykes, Dr. Fairbairn, Dr. Morison, Dr. Rawson Lumby, the Editor, and a host of others.

*The Bar-Rooms at Brantley; or, the Great Hotel Speculation. A Temperance Tale.* By T. S. ARTHUR. (Hamilton, Adams, and Co.) A somewhat tragic story, setting forth the evil and misery wrought by the introduction of the drink-traffic into a town where previously it had not existed. Some may consider the picture overdrawn, and no doubt there is a tendency in such novels as these—novels which are written with a purpose, to exaggerate the evil which is condemned, so as to heighten the effect. But truth is often stranger than fiction; and it would be easy to match the horrors here depicted with horrors of a still more terrible description drawn from real life; though it might not be easy to find so many concentrated into a single small town. The author's remedy for the evil would seem to be a total abolition of traffic in drink, and his tale, therefore, though described as a "Temperance Tale," might more fitly be said to be written in the interests of Teetotalism.

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### MILTON MOUNT COLLEGE.

It is to be hoped that the annual meeting of the governors of Milton Mount College marks the close of an unpleasant and not very creditable episode in the history of a most valuable institution. The old proverb teaches us to believe that where there is smoke there must be fire; but in this case, if there be any fire at all, it was out of all proportion to the smoke that has been created. Indeed, looking at the elaborate report of the sub-committee of the Congregational Union, who devoted several sittings, extending over many hours each, to an investigation of all the objections that could be raised against the management, and who satisfied themselves by personal inspection as to the general conduct of the establishment, it may be doubted whether there has been any fire at all. The

great cause for astonishment is that it has been possible to create such an agitation under the circumstances. The executive committee of the college which has been so persistently assailed consists of ministers and laymen of the highest repute in our Churches, and, with the exception of two or three gentlemen who have made themselves conspicuous in the agitation, they have been all but unanimous on the different points which have been raised. The treasurer is a well-known and honoured London merchant, who has devoted time and money without stint to promote the good of the institution. What is more, the educational success of the college, if it has ever been doubted, has long since been placed beyond the possibility of dispute, and the lady principal has shown her fitness for her work by the hold she has obtained upon the hearts of her pupils, and the grateful testimony of their parents to the advantage they have derived from her influence and teaching. Yet it has been possible for one or two gentlemen who had their "private griefs" to produce a widespread feeling of suspicion and distrust which has not been the less injurious in its effects because the grounds on which it rested were found, on inquiry, so vague and intangible. It was in vain that attempts were made from time to time to settle the differences which have arisen by arbitration, for no sooner were decisions given than some reasons were discovered for calling into question either the impartiality of the arbitrators or the completeness of the case which had been submitted to them. In the course of these successive investigations gentlemen of intelligence and character, who had entered on the inquiry with a bias unfavourable to the college, had come to recognize its value, and the injustice of the allegations which had been made against it. But this had produced no impression on the objectors, and the agitation was still kept up. What possible motive a number of independent men, many of them enjoying a large measure of the confidence of the Churches, could have in bolstering up an institution which was unworthy of support, or why their judgment, formed on an extended knowledge of the facts, was to be set aside in favour of that of a few dissentients, was never apparent. Yet the Churches have throughout been invited to treat their adhesion to the college as a matter of no importance in the controversy. It has been tacitly assumed that they were under the influence of some prejudice which disqualified them from forming an impartial opinion, and wisdom and right have been supposed to be the exclusive inheritance of a small minority. Of the action of that minority we have no desire to speak severely. They undoubtedly believed that they were acting for the best, and we should rejoice if, even now, they could be brought frankly to accept the decision of a large body of their brethren, and, at all events, consent to bury the past in oblivion, and endeavour to cultivate more harmonious relations for the future. They have surely done enough for the satisfaction of their own consciences as to the points to which they objected, and they may now fairly make concession, for the sake of peace and unity. After all, Milton Mount College is not the universe, nor is their relation to it the Alpha and Omega of their religious activity. There is other work in which they are interested in common with those to whom they are opposed on this particular question, and for the sake of the higher interests which have been injured by this long-standing controversy, they should desire that the strife should end.

The sub-committee appointed by the committee of the Congregational Union entered upon the investigation, not with the view of arbitrating between opposing parties, but of forming an independent opinion which might serve as a guide to the Churches. In judging of the report which they have presented, it is necessary to remember that they proceeded, for the most part, upon an *ex parte* statement of the objectors. On several of the points the executive committee of the college were not called upon for reply, because it was not felt that reply was necessary. "The collapse of the case of the objectors was, indeed, so complete (says the report) as to render any other decision impossible," and therefore, of course, to obviate the necessity for hearing the defence. Especially was this so in relation to the allegations made against Miss Hadland. On this point the committee say: "Persistent attempts were made to involve them in the intricacies of an investigation, in which, practically, they were to search for evidence instead of judging upon that which was submitted to them. They declined to accept so invidious a position, and before entering on the examination of any allegations as to personal character, insisted that distinct charges should be formulated, and that the accusers should be confronted with the accused. Conditions so obviously fair as to be indispensable to any judicial examination of the case were not fulfilled, and the committee consequently found themselves debarred from entering into a minute examination of the mysterious hints and doubtful insinuations which were substituted for those direct statements which alone ought to have formed the basis of such grave accusations." No other course was open; but it is unnecessary to point out the disadvantage to which this mode of procedure subjected the lady principal. She is clear of every imputation, but she has just reason to complain that any imputation was even supposed to lie against her. It is no small grievance to a Christian lady of unblemished character, and highly esteemed by a large circle of friends because of her high religious principle, to have her name connected in any way with a suggestion of grave accusations for which there was not the shadow of a foundation. It is only just to her to say that in the opinion of the committee, could the statements made have been substantiated, "they would not justify the executive or the subscribers in withdrawing their confidence from the lady principal." That is, in other words, the allegations were so trivial that, if they could have been established, they could not have amounted to any serious reflection upon the principles or character of the lady who has been exposed to these continued attacks. But no proof was adduced. One of the objectors asserts that had the case been conducted by counsel, and had there been power to summon witnesses, the issue might have been different. A more conclusive condemnation of the position taken by himself and his friends could hardly have been penned. The object of the inquiry was simply to arrive at the truth, and in such case there could be no occasion to resort to any legal subtleties. The judgment of eight independent and honest Christian gentlemen, desirous of doing justice, will, we believe, be trusted by the Churches quite as much as the formal decision of any legal tribunal employing professional help. But there is no ground whatever for the belief that a different mode of examination would have altered the result. Its expression is only another indication of the spirit

by which the objectors have been influenced. The throwing out of such a suggestion renders it the more necessary to give emphatic expression to that feeling of confidence in the lady principal which the committee have expressed as the result of their inquiry, and which the meeting of governors so strongly endorsed. Further attacks of the old kind will, we are satisfied, be met with the reprobation they deserve. The only thing to be regretted is that the complete exoneration of the lady principal does but imperfectly redress the injury she has suffered from having her name linked with such imputations.

We regret to see that Mr. Guest has thought it necessary to publish a circular in reply to the report of the committee of inquiry. It can serve his cause only with those who are either ignorant of the facts, or who cultivate a sublime indifference to facts, and are determined to see everything from their own special standpoint. The appeal made by Mr. Guest, which is virtually an attempt to convince those who will listen to him that he is the victim of a conspiracy to which the executive committee of the college, the sub-committee appointed by the Congregational Union, and now the committee of the Union itself, are parties, would be amusing were it not that it awakens also a feeling of pity for a good man whose mind is in so morbid a condition as to be capable of harbouring such an idea. The facts lie in a nutshell. In 1875 Mr. Guest made certain statements relative to the lady principal, and at the close of 1876 he signed a document withdrawing them, and professing to "dismiss the impression" they had produced on his mind; and on the strength of this document the pupils of Milton Mount College returned to his chapel. In the course of the recent inquiry he thought proper to cancel the document, and so practically revives the old allegations against the lady principal. As to the suggestion that the sub-committee in some way forced him into this position, nothing could be more unfounded. The anxiety of that committee was to avoid the personal questions altogether, but they were determined that, if raised, they should be brought forward in a distinct and straightforward manner.

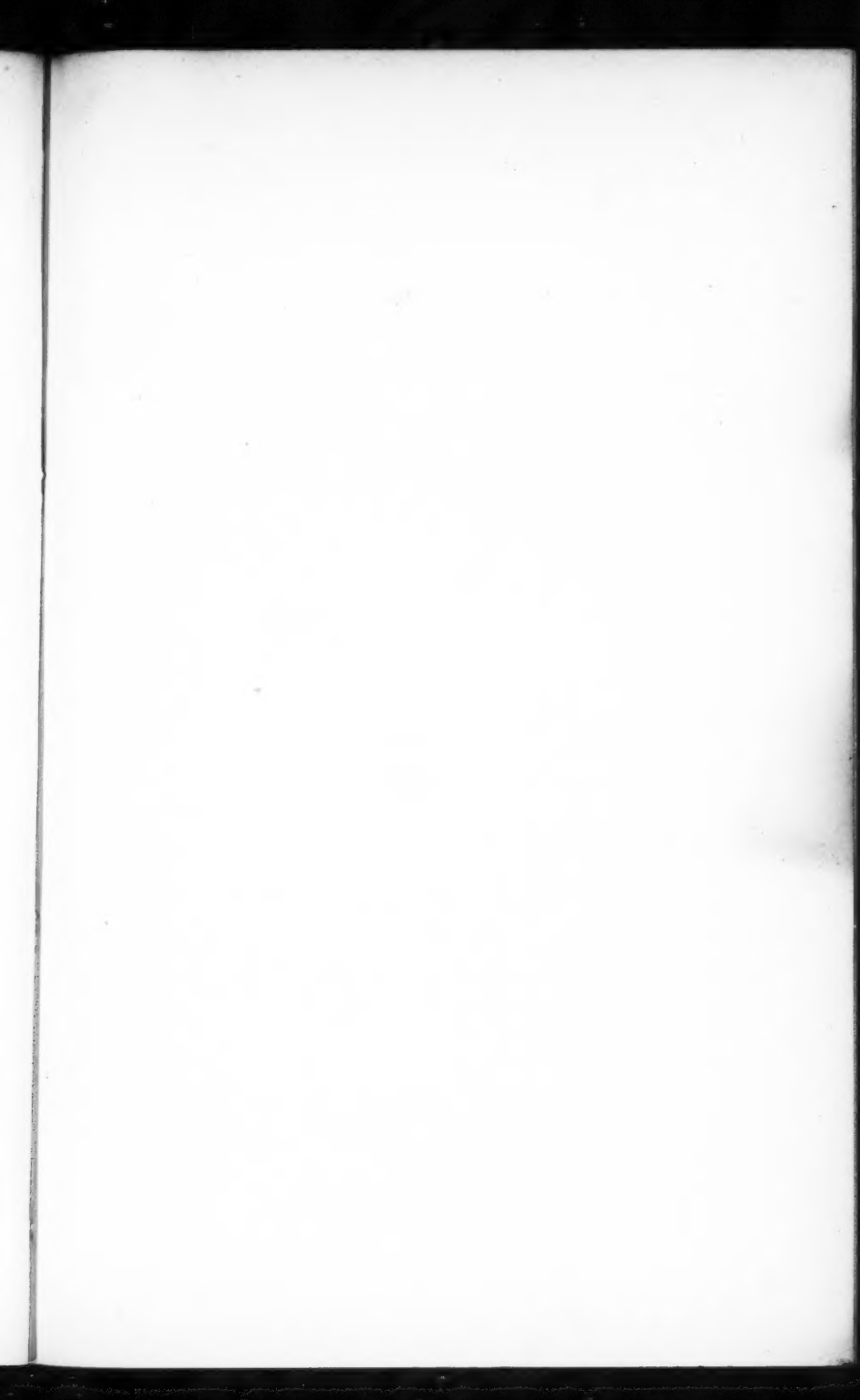
Mr. Guest thought that chivalry demanded that he should recall his previous statement, and identify himself openly with gentlemen who were urging allegations for which he was really responsible. In this, we think, he was right, but he must be prepared to accept the consequences of his action. The committee found that there was no evidence to produce in favour of these revived allegations, and that, if they had been proved, they were utterly insufficient to justify the insinuations which had been based upon them. They therefore censured as "intolerable" this attack, and unprejudiced people will agree with their judgment. Mr. Guest thinks himself a martyr because he has been condemned for the position he has taken in relation to the lady principal. But he will find that all impartial people will assign to him a very different character. The sensitiveness he displays in relation to any censure upon himself ought to help him to appreciate the feeling with which numbers regard the persistent attacks which have been made upon the lady principal, the treasurer, and the executive committee.

Practical expression ought to be given, and given at once, to the satisfac-

tion with which the report of the committee has been received. The committee, and especially the treasurer, have been attacked, worried, regarded as objects of suspicion, in a fashion of which, happily, we have no precedents. If the course pursued towards them were generally adopted, it would be impossible to find gentlemen to act on the committee of any of our institutions. The time is come when some acknowledgment of the services they have rendered, and of the great patience with which they have continued them, despite such undeserved obloquy, should be made by a general effort to increase the funds of the institution. We are heartily glad that measures have been already taken with this view. The committee of the Congregational Union have voted £500 towards the removal of the debt, and a committee has been organized by the board of management in order to effect this most desirable end. The institution belongs to the Churches, and they should not leave it to struggle against difficulties. With energy, resolution, and self-sacrifice, the income may be raised adequate to all the wants of the case, and a boon conferred on our ministers, the importance of which cannot well be over-estimated. No possible increase in the salaries of our ministers would enable us to dispense with an institution like Milton Mount. It gives their daughters exactly what they need, and no more, in the form of education, and what would otherwise be so costly as to be absolutely beyond their reach.

#### REV. DR. MULLENS.

Another name has been added to the long roll of "the noble army of martyrs." As our last sheet is passing through the press, the melancholy tidings reach us that our beloved and honoured friend, Dr. Mullens, has fallen a victim to his own constraining sense of duty to Christ and the work of missions. It is true that he has not perished by the violence of man, but has succumbed to disease; but his life has been as really offered in the service of the Master, whom it was his joy to serve, as though he had been struck down by the blow of some savage, ignorant of the nature of his mission. We have felt, from the first announcement of our departed friend's self-sacrificing purpose, that the lofty heroism which marked his conduct has hardly received a full measure of appreciation. There was no reason why he should undertake so arduous and perilous an enterprise, except that which arose out of the Divine necessity under which he felt that he was laid. The Directors of the London Missionary Society, instead of desiring that he should go, employed all the legitimate influences of argument to dissuade him. Many an anxious fear was entertained as to the perils of the climate to a man of his years, and these apprehensions were frankly set before him. But they availed nothing to shake his steadfast soul. He had heard the call of duty, and where it summoned he was resolved to go. We mourn the loss of one from whom so much valuable service might yet have been expected. But let us thank God, who, in an age like this, which seems specially to need such examples, raises up men who show that the love which of old taught some not to count their own lives dear, that they might win Christ, is a real and living force in the Church still.





Lock & Whitfield, Photo.

Unwin Brothers, London.

Most Truly Yours  
Wm. Herbertson



# The Congregationalist.

OCTOBER, 1879.

REV. W. CUTHBERTSON, B.A.

Rev. W. Cuthbertson, Chairman of the Congregational Union of England and Wales for 1879, was born December 25, 1827. He was educated at Spring Hill College, where he acquired a high reputation alike for mental power and for those qualities of personal character which have secured him the life-long friendship of his tutors and fellow-students. His first ministerial charge was at West Bromwich, where he laboured happily from 1853 to 1856. So successful was his work as to point him out as a fitting successor to Rev. Dr. Ross in the pastorate of the Church at Pitt Street, Sydney, at that time the most influential Church in the Australian colonies. Mr. Lloyd, one of the deacons who had come over to this country with the view of consulting with a representative committee in the selection of a man for this important position, stated at the valedictory meeting prior to Mr. Cuthbertson's departure for New South Wales, that his name had been mentioned to three different members of the committee, by three separate individuals, quite independently of each other, and living in distant parts of the country. This incident, coupled with the fact that the choice of the committee fell upon him, is a sufficient evidence of the kind of impression which his early ministry had produced. He was felt to be a man of intellectual robustness and of great force of character, with that firm grasp of principle and that steadfast loyalty to it which would make him singularly valuable in the colony. The judgment thus formed of him was amply justified by the event. Mr. Cuthbertson's residence in Sydney was short, much shorter than the Church there desired, but it was quite sufficient to make his influence felt. He was not



Rev. A. A. Phelps, D.D.

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Most Holy One  
Wm. B. Chubbuck

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only a devoted pastor, but an energetic worker in all great public movements. An important educational controversy arose during his residence in the colony, in which he took a prominent part, and on the decision of which he exercised considerable influence by speeches which produced a remarkable impression on public opinion. In short, he had become a power in the colony, when he felt it advisable to return to this country. He settled at Bishop's Stortford in 1863, where he still labours, not only respected and loved by the Church over which he presides, but honoured by the Congregationalist Churches of the counties of Hertford and Essex, in whose work he deeply interests himself. He is an independent thinker; a man of considerable judgment and amiable spirit; full of earnestness and energy; and, though Catholic in spirit, of uncompromising loyalty to the churches with whom he has throughout life been identified. His sterling merit, proved by long and faithful service, secured his election to the chair of the Union. The heavy bereavement which he has sustained during his year of office has called forth the hearty sympathy of all his brethren, who sincerely pray that he may have special support in the important work which awaits him at Cardiff.

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### THE NEMESIS OF IMPERIALISM.

For the time all questions of domestic policy are thrown into the background by the alarming news from Cabul, which has thrilled the hearts of Englishmen everywhere, and made all true patriots feel that their duty is to rescue the country from the hands of an Administration whose pursuit of a so-called *prestige*, as false and deceptive as a mirage of the desert, has involved it in such serious calamities. There are numbers among us who would not have been affected by anything less emphatic and impressive than the terrible disaster which has revived all the painful memories of 1841 and 1842. It was in vain that protests were raised in the name of truth and justice against a policy whose aggressive arrogance was equalled only by its cowardly hypocrisy. Men could read the damning exposures of the "reckless unfairness with which the Ameer of

Cabul has been treated by her Majesty's Government," which the Duke of Argyll felt it his duty to place before the world, and sustain by evidence which there has never been even an attempt to refute, and treat them with utter indifference. What did it matter to them? We had mustered our forces; had carried the dreaded passes partly by bribery and partly by force; had driven the miserable prince who was unfortunate enough to incur our anger to exile and to death; had got our "scientific frontier," and established our embassy at Cabul. What would dissatisfied Liberal grumblers have more? Success had settled the controversy; and it was of small importance that one of our most powerful nobles, closely connected with the royal family, a responsible statesman who has himself been Secretary for India, could deliberately write such strong words as the following:—

I confess I cannot write these sentences without emotion. They seem to me the record of sayings and doings which cast an indelible disgrace upon our country. The page of history is full of the proclamations and manifestoes of powerful kings and governments who have desired to cover, under plausible pretexts, acts of violence and injustice against weaker States. It may well be doubted whether in the whole of this melancholy list any one specimen can be found more unfair in its accusations, more reckless in its assertions, than this *ultimatum* letter addressed to the Ameer of Cabul by the Cabinet of the Queen.

This is a very grave allegation, which no man in the position of the Duke would venture to make on light grounds. It was sad that there should have seemed to be any foundation whatever for an indictment so terrible; sadder still that the more closely the evidence is examined, the more difficult does it seem to resist the conclusions the Duke has drawn from it; but saddest of all that there was so widespread a feeling that it was a matter of indifference whether it was true or not. With a certain class of journalists and politicians, who, we regret to say, command a very large measure of sympathy in the country, it was a sufficient justification for everything that Russian intrigues in Afghanistan had been successfully thwarted. That the fair name of their country had been tarnished by the policy which had been employed in order to secure this end; that her diplomacy had stooped to methods below the level of those which had been so freely ascribed to

Russia herself; that the rights of a weak uncivilized prince had been trampled under foot for the purpose of counteracting the supposed designs of a formidable potentate professing to be both civilized and Christian; that we had thus laid ourselves open to the reproach of unscrupulous diplomacy on the one hand, and on the other of a cowardly oppression of the weak while avoiding an encounter with the strong, were, in their view, points of very subordinate importance. It was enough that we had beaten Russia on the ground she herself had chosen.

Unfortunately, there were others—and among them a dignity of the Church, who has acquired an unenviable notoriety by his apology for the vote given by himself and his right reverend brethren in favour of this wretched war—who dared to introduce the sacred name of religion to sanctify these deeds of injustice. The British rule in India must be maintained, or the hope of evangelizing its people must be abandoned; and as the proceedings of the Afghan Ameer were menacing to British rule, he must be brought to reason. And flimsy pleas of this kind were deemed a satisfactory answer alike to the assertion of those great principles which apply equally to the civilized and the savage, to the Christian and the pagan, but which the Christian should be specially careful not to violate, and to the overpowering array of evidence which proved that every step in this nefarious policy had been marked by fraud and violence. Forgetting the solemn warning of the old prophet against those who built the house of God with untempered mortar, these new champions of the faith fancied that they were doing God service by employing diplomatic *finesse* and military force—the craft which was practised at the Peshawur Conference, the bribery which secured the temporary silence of the hill-tribes, or the overwhelming force of British arms which swept the mountain passes—in order to establish a kingdom which is righteousness, peace, and joy in the Holy Ghost.

Possibly the logic of events may be more convincing than have been appeals to Christian principle and common sense. Leave the New Testament out of the question altogether (a remarkable omission, however, to make in the case of Christian bishops or earnest advocates of Christian missions) and

this new crusade is equally condemned by the most ordinary maxims of worldly wisdom. Were Russian priests inspired with the ambition of converting us to the Holy Greek Church, it is not reasonable to suppose that their objects would be advanced by a preliminary attempt of the Czar's Ministers to compel us, by force of arms, to admit to our capital a Russian resident, who should exercise control over our foreign policy. It is strange that we cannot so far exercise our imagination as to put ourselves in the place of others and try to understand in what aspect our conduct is likely to present itself to them by picturing the feelings with which we ourselves would certainly regard a similar procedure on their part. Human nature is very much the same in all conditions. A savage has his susceptibilities, his attachments, his resentments, even as the civilized. He has a patriotism not less passionate because it may be less intelligent. His religion may be a superstition, but he does not therefore cling to it with the less tenacity. "Hath a nation changed its gods which yet are no gods?" asks the prophet in pregnant words which show how well he comprehended the force of the resistance which even an idolatrous faith can offer to the work of the missionary. To add to this the fervour of patriotic sentiment by identifying the missionary with the soldiers who have humiliated a nation, robbed it of its freedom, slaughtered its people, and occupied its provinces, is sheer madness, as well as an outrage upon the fundamental principle of the gospel of love.

If anything were necessary to deepen our sense of the insanity of such conduct, and to accentuate the condemnation with which we should brand it, it is to be found in the peculiar character of the Afghan people. Like most mountain tribes, they have a wild spirit of independence which makes them revolt against the singular mode of evangelization, for which the Bishop of Gloucester and Bristol indited his elaborate apology, and which Archdeacon Claughton recommended from the pulpit of St. Paul's. No man who knows anything of the English spirit can believe that the work of Romish propagandism would have been made easier in this country by a victory of Philip and his invincible Armada; or that the viceroy whom he might have sent to rule over us and his priestly emissaries would have been more successful in subduing our insular obstinacy than

was the Duke of Alva, with all the chivalry of Spain and the terrors of the *auto da fé*, in converting our Dutch neighbours. Why can we not see that Afghans or Zulus are of the same blood—that one blood of which God has made all the nations of men for to dwell on the face of the earth—and that the keen sense of wrong which would be an invincible barrier to the acceptance of a new faith by Englishmen is certain to excite a like prejudice in Africans or Asiatics?

We are half ashamed to urge these considerations, partly because they are so obvious, but still more because they appeal to considerations of expediency in relation to acts which ought to be governed solely by Christian principle. If it were as probable that the interference of statesmen and generals would be as helpful to the work of the gospel as it is certain that it would be most injurious, we should equally object to the employment of instruments which cannot be used without flagrant contempt of the Lord's express declaration, "My kingdom is not of this world. If my kingdom were of this world, then would my children fight. But now is my kingdom not from hence." A few weeks ago, however, it was useless to urge upon many—even of those from whose professed principles and associations better things might have been expected—arguments either from Christianity or common sense. It must surely be seen now that the new method of introducing Christianity to a people is not so easy as at first sight may have appeared. It was vain to urge that the wrath—in which general term may be included every selfish passion or ambition—of man worketh not the righteousness of God. It was useless to suggest that for a Christian nation to commit itself to a scheme of aggression with a view of increasing its own *prestige*, or even of protecting its empire against remote dangers, or of counteracting some intrigues of an ambitious rival, which might mean mischief in some distant future, was to set aside the first principles of that righteousness in which alone is its strength. It was vain to insist that to create pretexts which might give some colourable plea for going to war was nothing less than fraud; and that whatever else it might effect, it could never promote the interests of religion. But the lessons are given now by teachers whom it will not be so easy to despise. The fierce and unbridled Afghans, who have shown their abhor-



rence of our plans by putting on us the greatest indignity they could inflict by the murder of our ambassador—whose character they understand quite as well as civilized people—are evidently not the men who will listen to the gospel with more favour because its preachers have forced an entrance into their country by the force of the Gatling gun or the ruthless raids of our dashing cavalry.

But even the terrible events of the last month have failed to impress some of our Imperialist Christians with the folly and wickedness of the enterprises which our Government have undertaken both in India and Africa. Mr. Raikes, the Chairman of Committees, has a theory of his own which has been started since the news of the massacre reached us. Without the faintest pretension to statesmanship, Mr. Raikes has acquired a reputation as an active politician, and one who interests himself specially in Church affairs. His belief in the vested rights of the privileged classes is so absolute and explicit, that he seems, from a recent speech to the Chester Conservatives, to have got hold of the idea that his position as Chairman of Committees gives him a claim upon the seat he holds for the city; and he therefore worked himself into a very tempest of wrath with Mr. Gladstone because he had dared to recommend the Liberal electors to displace him for a man of different opinions. We are not surprised to find a Conservative of this temper ready to believe that Providence takes a special interest in advancing the interests of his country and his Church. Still there is something more than the ordinary amount of insular conceit and ecclesiastical arrogance in the speech with which he prefaced a lecture on Zululand, delivered at Mold, by Bishop Wilkinson.

It would almost seem, he said, as if the Almighty in His Divine Providence had determined at last, by the sharpest and hardest of lessons, to draw the attention of the more highly favoured inhabitants of this world to the most neglected part of His universal empire. There could, he thought, be no doubt that the interest which had been aroused in that distant part of her Majesty's dominions during the past few months was not likely to be fruitless.

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The arms of her Majesty and the flag of this empire had been successfully carried even up to the capital of the savage ruler whose arms had menaced British subjects in that part of the world, and he believed it was well, not only for those British subjects, but also for the savage races

themselves, that a sharp and severe lesson had been taught the latter as to the superiority of civilization to their own ferocious polity and their own man-slaying form of government. At the same time, we must be glad to think that before the redcoats were sent amongst these people, the blackcoats had carried into their midst the banner of the Cross, and acted as the pioneer of civilization.

That a Christian man should utter such sentiments, and an audience of religious people listen to them with any complacency or approval, is only one among too many indications of the difficulty which a large number of those who profess and call themselves Christians find in comprehending the spirit of the religion they hold. Cetewayo is a fugitive, but the success which, after long delay, has crowned our attack upon him, proves as little in relation to the justice of our cause as to the skill of our generals or the prowess of our army. To find in the disaster of Isandhlana, or the fall of Ulundi, evidence that Providence has interposed in order to force intelligent and Christian Englishmen to think of the neglected heathen of Zululand, required certainly some extraordinary ingenuity. So far as we can see, Sir Bartle Frere's high-handed policy brought about a collision with a savage prince who was suspected of designs inimical to the colony, and was, therefore, attacked to deprive him of the opportunity of carrying them into execution. His territory was invaded, but invaded with such blind confidence and inadequate force that the first result was a slaughter of British troops, the report of which sent a thrill of horror and indignation through the country. According to Mr. Raikes, Providence did all this in order to compel us to give more attention to a people of whom we were thought too little. We should like to subject this interesting gentleman to a "heckling" such as that through which candidates for Parliamentary honours in Scotland have to pass, that we might learn something of the process by which he supposes Providence has accomplished this design. Was a Divine fury such as possessed Ajax allowed to seize upon Sir Bartle Frere? Or was Lord Chelmsford doomed to lose his head for a little so that disaster might rouse the keenest feelings of the nation? Whatever the method, the Zulus may regret that the design was ever accomplished at all, since the first consequence of attention being concentrated on them has

been the loss of their cattle and the slaughter of their braves ; to be followed, in all probability, by the surrender of much of their land, and the forfeiture of their independence. The last result we should expect from this is that the work of the missionary will thus be made more simple.

We have no love for interpretations of the ways of Providence to men, like those of Mr. Raikes, which are nothing more than attempts, often savouring not a little of impiety, to represent God as a partisan in our conflicts. We do not intend to imitate so pernicious an example, but we should lose all the moral teaching of events if we did not point out the connection, where it is to be clearly traced, between our faults and the disasters which they entail. It is one thing to talk about some interposition of Heaven to secure some object which to our short-sighted vision may appear all-important, and another, and a very different one, to point out the working of those moral laws on which the rule of Divine righteousness is carried out. An example may best illustrate our exact meaning. Our readers will remember that during the recent expedition into Afghanistan part of a troop of cavalry were drowned in crossing a river. It would have been presumption and arrogance for us to assert that the calamity was a Divine judgment sent in punishment for our high-handed aggression. It might, indeed, fairly have been argued that, as the loss was attributable to the rash counsels which had plunged the country into so perilous a warfare, and hurried our troops into a region where they were exposed to such risks, the calamity might be regarded as a punishment. Even this would have been very different from ascribing it to some special manifestation of Divine anger ; and yet it might have been objected that the argument on which it rested was pushed too far. In relation to the present case, there is no such objection possible. Our embassy was at Cabul as part of our Imperialist policy, and its presence in the city provoked that outburst of passion and violence to which Sir Louis Cavagnari fell a victim. The one is, therefore, the effect of the other ; an effect which had been distinctly foreseen and predicted by those whose judgment on such points was entitled to the most authority. If we are in trouble, it is trouble of our own making, and is properly to be regarded as the punishment which the law of eternal

righteousness metes out to such offences. Whether or not it be true, as "The Times" continually assures us, that the people have given their approval of the Ministerial action, the people will assuredly have to pay a heavy penalty. But it is on the statesmen, who have inaugurated this policy, and who so long as success smiled upon it made it their boast that they had cast aside the traditions of the cautious statesmen, of whom Lord Lawrence was the representative, on whom the responsibility must primarily rest. There is truth in the burning words of Mr. Grant Duff: "It was on Lord Salisbury alone, if any man in the world, that the responsibility rested of all that had happened. The blood that had been shed had been as really shed by him as if he had slain with his own hand the unhappy men who had been massacred. His obstinate, wicked folly had been their death-warrant."

Plain speaking like this is displeasing to a certain class, who are very unwilling to have the truth told in relation to high personages; but there never was a time when it was more necessary. It would be [weak and unpatriotic to mince words when our Ministers are trifling with the safety as well as the honour and the interests of the nation. They profess from the beginning of the Eastern difficulties to have had a single eye to the safety of our Indian Empire. For this they trafficked in the Suez Canal shares; for this they lent themselves to prop up the effete tyranny of the Sultan; for this they constituted themselves the champions of international right against Russian aggression. Will any one venture to say that our hold on India is more secure for all these measures, which have entailed so heavy a burden on the English people? On the contrary, are not those who best understand the state of the country intensely anxious as to the possible results of the new complications which may arise out of the present uprising in Afghanistan? Rashly and recklessly the Ministers resolved on disturbing a settlement which had been approved by statesmen of the highest ability, some of whom had given a lifetime to the service of India, and were familiar with all the details of its administration. The folly of Rehoboam has been repeated. The statesmen of experience have been put aside as obsolete or incapable, and a clever but bitter epigrammatist in London, and a poetic

dreamer at Simla, have undertaken to recover the advantages lost by the pusillanimity or incapacity of Liberal Ministers. *Reges delirant, plectuntur Achivi*; which may be freely rendered, our Tory statesmen are possessed with a spirit of ambition and pride, and the English nation suffers in loss of commercial prosperity, of political influence, and, what is infinitely worse, of moral reputation.

Not the least disquieting sign of the times is the levity with which the serious questions involved are discussed by the champions of the Ministerial policy. We have reached "settled conclusions," is the cuckoo-cry that "The Times"—which has grown more thorough-paced and shameless in its partisanship as its advocacy has become increasingly feeble—repeats from day to day. It has made up its mind that the *juste milieu* policy, about equally removed from the "masterly inactivity" that has hitherto been the rule, and the daring schemes which Sir Henry Rawlinson would urge on the Government, is the only safe course for English statesmen to adopt. We must not annex, but we must hold the "scientific frontier;" and we must have a Resident at Cabul who shall be as safe as our Ambassador at Peking. We are not permitted to inquire what has changed in the physical condition of the region since the day when Mr. Benjamin Disraeli, the author of the "scientific frontier" policy of to-day, said in the great debate of 1842:—

When I look at the geographical position of India, I find an empire separated on the east and west from any power of importance by more than 2,000 miles of neutral territory, bounded on the north by an impassable range of rocky mountains, and on the south by 10,000 miles of ocean. I want to know how a stronger barrier, a more efficient barrier, could be secured than this which we possess, which nature seems to have marked out as the limit of a great Empire.

Nature remains the same; the "impassable range of rocky mountains" still shields the plains of India from the hungry invader, even if there were a host like that of Attila eager to rush down upon them; only the position of Mr. Disraeli and the necessities of the Tory party have changed. Yet we are required to believe that the will of Lord Beaconsfield, who now sees the necessity of a "scientific frontier," must be accepted as supreme, and the decree of the "screaming Marquis,"

who has resolved that he will have a British envoy at Cabul, must be enforced upon a reluctant people. To go further would be extravagance, but wisdom will be shown, "not by going back to grope in the ashes of a dead past, but by upholding a settlement from the lines of which the nation would be ill-advised to depart."

It is, perhaps, only characteristic of the infinite self-assurance of the leading journal that it should write in this style, as though the settlement of our relations to Afghanistan were as easy as the arrangement of one of those compromises with which we are too familiar in Parliamentary life. That "The Times" has such perfect knowledge of the inner mind of the English nation that it is able, without any outward indications to guide it, to pronounce infallibly and exactly, what the judgment of the people is; that their opinion is in perfect harmony with that which the leading journal has itself reached; and that its verdict is guided by the well-known maxim, "*in mediis tutum iter*," needs not to be said. In taking this course on the Afghan question, "The Times" is only consistent with those traditions which, despite occasional displays of boldness and vigour in the battles of progress, have made that journal the despair of some, the cherished aversion of others, an enigma and a disappointment to the true friends of humanity and freedom everywhere. That it should thus lend its influence to the high-handed procedure which, while it invades the rights of other peoples, is fraught with menace to our own best interests, and that it should mask its advocacy under a garb of assumed moderation, does not surprise us. What is matter for astonishment is the want of political sagacity betrayed in the drivelling talk to which it has recently treated its readers. None but those who wish to be deceived can be imposed upon by the suggestion that we have only to "put down our foot" and it will be a simple thing to maintain the "settlement" on which, it is pleased to assure us, the "nation was last year agreed." A great deal has happened since last year, and if the massacre of a British envoy and his suite has produced no impression on the leader-writers of "The Times," it is different with a large section, and that the more reflecting part, of the British people. It has taught them what the journalist ignores—that the ends which he

contemplates can, to all appearances, be secured only by the annexation which he deprecates. It is one of the penalties of a policy, such as our Government has deliberately accepted, that it forces a nation further than at the outset it ever contemplated. It begins with the benevolent purpose of "teaching the Afghans an elementary lesson in civilized intercourse;" but as Afghans are extremely unwilling to be taught, it is drawn on to acts of discipline, by which these refractory pupils are reduced to such a position of dependence as to make it of no importance whether they learn or not. We commence as their instructors in humanity; we become their lords and oppressors.

This is the difficulty of the present time. To sit down under the insult which has been offered to our flag, and accept the murder of our representative as a punishment we have provoked by our blindness and temerity, would in all probability be to peril the security of our Empire. But it is much easier to say that our *prestige* must be restored than to say how it is to be done. We dismiss at once the thought that a Christian nation can ever listen to those wild dreams of vengeance in which some of our Jingo journals have indulged. The simplest plan would be to imitate the precedent of 1842, and having taken possession of Cabul, and so given that proof of our power which is supposed to be essential even to the security of our present dominions, to withdraw, if not behind the Indus (which we fear would be hopeless to anticipate), at least behind our "scientific frontier." But we are told we must "have our envoy." The Russian Embassy in Teheran was massacred fifty years ago; but Russia "exacted retribution," and her ambassador to the Persian Court now enjoys immunity and even high consideration. Why should we not do the same at Cabul? But what if the Afghans are more intractable than the Persians? What if they are determined not to tolerate a British resident—a not unnatural determination in those who are familiar with the steps by which we have established our supremacy in the different provinces of India—and our only option lies between accepting this decision or subduing the country? This is the real question, but it is one which is systematically shirked by those whose great aim is to evade the recognition of the



tremendous responsibilities which this "spirited" policy must entail upon the nation.

Apart from the question of right, the plain truth is that we are unequal to the task which Anglo-Indian dreamers and those who sympathize with them in this country would lay upon us. We can, as the Jingo songs boast, find the money, though it is sad to think of the extent to which the nation has been impoverished, and is being still further exhausted, by a course of uneasy ambition which destroys the trade that provides its resources. With the cries of distress that are coming from all parts of the country, in presence of the misfortunes that have fallen upon our agriculture in this disastrous season, with the melancholy tale told by the returns of the Board of Trade, it sounds somewhat foolish to talk of the treasure we can afford to spend. But the money would, after all, be the least difficult to find. Where are the men to meet the vast demands which must be made upon us? We are groaning under the burdens of Empire, and to increase our dominions would but be to increase our labour and sorrow. The very attempt is itself a source of weakness. At this moment the influence in the councils of Europe for which our Ministers have been playing is paralyzed by their difficulties in Afghanistan, and the longer we persevere and the further we advance in the same direction, the more impotent shall we be on our own Continent. The loud vauntings of our power have been followed by the proof of our utter impotence. Our consolation is that the people are awakening. Foreign eulogists of the Beaconsfield policy have detected the imposture, and are laughing to scorn the men whom, twelve months ago, they hailed as the champions of British honour. It is only necessary to read any of our journals, except those which are blindly committed, to see that at home also even those who were dazzled for a time are learning that this much-vaunted Imperialism is not only based on injustice, but is a delusion and a mockery. We wish there were signs that the national conscience was more deeply touched; but it will be a gain if the country is aroused even to a sense of its real interests, and adopts, though only under the pressure of calamity and from motives of selfishness, the nobler policy which we should rather have seen it choose with calm deliberation under the conviction of its righteousness.



### *A JOURNEY AND AN EVENSONG IN THE HIGHLANDS.*

I ASSUME—I hope not rashly—that all who will read these lines are interested in things British. For there are persons who have travelled themselves out of conceit with their native land. They would never think of going to any part of our own island for scenery. It would be vain to hope for more than fog-scenery here. Life is short, and so is summer. Why then waste amid the tame undulations of Wales, or on Scotland's misty rock-work—its stone-pits turned inside out—time which might be passed “abroad,” “on continent,” where “it's splendid”?

It is not familiarity alone that breeds contempt. Nearness has much to answer for. There are gentlemen extant who would not have their hair cut or be measured for new clothes within three miles of their dwelling-house for any earthly consideration. And, strange as it may seem, men's notion of where the beautiful and awful aspects of nature may be studied is much affected by the distance of particular scenes, or the extent to which they are accessible. It is not familiarity which causes men to depreciate a country whose borders they have never crossed, beside whose torrents they have never stood. It is a perverse pride, gratified by any outward mark of difference from the common herd. It chooses its holiday land as it also chooses its barber, to escape from the misery of being only as others are, of going only where others go. Such persons enjoy nature, not because of the presence of God, but because of the absence of man.

This leads one to say that, although he had heard the Grampians pooh-poohed and the Cairngorms run down, he yet ventured to get out at Dunkeld, and commence a walk by Glen Tilt, Braemar, and Ben Mac Dhui to Kingussie, as part of his summer holiday. This distance would have been about eighty or ninety miles, but delays and excursions extended it to a walk of over two hundred miles.

That being so, I must not “dwell.” In Killiecrankie Pass one's reverie was broken by the apparition of a stalwart Scot, who gave me to understand that he was the caretaker of the place. Indeed, I almost gathered from him that it was

got out after his design. He was at least the verger of that leafy cathedral, with its mile of nave, its worshipping trees, and its choiring waters.

"May be ye're a minisither, sir?"

"Why do you ask?" said I, as I gave him sixpence. I was dressed beyond all professional recognition, I knew. But dress is small part of one's form.

"Because," said he, "my instructions from his Grace is, that if ye be a minisither an' short o' siller, I'll be happy to hand ye the saxpence bock again."

Declining the accommodation, I pushed up the hill, to get the Queen's view.

"May be ye're a Baptist, sir?" he pursued.

"No," I said.

"Because my wife's a Baptist, and so's Misther Spurgeon. There's nice folk amang the Baptists, sir."

A few miles, and I had entered Glen Tilt, hoping to go through it before nightfall; but the Duke of Athole's deer-stalker, Macdonald, whose lodge is the fourth and last habitation you pass in twenty miles, advised me not to go further that day.

"The Tarff's come down heavy, sir. She's a very heavy sthream after a freshet, and we had great rain last nicht. There's nae brig, ye ken. Ye must gang through on fet; an' I wadna like to cross the Tarff on the bock of a horse the nicht."

I was soon persuaded, and passed the night there. The brave man's little son James, six years old, had just come in. He had been, all alone, a distance of two miles down that lonely glen to fetch two cows home. It is so lonely a place that Macdonald does not see a soul for a month together in the winter, and very few in summer, except his own family. Strange to say, his wife lived as a servant in Norwood, London, before she was married to him.

The next morning I set out to cross the Tarff and to push on to Braemar. I met a gentlemen who had just crossed the Tarff five times. It happened thus: his wife was with him, and he proposed to carry her across in his arms. But she would not consent to this until he had crossed alone by way of experiment. This he did, and returned to tell her how it was. Then, leaving his boots on the bank, and taking his

wife in his arms, he entered the water for the third time, safely landed his nervous charge, and came back for the boots. But while going through the Tarff for the fifth time, he slipped, and fell into the stream, miserably wetting his garments.

After a twenty-two miles walk, Braemar was reached, whence I meant to go up Mac Dhui alone, and get down a north or north-western side into Glen More, so coming to somewhere on the Highland railway. But next morning, as I was climbing the triangular mountain which draws Glen Dee and Glen Clunie along its sides, and looks down upon Braemar, a chorus of voices came after me on the wind. I looked down and saw the inmates of the small farm where I had found a lodging waving their hands at me. I at once appropriated this manifestation as a tribute to my power of attacking a very steep flank, and went up merrily. But a shrill whistle made me turn sharply, and I saw the male farm-servant coming up after me at a fearful pace. I listened, but heard nothing till I had gone a long way down, within easier earshot, when I heard him say, as he waved a coloured paper in his hand, "Here's a *telegraph* for ye." We were not long before we met, and I found a message from a friend that he was on his way to Braemar and would go up Mac Dhui with me. In due time he came, and we arranged to start next morning at seven. I called for him at his lodging, and found him paying for his night's entertainment. The mistress of the house, a queer Scotch woman, nearly seventy, was still in bed, and sitting upright therein she received the cash, gave change, and returned thanks. Then she resumed a horizontal posture, and we left, a third Englishman having joined us. It was a pull of more than twenty miles to the top, and what we should do when once there we did not know, save that we meant to get down towards the railway, if we could. It was hard work, with some luggage to carry, climbing that rough old Ben, 4,295 feet high, with nothing like the beaten and frequented tracks of Snowdon. Not a soul had we seen all the way from the foot of Glen Derry when we rose, panting, over the last shoulder of the mountain, and the full view of Braeriach and Cairn Toul and Ben Voir, set in gigantic colonnade down Glen Dee, burst upon us. Whoever has stood on the top of Mac Dhui will not soon forget the south-east

view. True, it is in Britain, but that cannot be helped. You feel you might be on the main coast of a great ocean. The top of the mountain is a flat stretch covered with immense stones, rounded and flattened as if by centuries of sea action. While looking at these stones, you half fancy the ocean must be about you, but it is the mountainous rolling of land, not of sea, that fills the air with startling shapes—of peak, hollowed ridge, and jagged precipice.

After nearly an hour had been spent in going from point to point of the wide summits, we descended Mac Dhui by a steep and utterly trackless scaur of broken rocks. Few had preceded us here. Few, we hope, will ever follow us in such a place, for which no Board of Works could do anything. There were no signs of the Anglo-Saxon. Bass's beer bottles and greasy pages of "The Daily Telegraph" were nowhere to be seen. Certainly a man ought to be both a teetotaler and a very good Liberal before he comes down Mac Dhui south-east by south. There is a two hours' walk, or rather series of strains, slips, jumps, and drops, to be done, which, without self-possession and faith, cannot be accomplished. Two miles of wheelbarrows and tables on end would have been pleasant in comparison.

The sun was sinking behind the great wall of Braeriach (4,265 feet) when we began to go down; and as we limped the last half-mile—more grassy, but sloppy—the early dusk of deep mountain glens had gathered. We agreed to turn to the left; but we felt sure we were wrong, though we did not then know that our descent on that side had been wrong altogether. It was lucky for us, however, we did not turn to the right. In direction, that would have been more correct; but, as we found to our cost next day, we should have had to sleep among the rocks all night.

Three miles brought us to nowhere, save that the river on our right seemed to grow a little wider. We could have jumped it under Mac Dhui. It was now doubtful whether we had any path at all; but we persevered, leaving the river, and following what seemed like a track under the receding mountain line. An hour later it was quite dark, but the path was better. Still, we came to nothing. We thought, about nine o'clock, when we had been on foot sixteen hours, we saw

telegraph posts and houses in front. But they proved to be fir-stumps and great rocks on both sides of a torrent. Soon this torrent crossed our path, and we had to go over it with as good grace as we could. We had walked—all up and down, and on worse than no roads—about thirty-three miles; and when we had left the river behind us another mile, it was proposed to lie down and sleep in the heather. We were fagged, and could not go much further; but one of us resisted the proposal, on the ground that we should wake up with rheumatic fever. Prudence prevailed over fatigue, and we went forward in the weird, moonless night, the awe of mountain stillness, only broken now and then by the hoarse rushing of streams we could not see, resting upon us all. How, when we had begun to reconcile ourselves to an aimless tramp till morning, I saw a spark of light, which grew to a flash, from some window; how we shouted to see it, and found it came from a deer-forester's "wee bit hoose;" how, when we got to it, and saw the forester, we tried to melt the granite formation of his inner man by a tale of woe, begging even for a space of bare boards to lie down in; how the noble Scot turned out of his only bed, supped us on tea and Dutch cheese, slept himself we know not where, but put the three of us in his own little bed (where the happiest was certainly the one next the wall, the second being jammed in, and the third hung out), it would take too long to tell.

But at nine next morning, taking with us two Dundee men who had been lost in the neighbourhood like ourselves, we set out for Aviemore, by way of Glen Dee, hoping to catch the three o'clock train. We understood our host to say that we must retrace our steps along the path we had taken to his house the previous evening; so we soon reached the foot of Mac Dhui once more, and then kept on, with the mountain to our right. We were now on the road we might have taken the previous day by turning to the right as we descended the mountain. There were at this point only two ways—up and down, or north and south. East and west, look where you would, were closed in by four thousand feet of precipice. There was no way out for a stag. And the glen grew narrower as we advanced between the confronting masses of Braeriach and Mac Dhui. We were rising to

higher ground every step, as the lessening river at our feet also told us. This was the Dee, which pours so ample a flood past the Queen's gardens at Balmoral, but was here only a good running jump across. It was along the lower course of the Dee we had tramped the evening before. Half a mile further, and it was no river at all—scarcely a stream. We lost it for yards under the rocks, but it came out again in places where the mountains had not cast down so many heavy pieces; but by-and-by it vanished altogether under the stones which here choked the glen—stones cast down by centuries of frost and storm. When the water was lost sight of, our track, which had been simply an old line of water-course, was lost too. Henceforth the Dee did its singing underground, and we did our walking, with exhausting effort, over the piled-up, rocky *débris*. To say we went a mile an hour would be reckless exaggeration. But for miles it was nothing but a forlorn climb over fallen pieces of rock, few of them less than five feet long, and pitched down at the most bothering angles. Nor could we have gone fast had the path been one of moss and primroses; for the sides of the glen grew nearer to each other, and more terrific in their far-off, jagged sky-line, as we struggled on. It was not only terrible because of the dark and frowning mountains. Glencoe is that, but even coaches can pass there. Here what seemed so awful was that we had got into a choked and pathless gorge, perhaps not penetrated once in ten years. The sense of confinement, ruin, silence, and of the ceasing of the waters, was more strange than we had ever felt before. We did not know till late that evening that we had misunderstood our guide's directions, but we thought he must be the most impassive Caledonian alive to have sent us there without a word of description or of warning.

We came to the rise of the Dee. A long tress of foam was seen fluttering on the front of the mountain, but it was soon lost—drawn under a great depth of stones. But the new-born, half-smothered spirit was still there, singing its song of pain far down in the dark, gliding from crevice to crevice, longing for the light, and at last its muffled note was heard under our feet, and in another moment it issued at a mossy well-mouth of its own making, to run seventy miles of triumph to the sea.

Three o'clock came, and, so far from finding a train, we knew that we were high and dry on the watershed of that region. For no sooner had we seen the Dee vanish in its stony birth-cells, than another river-spring, flowing the opposite way, began to warble under our feet, and soon burst out a span wide. We followed it, and it grew, until we had to cross it by jumping on an islet in the middle of it. We had now got through the narrow throat of the gorge, and, at last, far down and far off before us spread the wide, fertile valley of the Spey. But between us and that valley there was miles of hard work. We had had no food—nothing but water since we left, eight hours before—for we had brought none with us. And the water was so delicious that we had not restrained ourselves as we should. Every mile or two we had dropped on our knees and quaffed the glorious drink. About six o'clock we came upon a fine cluster of blaeberry bushes, thick with fruit, which we voraciously attacked. The berries seemed ridiculously small in such hungry mouths as ours. Twenty-five at a time, at least, were needed to impress the palate; but we ate away till all the blue, ripe ones were gone and only green ones left. Then we went forward, the road being a rapid and very rough descent. A new trouble now set in. One of our party became very unwell through free use of the highly-mineralized water without food, and he fell back in great pain. Soon after this we reached a flat and treacherous tract of heather, hard as wire, growing over ground full of holes. This made walking very miserable, especially for the one in trouble. The path now turned westward to the side of a splendid ravine, through which a river poured in great volume, and we found this to be none other than the river whose birth-cry we had heard near the "wells of Dee." Great was our joy and outcry to see marks of ponies' feet on the ground about here, proving that we were not far from houses. But we were still to be sick with hope deferred. Several miles had to be walked, the night air became chill, and the suffering of our friend had become almost agony, before we saw a human being, twelve hours after we had started. This was a boy holding a white horse. We had crossed a wide river as well as we could, and had just climbed the bank, when the little fellow hove in sight. We at once asked him to guide

us to a cottage, or any place where poor J. could get rest and attention. The lad brought us to a small block of wooden buildings, which proved to be one or two cottages of Lord Stamford's forest people set in charge of the woods of Rothiemurchus. This was the first human habitation we had come to for twenty-four miles. We had begun to feel like Campbell's "Last Man" in several pieces. For during that long walk, not only had we not seen a human being, but not even a cow, a horse, a dog, or a fish. The only living thing we saw was the ptarmigan, three or four of which birds flew out of the rocks under Cairn Gorm.

"Can our friend J. stay here to-night? He is too ill to go further," we said to an old man, who came to the door wonder-struck at the approach of no less than five well-dressed bipeds. But he was ill-fitted with English words, and ran off to fetch a younger man, who said, in reply, he would go and ask the old man. Consultation then took place inside the doorway, where the white cap of a gude wife was now seen, greatly agitated in discussion. One of our party had meanwhile secured a bowl of milk and handed it to J., who was shivering with cold and ready to sob with pain. The poor fellow could endure himself no longer, and walking up to the door he said to the good woman, "May I warm myself at the fire?" for the glow of burning wood shone winningly down the passage. She caught his meaning, from his rubbing his hands and his woful face, and said, "Ai, O ai." He at once rushed in, cast himself into a chair, and burst into almost hysterical crying. We gathered about him to comfort him, but he could not look up. He had concealed his misery for miles, and now that he had no longer any reason for bearing up, his feelings would have their way. It was truly touching to see the old couple try to comfort him. They spoke Gaelic, but knew hardly any English, for we were now nearly ten miles inside the Inverness-shire border. "*Euh, euh!*" said the old man. "*Euh, euh!*" continued the old lady. Then they whispered to one another in rapid Gaelic, and, as if they had agreed upon an English formula of address, they both moaned out, "Poorr gentleman! euh, euh! Wull ye no tak anything, poorr sir?" J. groaned, but could say nothing. So we asked as well as we could for some hot water and tea,



supplementing our efforts of speech by lifting a large tea-kettle towards the fire. This bold figure of speech proved quite intelligible, and in fifteen minutes J. was sitting by the fire, his legs in a tub of hot water, and a cup of tea in his hand. His pain slowly gave way under the influence of warmth and rest, and he began to call himself "a crying baby," and sat observing the old people and their queer Highland cottage furniture with great enjoyment. They brought forth their very best; of course there was no meat in the house, but there were plenty of eggs, which disappeared as the blaeberries had done before. All five of us did not remain there; we should have eaten the poor folks out of house and home. I and J. stayed, and the other three pushed on two miles further, to a small inn reported to be in that direction. The old people had spread for our meal the usual Scottish bread-stuffs, scones, oat-cake, biscuits, &c. But after the attack was fairly begun, the wife was struck with some happy thought, which she conveyed, in low-muttered Gaelic and with much emphasis of head-shaking, to her consort, who rose to his feet with a sharp scream of approval. She passed out into a sort of pantry, opening from the passage, and in a few seconds returned with something in a flannel wrapper many times folded. What could it be? A bit of venison? A ptarmigan pie? I looked at my friend, whose eyes were still keen with appetite, though he had had small mercy on the scones. Expectation was at its height, when the dear gude wife, with proud carefulness of manner, brought out *half a loaf of white bread!* This was the dish in reserve, the great surprise. "May be," she said, "ye Lunnun gentlemen would preferr the like o' that," putting the half loaf into the middle of the table. We thanked her, and, not without a feeling of compunction that we should be eating a curiosity which seemed to have been long in the family, we soon made white bread scarcer in the land.

To the joy of all, and especially of the old people, J.'s pain quite passed away, and he spent the evening in animated conversation. A forester, who knew enough of English to act as interpreter in the difficult passages, had come in, so that we got on well. We told our tale of how we had come as well as we could, but it was some time before the natives present could understand what route we meant. "We

came up Glen Dee." "Glen Derry, ye mean?" "No, Glen Dee." "Well," said the canny Gael, with an arch smile beginning to break across his face, "and what then?" "Why, when we got under Ben Mac Dhui, we kept straight on to the rise of the Dee," we said. "No, but soorly ye went up the mountain?" "No, that was yesterday. To-day we came right on under the mountain, where the glen was so narrow and full of rocks we could scarcely get past." The forester's face lost its smile for a moment in a look of anxiety. "Ye never mean to say as ye came richt on here frae the wells o' Dee, past the side o' Mac Dhui an' the Carrn Gorm?" We looked at the map and declared that it was so, when the woodman broke into a shout, half of laughter and half of real dismay. "Why, *mon*," said he, "I've lived near on forty year oot an' aboot atween Rothiemurchus and the Carrn Gorm, an' I've never bin whaur ye've bin the day. Why, I tell ye, no pony could git past; an' I dinna believe as anybody's bin through that place for ten or twenty year!" We looked at each other. "Ye s'ud 'a gone by Glen Derry. There's your mistake. If ye'd done that, ye'd 'ev coom oot on t'other side o' the Carrn Gorm, an' made for this richt through Glen More." We looked at our maps again, and, to our utter confusion, we found we had taken the wrong course when we started in the morning.

Our host, who was much the elder of the forester, had caught but snatches of the conversation. But now the forester, turning to him, poured out the full account in Gaelic, accompanied by dramatic gesticulation and a play of his keen eyes towards us, which made us feel that something very vivid and comic was going on at our expense. The old man listened with amazement till his pipe went out in his mouth. When he had heard all, he gave inarticulate relief to his feelings in a sort of long chanting note, at the top of the scale. Then, seizing the fire-tongs, he snipped up a twig from the fender, lighted it at one end in the wood fire, and, holding the tongs above his head, he bobbed the blazing end of the twig into the head of his pipe, till the "'bacca reek" curled up between his face and the fire. Returning this powerful pipe-lighting instrument to its place, he looked at us and said—

"Ye nicht well be ill, indeed!"

"But that was through having no food and drinking very much hard water," we said.

"Just so," said the forester. "It was enuech to kill ye."

"But what fine, terrible scenery we had all through that gorge," I said, thinking it time a word should be spoken in extenuation; for now, when all was over, when our cares were drowned in draughts of tea, and our cold and hunger were gone, we were secretly not vexed that we had seen what we had seen.

"Ah!" said our host, removing his pipe for a solemn effort in English, "ye ganged wrang, but ye got a grand sicht!"

We now prepared for bed. The forester was gone, and the old people, both over seventy, though the husband went three miles to his work every morning, needed rest too. They did their best to make us comfortable for the night in their two-roomed cot. They hung round J., as he went into the little room to sleep, begging him to say what else they could do for him. The blankets piled on the bed seemed sufficient to start a wholesale house, the result, I suppose, of a determination on the part of our dear old entertainers' to sweat us out of all English ailments before morning. The old man came in for a last look round after J. was in bed. He said he should be away to work by six in the morning. He therefore took farewell of us. We asked him if we should pay him or his wife, but he would not hear of money for what they had done; so we determined to put a good consideration into our hostess's hands on the following morning. Before he left our chamber he was very particular in bidding us lock the door. This was done, and J. was half asleep a minute after the key turned in the lock. The old couple were now "bedded," as we thought, in some cupboard or box-bed in the room which had served us for tea, hospital, and club. Silence now fell on us from its eternal home in the Cairn Gorm solitudes, on the rivers, on the myriad trees, on the wide air, on the little cottage, and on its least chamber, where two worn-out men sought sleep. All was dark and hushed; it was a time when sleep becomes a sacrament, a religious offering up of the soul into the keeping of its sleepless and Almighty Guard. But what sound is that? From the other side of the door we had locked—locked we knew not why—came a plaintive voice,

uttering, in an unknown language, words of intense and holy feeling. The general silence without, and the subdued tones which now broke, or rather deepened, its spell, made the voice seem to come from far away. It was as if the great glens drew the voice into their depths and made it theirs. What, or who, was it? We roused each other to listen. "Why," I whispered, "it's the old people at family prayer." Indeed it was. We knew the old man was reading from the Bible just as well as if he had told us. There is at least one Book which changes the voice of those who read it, with whatever faults they read, to something of its own pure solemnity. The voice was thin and quavering, but the deep passion of the Psalms seemed to struggle forth in every tone. The short sentences, the yearning spirit, the quick alternations of feeling, were almost decisive. After three or four short Psalms, or their equivalent in length, we thought the little act of worship was over, but it proved to be but just begun. There were about two minutes of pause, in which the ticking of the old clock alone disputed the dominion of silence, and then the sound of singing stole up to heaven from that inner chamber, now in total darkness. It was the dear old people praising God! Such singing I have never heard. I have seen a meeting of thirty people—a Bible class, perhaps—opened without a note of praise, because none of the well-dressed company could be got to "raise the tune." But those old people, past threescore and ten, found it easy, though strangers were present, to open their lips and show forth the praise of Him who had kept them so long amongst their native hills. Their voices were all drawls, and breaks, and shakes. One can imagine such singing mocked with cat-calls in a London music-hall, although one cannot imagine the people who go there singing like that in *their* old age. What did they sing? I could not get behind the Gaelic words to the sense, but there was a shorter way of spiritual sympathy to their meaning, and the dear old version—

I to the hills will lift mine eyes,  
From whence doth come mine aid ;  
My safety cometh from the Lord,  
Who heaven and earth hath made—

came into my mind. I felt as if they must be singing that. After the singing, prayer was offered by the old man, and we could not resist the temptation to listen all through. I said to J., "What a pity we don't know what they say; but you may be sure you are being remembered at that little altar." There was no doubt about it. The only word we could make out was that Name after which the whole family in heaven and earth is named. *Jesus Christ* stood out in the weird torrent of sibilants and gutturals, as the cottage had stood out to us in the mountain wilderness. We knew that Name, and, if we knew no more, we said an Amen of faith to all the rest, as the old people rose from their knees and exchanged spoken prayer for prayerful sleep. Then, indeed, we felt that we might sleep, with benediction all around us and upon us. Sickness and weariness had been relieved. Hard rocks had given place to the rough, delicious couch prepared by those aged but gentlest hands. The gnawing hunger was gone. All the beauty we had for days delighted in; the scenes of awe before which we had stood dumb; the hidden music of rising or ceasing streams; the high thoughts from God which had come to us out of unvisited recesses of the world—were tenderly repeated in our consciousness as that strange Gaelic evensong died away. The mind, softened by the touch of everything gracious, was ready to forget even itself. How profound was the sense of security! The far-off, stupendous ranges seemed to move, like Birnam wood, towards our forest cot. The unmelted snows and the storm-torn ridges were transfigured in imagination to slopes of green and heights of foliage rose-hued with the sun. All the peaks, savage no longer, seemed to circle us with their defence, standing "as the mountains are round about Jerusalem," and as the Lord is round about His people. No sound came from the old pilgrims' chamber. John Anderson and his Jo were asleep "thegither at the fet" of the mountains; not yet in the sleep of death, but in one like unto it. Aching limbs must not detain us either. A moment's hush, a word of happy "good-night," and we pass into those arms which pillow a sleeping world.

London.

J. HIRST HOLLOWELL.

## SUNDAY AFTERNOON READINGS.

SUNDAY, OCTOBER 5.

Because thou hast been my help, therefore in the shadow of thy wings will I rejoice."—Psa. lxiii. 7.

YET another reading is necessary to complete what I wished to say concerning this exquisite conception of God's protecting care.\* We need assurance concerning God's love and care in the temptations and sorrows of our human life. The poor are tempted to appropriate what is not their own; the struggling tradesman to save business and credit by dishonest expedients. The disclosures of bankruptcy courts, the frauds of directors, the petty thefts of police courts, are sufficient illustrations.

Penury has a tendency to make feeling hard and acrid. It lives on the shady side of the wall. The sunshine of life comes to it in very stinted measure. The fruits of life do not ripen to so fine a flavour. Geniality is more difficult. We need only to look at the hard, pinched faces, the set, defiant features of poor districts, to see what the cultus of poverty is. It is the winter side of life.

The God and Father of our Lord Jesus Christ is the poor man's God. He who had not where to lay His head is the poor man's friend. Under the shadow of God's wing poverty loses much of its chill; its hardness and bitterness die out of it. The temptations are none the less strong, but the shelter and grace are sufficient. A man conscious of the sorrow and the peril betakes himself to God. Hopelessly doomed to poverty and ruin, he will not do wrong. In his helplessness he runs to the feet and bosom of the heavenly Father. He clings as a sobbing child to its mother. If there be bitterness in the sorrow, there is sweetness in the comfort. He is made gentle, sweet-hearted, contented, thankful. The Church is full of the grace of pious poverty.

The poverty may be simply our appointed lot in life; then we acquiesce in God's orderings. It may come upon us "for righteousness' sake;" then we rejoice that we are counted

\* See April Number, p. 307.

worthy so to suffer. So suffering, we feel an added tenderness in His love, and a kind of satisfied joy in our own.

We may be made poor for our spiritual correction or growth. There is a satisfaction in recognizing the fatherly love that will do this, that is too strong and wise to permit us harmful indulgence. It is a grand and precious ordering of things that wrong brings trouble; folly, disability, or pain. Pain of body is the physical conscience that guards us from injury; pain of mind the moral conscience that guards us from evil. God has so ordered life that in a thousand subtle ways wrongdoing works temporal disaster. "He that breaketh a hedge, a serpent shall bite him." It is better so. Were it not so, life would not be worth living. All my unrest, and sorrow, and fear are God's gracious dealings with my sin. What a feeling it is that, like a child whom his mother corrects, we should betake ourselves to the very breast of the great Father who is chastising us; that the very sin which, in one sense, drives us farthest from Him, in another sense brings us nearest to Him; that the strong hand of the rod is moved by a tender, fatherly heart; there are, in our sheltering from God's correction, a sanctity, a blessedness, a grace, even a healing grief, that are simply ineffable.

In like manner we seek the shelter of God's wing in bodily sickness, in social bereavement, in the hour when physical life fails, when we do not understand, when "our house is left unto us desolate." We get no light concerning the individual instance. Life is too complex for individual interpretations. But God has wondrous things to say concerning death. It is not the close of life it seems. It is only glorious change. It is not the destruction it appears. Death often fulfils the greatest purposes of life. "That which thou sowest is not quickened except it die." The shadow of death is it? Only because there are immortal lights of God above.

So old age and feebleness are sorrows, sorrows that are a pathos—its piteous inability, its resigned falling back out of the ranks of life; its discomforts and infirmities. Sometimes it is a winter sunset—cold and damp and mist; senses fail, the intellect becomes imbecile, friends and companions of life are gone, work is done, opportunity passed.

What assurance the old man feels under the shadow of

God's wing! What a feeling of His presence! what a stay upon His strength! The God of our youth will not forsake us in our grey hairs. The old man's God is the God of a large and long experience.

Many things grow under the shadow of God's wing that could not grow elsewhere. Many judgments and feelings concerning earthly life; many experiences and estimates of God; many virtues and graces of character. The strongest and purest growths of religious life are there.

Life itself—the totality of our being and experience here—what is it but a sheltering under the shadow of God's wing, a feeling of helplessness and need, of disability for all the highest uses and realizations of life? How poor the richest life without God! how feeble the strongest! Even in the quietest, richest life "God is our refuge and strength."

The great mystery of life enwraps us all—its relations to the unseen, the hereafter, to God. "We walk by faith, not by sight." We understand neither the providence, nor the religion, nor the destiny of life. "We see through a glass darkly." "It doth not yet appear what we shall be." We wait for the uplifting of the curtain, for the unfolding of a future. And with a faith that wonders and yet is assured, we shelter under God's wing. "We know whom we have believed." In His lights we read the great portents of the hereafter. Jesus "hath brought life and immortality to light." We rest on the earnestness He gives. "Because he lives, we shall live also." We are greater than our surroundings, more capable than our experiences. Undeveloped faculty and possibility are in us. We are begotten again to a living hope. Such hope is the harmony of our nature. Deny it, and we are full of contradictions.

SUNDAY, OCTOBER 12.

"Lord, is it I?"—MATT. xxvi. 22.

The sitting down of our Lord and His disciples to the last Passover supper is like the raising of the curtain for the last act of a great tragedy. We know what the appalling consummation is to be, and we set ourselves with intense interest to watch the workings and developments of passion in the chief



actors in it. We learn thereby how character is formed, and how men are led by ordinary moods and tempers—the unappreciated forces and processes of life—to great and tragic issues. Human life is not a plan prepared from the beginning; a way mapped out from its very outset; but it is a process of continuous sequences, a growth of constant elements, a gathering of controlling forces, one continued exercise of educating choice, leading a man on and moulding his character just in proportion as he yields himself to them. Often the most tragic issues result from trifling things; feeling works subtly, and slight occasion will often suffice for strong expression of its gathered forces.

We sometimes think that the perpetrator of a great crime, such as the betrayer or crucifier of the Lord, or the perpetrator of a murder, is an exceptional villain, a moral monstrosity, heartless and conscienceless as Mephistopheles. Great criminals have often much kindly and virtuous feeling. In common intercourse they are apparently as humane as their neighbours; and when the crime is perpetrated it often surprises no one more than the criminal himself. It is a terrible awaking, a revelation of what he has become, almost as of God's judgment-seat. He did not purpose it. He did not deem himself capable of it. He was led into the temper, the glamour of it; circumstance urged, and he did it.

What is the explanation? What is the genesis of it? Little failings, little indulgences of passion, disregard of conscience in little things; the gradual, silent leavening of selfishness and sinful passion; the moral nature enervated and debased by a malarious atmosphere; evil imbibed, as men imbibe the poison which breaks out in fever. Men are conscious that it is evil, but do not think it so serious, or that it will become so powerful, or break out so terribly. They fancy they can take fire in their hands and not be burned; they are amazed when lust conceives and brings forth sin, when sin is finished and bringeth forth death, and when, in the hour of fierce temptation, they find themselves so powerless. The genesis of all great sins is the unchecked indulgence of little sins. The betrayal and murder of our Lord were not commonplace crimes; they stand out in history with signal and appalling prominence; but they were generated by commonplace feel-

ings. They were crimes of which every man is capable who indulges mean and selfish passions; who does not enthrone in his heart conscience and right. "Lord, is it I?" can I possibly betray and crucify Thee? Ay, a thousand times, if I have indulged selfish and evil passions, and if tempted by opportunity and inducement.

SUNDAY, OCTOBER 19.

"Lord, is it I?"—MATT. xxvi. 22.

It is this that makes such studies lessons, else they would simply horrify without benefiting us. The contemplation of the crucifixion itself would harm us were it not for the common human passions that found expression in it. If we would learn lessons of practical religious life from the most pathetic and solemn of all narratives, we must look for the play and sequence of ordinary passion and motive.

In the Divine Lord Himself we see no exceptional mood, no special excitement or trepidation, save in the natural intensity of feeling which His approach to His cross evinced. Throughout it is the issue for which He has prepared Himself. Human feeling in Him grew to its natural consummation as much as in Judas. From the first step until the last it was a steady, self-sacrificing purpose of love. The presence of the traitor deeply moved Him. The contrast between His own loving self-sacrifice and the tender if ignorant fidelity of the eleven on the one hand, and the mean, furtive treachery of Judas on the other, grew upon him until it became almost insupportable, and filled his entire moral being with horror. Never passing perfect self-control, always subdued to a pitiful yearning and even delicacy towards the traitor himself, it yet deeply agitated His spirit. Judas sat there, and the feeling of incongruity became intense, and constrained the intimation, "One of you shall betray me." He does not protest or utter reproaches, but not for a moment does he forget it. In the very outpouring of his tender love for the eleven, he feels the dark shadow and chill of the traitor's presence, and he shudders. Again and again the under-feeling found expression, "Have not I chosen you twelve, but one of you is a devil?" Note, too, how magnanimous His feeling is. He does not become selfish or exacting as most men do in sorrow; He

does not express resentment as we do when wronged. He thinks more of the traitor than of Himself, more of the sin than of the personal wrong. It was the sorrow of a great, holy, unselfish, tender soul. He was troubled that one of His disciples should do a deed so base. He does not expose him, does not permit the rest to know what He knew. "He knew from the beginning who should betray him." He would never sit down by his side, never look upon him without the thought of his baseness. He brake bread with him, stooped to wash the vile feet that had just sought the council-chamber of His enemies; to the last he was solicitous only to save him. John through his great insight of love had penetrated the heart of the traitor; but neither by word nor gesture did his Lord expose him, "No man knew for what intent he spake this unto him."

The working of human feeling in the eleven is equally notable and suggestive. The announcement that there was a traitor among them must have fallen like a bombshell. They might know themselves ignorant and weak; but the thought of treason was impossible to them. "One of you shall betray me." And yet they do not protest. There is no vehement denial. Their Master's rebuke about their silly contention which should be greatest, has shamed and subdued them. It revealed them to themselves, showed them the littleness they were capable of; and they accept the startling announcement as, at any rate, among things possible. And yet how it would jar upon their conscious love, their confiding fellowship; spoken, too, at the tenderest, most hallowed moment of all their intercourse with him. They were sorrowing because He was to be taken from them, and now they are told it was to be by one of themselves. How their genuine love would sorrow! What shame and grief the very thought would cause them! They could not mistake the tender, reluctant sorrow that told them; they could not doubt the truth of what He said. He would not have said such a thing lightly. Each in the consciousness of his own true heart would sorrow for whoever might be his guilty companion. When those near to us sin we share both the shame and the sorrow. Gethsemane was simply this—the intense feeling of human sin by the holy Christ.

How simple, ingenuous, and pathetic the spontaneous self-questioning! Every man thinking of his own possible weakness. "Lord, is it I?" Not an indignant "No!" from any one of them; not even from Peter. The only expression of their astonishment and grief is their self-questioning. The only silent man is he who is meditating the crime. Who that knows the plague of his own heart, dares say there is any sin into which it is impossible for him to fall! The heart that trembles most at its own possibilities is least likely to fall.

SUNDAY, OCTOBER 26.

"Lord, is it I?"—MATT. xxvi. 22.

Judas, the Ahitophel of the gospel history, is at length constrained also to put the question. A master of dissimulation, he was disconcerted by the Divine simplicity of Jesus. What a terrible constraint it must have been that forced from his lips the reluctant, self-accusing, hypocritical question, "Master, is it I?" It was only a further step in the development of his audacious treachery. He was hardening rapidly under the tenderness of feeling around him. The sop, which to the rest was a eucharist of love and life, to him was the seed of moral perdition. "With the sop Satan entered into him." Nothing facilitates the entrance of the devil into a man like holy things perverted. Prayers harden a godless man more than blasphemies. The wickedness of Judas was matured specially at two feasts of love: first, when Mary of Bethany anointed her Lord, her love exasperated Judas to go to the chief priests to covenant with them; and now, when Christ celebrates the Passover with His disciples, "the devil enters into him." The sop of life is a savour of death. On both occasions influences of special cogency were brought to bear upon Judas; he resisted both and became worse through his resistance. He so resists good as to give evil the mastery; the devil enters him, and he becomes his mere tool. "Thirty pieces of silver" are a sufficient inducement for his mean soul.

What a mean element there is in sin! How seldom it is grand or heroic, even apart from the moral quality of its doings! How commonly a wicked man has something base

and sneaking about him; some feeling that is contemptible, some self-seeking which is paltry! A little selfishness suffices as a hindrance to sympathy with Christ, with all the blessing that it would have wrought; just as a little grit hinders the mightiest machinery. The disciples had strife among them which should be greatest. Was not this paltry, mean self-seeking a cause of evil to them all? Peter denied Christ, the others forsook Him, Judas betrayed Him.

How prominent this meanness, this contemptible littleness, is in Judas! He is a thief, and steals the money of the poor; he covenants for thirty pieces of silver. There were no attributes of greatness in his crime. There seldom is in any crime. How mean the first Napoleon was in his gigantic crimes of ambition! How audaciously he would lie! How sneaking and petty his policy! How mean great commercial frauds are; great speculators, even when they deal with millions. The very essence of wrong is meanness. None the less mean because it deals with great sums and ends in great tragedies.

Judas fell by little meannesses, by contemptible sins; and, so far as the rest failed, they failed in the same way. They did not suspect the evil in their unseemly strife which should be greatest. By little things we stand or fall. All moral growth, whether of good or bad, is by little and little. It was not the first time the disciples had so disputed, it had become a cherished imagination; and we may so fill imagination with mean fancies as to become capable of great sins. There is for the best of us nothing but the vigilant correction of little evils, incipient tendencies, the crucifixion of self. Self-seeking is the root of all sin, the possibility of any sin. When a man is "looking upon his own things" he is without the spirit of self-sacrifice, either for the sake of his fellows, for the sake of right, or for the sake of Christ. It is the one great note of the Divine Master's holiness, love, and passion that "he pleased not himself."

HENRY ALLON.



### CONVOCATION IN 1879.

It may yet prove to have been an evil day for the Establishment when a too facile Minister, possibly in contemptuous indifference rather than with any feeling of sympathy, allowed Convocation, whose sittings had been suspended for a century and a half, to resume its meetings for the transaction of business. The statesman probably calculated that a body which had no legislative authority would be innocuous, but if so the estimate was as short-sighted as that of the Primate and the Episcopal bench of to-day, who appear to indulge the hope that Parliament will practically place the Church under the control of this ecclesiastical assembly. The one ought to have foreseen that a clerical body, a large proportion of whose members have very exalted conception of the rights of the Convocation to which they belong, would certainly not be content to meet year after year for mere talk, or, put in plain language, to play at ecclesiastical parliament, whether for their own delectation or for the edification of the public. On the other hand, the Bishops, who (as we were told in the discussions on the Public Worship Regulation Act) come within the charmed circle of society, and might be expected to see questions in the same light as men of the world, ought at once to have detected the absurdity of suggesting to any statesman that he should ask Parliament to reduce its own power over the Prayer-book and Rubrics to a mere veto on any proposals which Convocation may lay before it. No doubt this leaves the supremacy of Parliament nominally untouched, but practically it would be the renunciation of its authority altogether. Now and then some ardent Protestant, such as Mr. Newdegate, might succeed in getting up a debate on proposed changes which seemed to him to be mere Romish innovations; but with the well-known reluctance of Parliament to enter on theological discussions, it is certain that such occasions would be very few, and be productive of as much practical result as some other motions which the member for North Warwickshire, as the voice of one crying in the wilderness, has from time to time urged upon the House. No doubt if some extreme measure, involving a complete revolution in

the character of the Establishment, were brought forward, the Ministry of the day might interfere to prevent the National Church from being converted into a mere preserve for a sacerdotalism which differs from Popery only in name. But a contingency of this kind is not probable—at all events until a good deal of preparatory work has been done. What is to be feared is, not a sudden and violent change, but a succession of lesser changes, none of which will be of such magnitude or importance as to attract the attention of Parliament, but which, taken together, will have a cumulative power in favour of the exalted views of the priest and sacrament. To suppose that Parliament will exercise a constant vigilance over these encroachments is to dream the impossible. So assuredly they think who hail with such enthusiasm the proposal of the Primate which we considered last month. The remarkable thing is, that his Grace could fancy that the suggestion could ever be entertained by politicians. It had only to be made public in order to provoke a storm of opposition, which must have been all the more irritating because of the contemptuous tone which it assumed. Clearly the journals which represent Liberal public opinion regard the Bill, to which the Lower House of Convocation attaches such value that it insists upon its being passed before the scheme of Convocation for the revision of the Rubrics is submitted to the Legislature, as a scheme to be laughed at, not seriously discussed.

The laughter is abundantly justified by all the circumstances of the case. Whether we look at the constitution of the body which thus modestly asks that it shall be converted into a real ecclesiastical legislature, or review the discussions which have taken place during the year in which it has been hatching a plan of rubrical reform, or even examine the "compromise" by which it has been thought possible to end the long strife about the "Ornaments" Rubric, and which has, in fact, led to the preparation of this draft Bill, the proposal must on every ground be branded as an absurdity. Convocation does not represent the clergy, and the clergy do not constitute the Church, but it is proposed to give Convocation the sole power of initiating change, and when it has been initiated Parliament is not to have the opportunity of examining it in detail, but must either accept or reject it *en bloc*—its acceptance, be it remembered,

being of a purely negative character, and meaning no more than the failure to raise objections during the forty days for which it is intended that the scheme shall lie on the table. The purely clerical character of Convocation, and the mere caricature of representation even of the clergy which it furnishes, are sufficient reasons for objecting to the proposal. The laity have a right to a voice. The clergy, as a whole, have a just claim to be fairly represented in any ecclesiastical parliament. But those who are so eager to secure the reality of power for Convocation show themselves very reluctant to entertain any suggestions for the amendment of a constitution in which the majority of the clergy and the entire laity are unrepresented.

But even could reforms of this kind be effected, the legislative machinery would still be so cumbrous and so difficult of adjustment that it is difficult to believe that any practical results could be secured. We have two Convocations, and two Houses in each. The Upper and Lower Houses of the southern province are continually at variance; and the Convocation of York sometimes dissents from both. Both these contingencies have occurred during the recent sessions. In our August number we discussed the divergent views of the Ornaments Rubric taken by the two houses of Canterbury, and of the method by which the Primate brought about a show of reconciliation. But since then the Convocation of York has resolved that it is not desirable to attempt any change in the Rubric, and this result was reached in consequence of a disagreement between the two Houses. The Bishops, with the exception of the new Bishop of Durham—whose speeches both on this question and that of the Athanasian Creed showed all that wisdom and catholicity for which he is known, and which have caused such high expectations to be formed of his Episcopate—voted in favour of the Canterbury resolution; but as the Lower House declared against all change there was no decision. The same thing occurred in the case of the Rubric relative to the Athanasian Creed. In the two Houses of the Southern Convocation an explanatory note had been approved, but when it was submitted to the Convocation of York the same want of accord between the two Houses again revealed itself, and of course the decision was practically for the continuance of the present state of things.



Under such circumstances how are we to learn what is called the mind of the Church? Bishops have one view and their clergy another. Canterbury approves what York rejects. How are the discordant bodies to be reconciled? and if this cannot be effected, which is to be accepted by Parliament as representing the wishes of the Church? Are both these Convocations to have a right to act in their separate character, or must any scheme, before being submitted to the Legislature, have the approval of both? If the latter course be adopted, the prospect of change at all must certainly be pronounced to be extremely remote. If the former, then it is possible that we may have different "uses" in the two provinces, and the National Church be practically bisected by the boundaries which divide York and Canterbury. These are important constitutional questions to be decided. "The Guardian," whose decided High Churchism is always tempered by moderation, and a spice of worldly wisdom, sees the seriousness of a possible divergence between the two Convocations, and says, "it will have in some way to be dealt with if ever the season for active legislation about ceremonies, or discipline, or doctrine should again supervene." With great significance it adds, "The very pronounced difference in the tone and temper with which Church questions are approached would prove, some day or other, a very awkward obstacle at a crisis, and might even bring on a sort of deadlock." The deadlock has actually occurred, and if it is not serious, it is only because Convocation has not as yet this power which its members are anxious to obtain for it.

As to its capacity for legislation, recent experience does not justify any sanguine hopes. For years this Ornaments Rubric has been under discussion. That so much time should have been given to it is itself discreditable. The Bishop of Manchester might well speak of the "ignominy of the vestments question." It is true that they have been converted into a flag, but that does not redeem the controversy from the contempt with which all but those who talk about copes, and chasubles, and vestments, as though the salvation of the Church depended upon their adoption, regard these discussions. The Bishop of Durham might well say, "he thought that future ages would look upon these miserable squabbles about vestments with the

same wonder and pity with which we regarded similar disputes in the middle ages." It is quite unnecessary to wait for the judgment of the future. This is the opinion which prevails outside ecclesiastical circles now. Multitudes will echo the bishop's words, that "he agreed with the Bishop of Manchester that he could not understand how reasonable men could attach so much weight to these vestments; how they could consider themselves prohibited from teaching doctrines which they held to be highly important because they were not allowed to wear garments of a particular cut." Of course the great dispute is about the doctrines, not the vestments, but the issue being thus serious, it is all the more pitiable that attention should have been so much concentrated on what is really an incidental point, to which some of the ablest advocates of High Church views of the Eucharist attach no value at all.

It is impossible not to allow our judgment of the wisdom of an assembly to be affected by the prominence which has been given to so subordinate a question, and by its utter inability, after the expenditure of so much thought and time upon it, to approach even to a satisfactory settlement. The much-lauded "compromise" which was to end all dispute has already turned out to be an utter failure. Canon Ryle goes direct to the heart of it when he says that its effect is to give a discretionary power to the bishops, by which they may sanction vestments which the courts have already pronounced illegal. The bishops may think it very pleasant to be thus elevated above the law, and constituted ecclesiastical Cæsars within their own dioceses; but the canon holds that "it would place the bishops in a most unfair and invidious position." Whether they permit or prohibit the use of these disputed robes, they will expose themselves to hostile criticism, and "in every case they will have to bear the blame themselves, and will have no shelter against the pitiless storms of criticism, except their own, *sic volo, sic jubeo*." Alas! says the canon, for the bishops; but alas, also, for the Church, into which this discretionary power would introduce new elements of discord and new possibilities of evil. "Talk of dissension, indeed (the canon concludes). A scheme more calculated to promote division, and set the Church by the ear, could hardly be devised than this new Rubric. A pretty spectacle we should exhibit to Liberationists,

Romanists, sceptics, and all the other enemies of our Zion." Archdeacon Denison and Mr. Berdmore Compton speak from the extreme point on the opposite side, but to the same effect, and with a like strength of conviction and feeling. The English Church Union and its president disapproved the settlement, and within a month of its adoption its utter collapse was manifest even to the most prejudiced. "The Guardian" complains that the Ritualists would not trust the bishops, but the Ritualists were not alone in refusing this confidence. Evangelicals trusted them quite as little, and the public generally would trust them still less. And what right, after all, have the bishops to make this claim? Why should they have a "discretionary power" to maintain or set aside the law? Why should not the law be supreme in ecclesiastical as in all other matters?

These experiences certainly do not encourage us to believe that the Church would be profited by the proposed increase of the power of Convocation. If it were not irreverent, we should say that it would not be easy to collect a body of men more likely to lead the Church into difficulty and confusion. But there is no fear that any such concession will be made. The Church which accepts privilege and position from the State must be content to accept its control. We quite admit that the House of Commons is a strange body to undertake the government of a Church, and we fully sympathize with those who desire spiritual independence. But spiritual independence can never be the inheritance of a "Church by law established," in an age and country like ours. It remains to be seen whether those who are so earnest in their protests against State interference have the courage of their convictions, and will forego the advantages of State connection rather than compromise their loyalty to principle.

Mr. Childers, however, has got another idea into his head; and it deserves attention, not because there is any prospect of its being embodied in law, but because it comes from one who is expected to have a prominent place in the next Liberal Cabinet, whenever it is formed. He agrees with the Ritualist in his view of the incompetency of the House of Commons to be the governing body of the Church. Perhaps he may see deeper than the High Churchman finds it con-

venient to look, or at all events sees what the other does not care to proclaim to the world—that the only result of leaving the power nominally in the hands of Parliament is a state of practical anarchy. The remedy Mr. Childers suggests is to alter the constitution by giving the laity adequate representation, and to give to this ecclesiastical Parliament increased power. This would be not reform, but revolution. Of course, the laity, to whom this right of a voice in Convocation would be granted, must be only the *bonâ fide* members of the Anglican Church. The preliminary difficulty of defining this membership would not be slight, but of course it could be overcome. When that was accomplished, however, the nation would have resigned the control it at present enjoys to a section of the people holding a particular creed, and professing attachment to a particular Church. Would it be possible under such conditions to assert that the Church still had a national character? It is perhaps superfluous, it is certainly premature, to discuss the many objections to the scheme, seeing that at present there is no reason to believe that it would be favourably entertained by any considerable party in the Church. To the High Churchmen who are most anxious to make Convocation a reality it certainly would not be acceptable, and even in Evangelicals we do not often see any great desire to make the power of the laity a reality. The Erastian may well object to give the supreme power over the Church to a body in which the ecclesiastical laymen would be pretty certain to be the representatives of their class. The proposal is well meant, but it does not appear to us either practical or just. Whether the Episcopal system, as laid down in the Prayer Book, is compatible with any lay interference, is very questionable; but we are certain that the prerogatives and endowments of a National Church cannot be righteously given to a Church which avowedly consists only of a section of the people, and places the control of its affairs in the hands of that section.

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## *THE PULPIT AND POPULAR SCEPTICISM.*

### II.

PERHAPS there is no point in all the question of dealing with scepticism more critical than this, that men be made to feel that the Christian religion is not a mass of separate questions having little connection with one another, on all of which a man must have made up his mind before he can be counted a believer. The spiritual unity of the faith must be brought out and its simplicity asserted in the prominence given to the personal life and work of Jesus Christ and loyalty to Him as the test of all discipleship. There are excrescences upon the faith which puzzle and bewilder men and make them think themselves unbelievers when their hearts are really faithful. Such excrescences must be cast away, not by violent excision from without, but by the natural and healthy action of the system on which they have been fastened, which as it grows stronger will shed them, because they do not really belong to it. There are doctrinal statements which have done vast good which yet were but the temporary aspects of truth as it struggled to its completest exhibition. They are doing vast good to-day, men are living by them still, but it is as men are seeing still the light of stars that were extinguished in the heavens years ago. Such partial, temporary statements men are still living by; but the time must come when they will disappear, and then it will be of all importance, when the star goes out, whether the men who have been looking at it and walking by it have known all along of the sun by whose light it shone, and which will shine on after this accidental and temporary point of its exhibition has disappeared for ever.

And here appears another point. The whole notion of the simplicity of Christianity and its comprehension in a few first large truths affects the way in which we have to meet the special errors and heresies of men. Just exactly as I will not care nearly as much that a man should hold what I believe to be the truth about future punishment, as I will that he should be deeply convinced of the enormity and persistency of sin; so I will not care nearly so much to disprove and displace a man's single mistake upon some point of doctrine as I will to clear

his heart of the prejudice and darkness of which that special mistake was only one indication. Men are always having their heresies disproved and trying to give them up, and then finding in a way that terrifies them that these heresies are not mere opinions which they can cast away, but parts of themselves which they must carry as long as they are what they are, until they are spiritually born again. Men's attempts to escape from opinions which have been specifically disproved, but to whose essential principles they are still attached, remind me of a story of canine intelligence which I read not long ago, in which the dog, who was held by a chain which was fastened to a collar round his neck, and to the other end of which a log was tied, attempted to rid himself of the annoyance by burying the log in the ground. He dug a hole and put the log into it, replaced the earth and stamped it down, and then, satisfied with his work, attempted to move away, but only found himself fastened worse than ever. Before, he was only tied to the log, now he was tied to the place where the log was buried.

Nor can we forget here the deep and essential connection between religion and morality. The day is past when they could be set in unnatural hostility. Like soul and body they belong together, and when we seek the universal and eternal principles in which lies the simplicity of Christianity, when we try to unsnarl the essential from the non-essential, there can be nothing like a clear perception that every truth is necessary to man which is necessary to righteousness, and that no truth is necessary to man which is not necessary to righteousness. Indeed, I think that it is in the exhibition of their moral consequences and connections, far more than in the discovery of their abstract truth or falsehood, or their proof or disproof from the Bible, that doctrines to-day must be established or refuted in the eyes of men. If atheism is dislodged out of the minds of men of this and the next generation, it will be because they come to see that man rejecting God becomes inhuman. If fatalism falls, it will be because it evidently saps responsibility; and, on a smaller field, if ritualism and the confessional are rejected, it will be not on doctrinal but on moral grounds, because men find out that its spirit is hostile to personal purity and truthfulness.

I have already indicated, in a word, what must be the power of that simplicity and unity by which the Gospel can become effective. It is the person of Christ. If there has been one change which above all others has altered our modern Christianity from what the Christian religion was in apostolic times, I think beyond all doubt it must be this, the substitution of a belief in doctrines for loyalty to a person as the essence and the test of Christian life. And if there be a revival which is needed to make Christianity strong against the enemies which beset her, and clear in the sight of the multitudes who are bewildered about her, it certainly must be the re-coronation of her personal idea, the re-assertion of the fact that Christ is Christianity, and that not to hold that this or that concerning Him is true, but to follow Him with love and with that degree of knowledge of Him which has been given us is to be a Christian. Allow me to dwell on this for a few moments, for I feel its importance very deeply, and I wish to say one or two things about it. There are, then, two distinct ideas of Christianity. One of them magnifies doctrine, and its great sin is heresy. The other of them magnifies obedience, and its great sin is disobedience. The first enthrones a creed. The second enthrones a person. Of the second sort, not of the first, is the Christianity of the New Testament; of the first sort, not of the second, has been a very large part of the Christianity of Christendom. I am sure that every thoughtful man must see that the question is not one of exclusion but of precedence. A doctrinal religion must be personal if the doctrine has relation, however remotely, to a personal history; and a personal religion must be doctrinal, since love and obedience can live and act intelligently only in the light of knowledge concerning him who is loved and obeyed. But still the difference remains between the presentation of religion as a scheme of truth to be believed and the presentation of religion as a person to be believed in, and it is the latter that in these days I think is the secret of the best method of dealing in the pulpit with popular scepticism.

For personality is the only simplicity which holds in itself completeness. I well remember the first sermon that I ever achieved. The text was from 2 Cor. xi. 3: "The simplicity that is in Christ," and a cruel classmate's criticism of it was



that "There was very little simplicity in the sermon, and no Christ." I am afraid that he was right, and I am sure that the sermon never was preached again. Its lack of simplicity and lack of Christ no doubt belonged together. It was probably an attempt to define doctrine instead of to show a man, a God, a Saviour. For think a moment if it is not true that personality is the only power in which mystery can become real and vital and practical. You describe thought, love, hope, fear, life itself, and men are all bewildered. You set a living, loving, thinking, hoping, fearing man before them, and without the loss of one particle of the mystery which your abstractions tried to describe, the emotion, the condition, the being is instantly real and realized. A child learns life in the interpretation of fatherhood. Now if at the bottom the secret of scepticism is the unreality of religion to the sceptical soul; if it is not mystery but the inability to seize and realize mystery that makes the trouble; if we believe in a Christ so completely powerful that once perfectly present with a human soul He must master it and it must yield to Him; if the reason why men doubt Him is that they do not, cannot, will not see Him, then I think it must be certain that what they need is a completer, livelier presentation of His personality, so that He shall stand before them and claim what always was His claim, "Believe in me"—not "Believe in this or that about me," but "Believe in me." That always is the faith of the gospels. They had no creed but Christ. Christ was their creed. And it is the glory of the earliest Church that it had for its people no demanded creed of abstract doctrine whatsoever. In the venerable wisdom of the apostolic symbol it believed in Father, Son, and Spirit, the one eternal God.

Let me remind you also how in the personal conception of Christianity, continually, carefully preserved, lies the hope and even the chance of the minister's growth and advance without the dislodgment either of his own or of his hearers' faith. Many ministers to-day are kept from the larger thought and knowledge about religious things to which their spirits and the times are urging them, because they fear that any change of views will ruin the power of their ministry by making them inconsistent with themselves. How can they say to the people, "This does not seem to me now as it



seemed a year ago," and yet hope to see the people's faith which was grounded on that teaching of a year ago continue? But this is a difficulty which belongs entirely to a dogmatic conception of Christianity. The personal conception is not troubled with it. I may freely say, "The Friend whom I bid you to know a year ago, see, He is different, He is greater, wider, wiser, deeper than I thought," and you may be all the more ready to see Him now because of the partial knowledge of Him to which it was my privilege to help you then. A personal relation offers the highest picture of the combination of stability with progress, but an intellectual conception is always sacrificing stability to progress or else progress to stability.

Again, in the prominence of the personal conception lies the only reality of Christian union, and if the division of Christians is a chief cause of scepticism, anything that helps Christians into unity must minister to faith. I do not see the slightest promise in any dimmest distance of what is called the organic unity of Christendom on the basis of episcopacy or upon any other basis. I do not see the slightest chance of the entire harmonization of Christian doctrine throughout the Christian world, that dream which men have dreamed ever since Christ ascended into heaven, that sight which no man's eye has seen in any age. But I do see signs that, keeping their different thoughts concerning Him and His teachings, men, loyal to Christ, owning His love, trusting His love, may be united in the only union which is really valuable wherever His blessed name is known. In that union and in that alone can I find myself truly one alike with Peter and with Paul, alike with Origen and Athanasius and Augustine, alike with Luther and with Zwingli and with Calvin and with St. Francis and with Bishop Andrews and with Dr. Channing, alike with the prelate who ordains me and with the Methodist or Baptist brother who is trying to bring men to the same Christ in the same street where I am working. And no union which will not include all these ought to wholly satisfy us, because no other will wholly satisfy the last great prayer of Jesus.

My one great comprehensive answer, then, to the question, What is the best method of dealing in the pulpit with popular

scepticism? is really this: make known and real to men by every means you can command the personal Christ, not doctrine about Him, but Him; strike at the tyranny of the physical life by the power of His spiritual presence. Let faith mean, make faith mean, trusting Him and trying to obey Him. Call any man a Christian who is following Him. Denounce no error as fatal which does not separate a soul from Him. Offer Him to the world as He offered and is for ever offering Himself.

I know that this is perfectly unsatisfactory. "Why, this is just what I would do," you say, "if there were not a sceptic in the land." Of course it is, and it may be that it is about time to say what I ought perhaps to have said when I began my essay, that I do not believe in, at least I do not know any way in which popular scepticism as such and by itself is to be dealt with in the pulpit. The confession, I know, leaves but very little value in my essay. But I do think that the preacher who is conscious of scepticism and counts it his duty to meet it and deal with it directly in his preaching is sure to preach very differently and to reach very different results from Christ and His apostles and all the great preachers of all time. Therefore I have dared to dwell wholly on positive methods. He who is building up health is thereby conquering disease. He who is preaching truth is thereby confuting error. He who is making men obedient to Christ is thereby rescuing them from their slavery to themselves, from their self-will and self-trust, which is the root and fruit of all the scepticism which is really harmful. I think the men who confute scepticism are always the positive, not the negative men; not the men who disprove error, but the men who make faith.

And yet I would not be completely unsatisfactory if I can help it. And so before I close I would venture to state as briefly and clearly as I can ten things, which, as it seems to me, a preacher in his pulpit now may do to make the time in which we live less sceptical, and so to help forward the ages of faith which are sure some day to come, and are sure when they come to be ages of better faith than any which the ages past can show.

1. It is needful that our clergymen should be far more familiar than they are now with the character of the scept-

ticism by which they are surrounded. The popular scepticism is one in source and really one in character with the scepticism of the schools and of the scholars. The minister ought to be acquainted with the newest developments of thought, not in their details, not so that he can completely discuss them from the pulpit, for that is impossible, and the attempt to do it only hurts the Christian cause and makes the Christian minister often ridiculous. But he ought to be so familiar with what men are thinking and believing that he can know the currents of present thought, see where they cross and oppose, where they may be made to harmonize with the thought of Christ. This familiarity is something which must be constantly kept up in the active ministry. But its foundations ought to be laid in the theological school. And here more than anywhere else one fears, I think, for the faithfulness with which our theological schools are doing their whole duty by their students and the times. I cannot doubt, as I look back, that many of our noblest and most faithful teachers have failed to realize how much their boys needed to be furnished with an understanding of the precise nature of the unbelief of the nineteenth century, and of the character of thought in which that unbelief would show itself among the people to whom those boys when they were ministers would have to preach. They might have saved many of their scholars more than one anxious hour and more than one embarrassing surprise.

2. The second necessity is that every preacher should clear up his own faith; that each man should decide just what he believes himself. Let us not be allowing men to think from what we say that we demand of them a faith which we have not ourselves. Let us trust truth. There is nothing so terrible as the glimpses that we get occasionally into a minister's unbelief, and sometimes the confusion which exists below seems to be great just in proportion to the hard positiveness of dogmatism which men see upon the surface. The most pitiable and powerless of all preachers is he who tries to preach doctrine which his own soul does not really believe and use.

3. And, thirdly, the minister in days like these ought to make it his duty as well as his right to claim and express the

fullest fellowship of faith with all believers whatever Christian name they bear. There is need of the solidity of faith being made manifest. Let not religion come to seem to men the affair of a party. Let us insist that when the host is against us we will have nothing to do with the miserable business of making hits and flinging captious criticisms at one another. I think that hardly any man does more for popular scepticism than he who, while the world is trembling on the brink of atheism, spends his life in championing the shibboleths of his denomination.

4. We ought never to seem to have despaired of truth, and to have left the region of thought, and to have retreated into organization and drill as safe refuges. This is just what ecclesiasticism and ritualism seem to the world to have done, and the world is largely right. This of all others is the time to keep Baptism and the Lord's Supper reasonable and spiritual and grandly simple, and to guard them from all suspicion of magic and mechanics.

5. Never forget to tell the young people frankly that they are to expect more light and larger developments of the truth which you give them. Oh! the souls that have been made sceptics by the mere clamouring of new truth to add itself to that which they have been taught to think finished and final!

6. These are no times for trimming. He is weak to-day who does not preach the highest spirituality to the materialist, and the highest morality to the profligate. The unbelievers of to-day despise compromise and love to hear the fullest truth.

7. We need to remember how irreligion has invaded religion, and to imitate its methods. It has got hold of the passions and enthusiasms of men, and there has been its strength. We must claim those passions and enthusiasms for religion. No cold faith or preaching will reclaim the world.

8. The life of Jesus must be the centre of all believing and all preaching. Not abstract but personal is the saving power. "Behold the Lamb of God!" "Behold the Man!" those are the summons to which men will always listen.

9. The Church must put off her look of selfishness. She must first deeply feel and then frankly say that she exists only as the picture of what the world ought to be. Not as the ark where a choice few can take refuge from the flood, but as

the promise and potency of the new heavens and the new earth she must offer herself to men.

10. And, tenth, above almost everything, to-day you and I must keep our means worthy of our ends. Long enough have preachers asked men to believe in a pure and lofty truth which was administered in impure and sordid methods. Down to the least argument we use, down to the least bit of church machinery that clicks in some Dorcas society or guild-room, let the truth and dignity of God be felt.

These are the ten. I dare not say that the preacher who tries to do all these things will change all the scepticism around him into faith, but I am sure that he will live a very brave, healthy, happy, useful life while he is busy in his struggle.

For behind him he will always feel the power of the great God and dear Lord for whom he worked, and he will know that, whether by him or not, that God and Lord must certainly some day assert His truth.

And before him, however dark the great mass of unbelief may still remain, he will see single souls catching the truth, and shining with a goodness and joy which must become new centres of faith.

PHILLIPS BROOKS.

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## GREAT MISSIONARIES OF THE NINETEENTH CENTURY.

### I.—BISHOP SELWYN.\*

WE sometimes hear men sigh after the ages of faith in such a tone as to convey the impression that in these days of scientific research faith has lost its ancient power; and the enemies of the gospel are ready enough to grasp at the suggestion and assert that the religion of Jesus Christ is only one of the many superstitions which must be swept away by the advancing tide of knowledge. Strange to say, however, this age, supposed to be so sceptical, can nevertheless point to achievements of faith as signal and remarkable as those which are found in any period of the Church's history. The records of the foreign missions of all our Churches are rich with such evidences of

\* "Memoir of the Life and Episcopate of George Augustus Selwyn, D.D., Bishop of New Zealand 1841, and of Lichfield 1867." By Rev. H. W. TUCKER, M.A. London: W. Wells Gardner.

the power of the Master to awaken the same enthusiasm and evoke the same chivalrous loyalty as that which was first manifested by apostles, and which was afterwards exhibited in the lives of the holy men whose courageous and self-denying labours for the spread of the gospel relieve that thick darkness which broods over the middle ages. There is a common tendency to undervalue the heroism with which we are familiar, one of the developments of the spirit which prevents the prophet from receiving due honour in his own country; and it is quite possible that we may thus fail adequately to appreciate the real grandeur of the men or the value of the testimony their lives furnish to the vitality of that gospel to which they owe their inspiration. Archdeacon Hare, in an eloquent passage in his "Victory of Faith," suggests that the wonderful chapter in the Hebrews, in which is preserved the roll of the heroes of faith, might fitly be supplemented by another, in which should be recorded the names of those who in the ages that have followed have "by faith subdued kingdoms, wrought righteousness, obtained promises, quenched the violence of fire, out of weakness been made strong, waxed valiant in fight, turned to flight the armies of aliens"—men "of whom the world was not worthy." To such a roll this nineteenth century might add not a few names, and not the least illustrious might be selected from the records of our missionary societies.

To no one society does the honour exclusively belong of having called forth men of this type. As though to rebuke all sectarian bigotry, and dispose in the most convincing manner of the figment of an apostolic succession in a Church which claims to be Catholic, these eminent servants of the Cross have been nurtured in every separate branch of the great Christian family. If the London Missionary Society has had its Moffat, its Williams, and its Mullens, the Presbyterians have had their Duff, and the Baptists their Carey, their Marshman, and their Knibb. If the Evangelicals of the Anglican Church have had their Martyn, the High Churchmen have had their Selwyn, their Patteson, and their Field. Thus, under the most varied conditions of opinion, polity, and association, has the same Spirit worked to the production of the same zeal for Christ, and the same holy ambition to share the Master's joy in the salvation of souls.

Of late years the High Church party has furnished several missionaries of conspicuous earnestness. We are all familiar with the sneers which are often directed against colonial bishops, and it is unfortunate, to say the least, that there has been so much justification for them. But if the gentlemen who on some slight pretext abandon their distant dioceses and return home to find a quiet haven in some snug rectory or dignified archdeaconry, expose themselves and their order to reproach, it is only fair to remember, on the other side, those who, like the men we have named above, approve themselves true missionary bishops. We, as Nonconformists, may not admire all their methods of action; we may be unable to enter into their enthusiastic feelings about Episcopal organization; and may, if truth be told, sometimes smile at their attempts to introduce the hierarchical arrangements of the old country into a new colony or among a heathen people; but no differences of this kind can interfere with our admiration of the men, or our estimate of their work and the spirit in which they did it. Some of the best results of the "Catholic revival" are to be seen in the men who, having been brought under its influence, gave themselves up to the work of foreign missions, and for it sacrificed all their hopes of distinction at home; and among these Bishop Selwyn stands prominent.

As our readers know, Dr. Selwyn died Bishop of Lichfield, but it is his work in New Zealand which has secured for him the highest distinction. There are points in connection with his position there to which we might take exception. There is an assumption implied in the signature to the very striking portrait which forms the frontispiece to the first volume of his biography which to us is exceedingly offensive, and, as we venture to think, wholly unapostolic. He appears in the photograph as a young man about to enter on his work, and writing from Richmond "8th December, 1841," he subscribes himself "G. A. New Zealand." The claim is preposterous, and there is a touch of the ridiculous in it when we are told that—

The geographical knowledge of the department was happily deficient, and this ignorance led to the insertion in the said letters patent of a blunder which, by a mere stroke of the pen, invested the Bishop of New Zealand with the spiritual charge of 68 degrees of latitude more than was

intended to be assigned to him; but he took with amused gravity the clerical error which made his diocese to stretch from the 50th degree of south latitude to the 34th degree of *north*, instead of (as was intended) *south* latitude.

The idea of a clergyman receiving spiritual jurisdiction through the mistake of a clerk in the Colonial Office is to us extremely grotesque; but the strangest part is that a bishop, especially one with Dr. Selwyn's ecclesiastical views, should proceed to act upon it, and in signing himself "G. A. New Zealand" should assume that letters patent of the English crown had invested him with some ecclesiastical authority over the vast region, including a number of independent islands to which the ignorant clerk had given that designation.

But we shall not dwell on any of the things which are naturally offensive to our Congregational views. We intend rather to confine ourselves to the characteristics and work of the man. Bishop Selwyn was a member of a family of some distinction, one of four brothers, three of whom attained to high positions. His father was an eminent barrister, and one of his sons became Lord Justice, another Lady Margaret Professor of Divinity, and the third Bishop—first of New Zealand, and afterwards of Lichfield. The fourth died young, but the honours he had won at Eton and Cambridge justified the hope that, had he lived, he would have sustained the high reputation of the family. From his boyish days, George Selwyn was distinguished alike for the sweetness of his temper, and the singularly manly tone of his character. He was a student, but he was also an athlete, and early developed that unconventional spirit and robustness of character which afterwards fitted him to endure hardness as a good soldier of Jesus Christ.

The story is still current in the family that when he came home from Eton one Eastertide he wished to invite a friend to stay with him, that friend being none other than Mr. Gladstone. His mother said it was impossible, that the "spring cleaning was going on, and guests would be in the way." George rushed upstairs, and soon reappeared with a great mattress, which he hurled down on the wet boards, saying, "There, now, where's the difficulty?"

Never has the saying that the child is father of the man been more fully verified than in his case. Abundant testi-



mony is borne to the conscientiousness which as a youth he showed both in small and in great things, to the remarkable amiability which gave him an extraordinary influence over all with whom he was thrown in contact, to his rare unselfishness and high sense of duty, and to the practical spirit which he always exhibited. His was no weak or maudlin nature. His intellect was quick and receptive, his will firm and decided, his views of life broad and sensible. He could play as well as work, and while he achieved high distinction in the Senate House he was equally successful on the river, and was one of the crew who rowed in the first match between the two Universities. The most marked feature, however, in him was his self-forgetfulness. He learned that his father had been compelled to give up his carriage because of the expense of four sons at Cambridge, and he at once resolved to get his own living in order not to be any burden on his parents. "The Eton Chronicle" tells a story of him which is very characteristic.

Our boats in those days were clumsy, and the oars clumsier. In Selwyn's long-boat there were seven oars not very good, and one superlatively bad. The boys used to run up town as hard as they could to Bob Tolladay's, and seize upon one of the seven moderately bad ones, and the last comer got the "punt-pole." Of course he was sulky all the way up to Surly, and the other seven abused him for not pulling his own weight. Every one was out of temper. So George Selwyn determined always to come last. The other fellows chaffed him, but he used to laugh, and at last characteristically said, "It's worth my while taking that bad oar; I used to have to pull the weight of the sulky fellow who had it. Now you are all in good-humour." This story really illustrates the whole after life. He always took the "labouring oar" in everything, and he "greased the rowlocks" in every work.

In this self-forgetful, earnest, practical temper Dr. Selwyn entered upon his missionary labours. The letters which he wrote during his outward voyage, especially those written to his beloved mother, are eminently characteristic, and reveal a man who was peculiarly fitted for the work of the Christian missionary. While they maintain a high devotional tone, there is nothing in them of the spirit of the ascetic. With all the strength of manly resolve there is a rare sweetness and beauty of spirit which must in itself have been a source of great power. His soul appears to be possessed with a

passionate love for the holy service to which he had dedicated his life, and this devotion is shown not so much in highly-wrought expressions as in that constant exercise of thought and ingenuity to qualify himself for his duties which indicated how thoroughly he was dominated by one idea. It is easy to understand how great a surprise, not to say shock, a man of his type, who thought nothing of considerations of dignity, but was simply bent on doing his duty, and in order to do it did not hesitate to be extremely unconventional, would be to colonists whose notions of a Bishop had been imported from the old country. His entrance into his new diocese was remarkable, much more like that of an apostle of the first century than that of an Anglican prelate of the nineteenth. The vessel in which he had sailed from England "took the ground" at Sydney harbour, and rather than wait until her repairs were complete he took a little brig to Auckland, but being becalmed in the roads he rowed to shore with his chaplain and native servant in a little boat. The wife of one of the missionaries writing to a friend says, "W. and H. were soon at the beach, where they found the head of our New Zealand Church busily engaged in assisting to pull up the boat out of the surf. Such an *entrée* bespoke him a man fit for a New Zealand life." But this was the judgment of one whose own heart was in the missionary work. It does not at all follow that a colonist with a worldly view of the situation would arrive at the same conclusion.

For the position of a Bishop who has to minister both to the colonists and the natives was by no means easy or always very agreeable. Even in times of peace many of the colonists are not disposed to regard with approval that care for the native population, that anxiety to do them full justice, and, when occasion offers, to put a check upon any abuse of power by the whites, that faith in the possibility of their moral and social elevation, and that earnest effort to work it out, which a Bishop with the heart of Dr. Selwyn is sure to manifest. But when war broke out and colonists and Maories were arrayed in hostile armies, his task necessarily became more difficult. What it must have been we may gather from the position which Bishop Colenso occupies in Natal to-day. No doubt his peculiar position exposes him to an unusual amount of obloquy, while the boldness with

which he accepts the character so eminently suited to a professed minister of Christ, of the champion of the weak and oppressed, rouses a strong feeling of hostility among those who regard him as a traitor to his race. Dr. Selwyn was never regarded with precisely the same feeling, but for a time he was unpopular among certain sections of the colonists, and especially the people of Wellington. They had hoped that the Episcopate would be surrounded with an *éclat* and dignity such as attaches to the seat of a Bishop in this country, and excites the competition which we saw recently between Wakefield and Leeds and Halifax for the honour of being the seat of the Episcopal power. With all this Dr. Selwyn had no sympathy, and did not fail to rebuke any development of the spirit from which it proceeded. A story that is told relative to the building of one of the first churches which was erected is a striking illustration of the frankness and courage mingled with tact which he showed in dealing with the evil.

Before this church was consecrated a discussion arose as to the allotment of seats. A man who had given a large sum suggested that those who had given most should have a priority of choice. To the surprise of all, the Bishop seemed to assent, but added, "How are we to find that out?" "No difficulty," said the donor; "there's the subscription list." "Very true," said the Bishop, "but you know we have read of a poor widow who only gave two mites, and the highest authority tells us that she gave more than they all."

It is perhaps not surprising that one at once so outspoken and so contemptuous of the fripperies and fopperies of ecclesiastical state and the notions of wealthy colonists as to the special privileges belonging to them as pillars of the church, should often be regarded with suspicion and often even with displeasure. There are some in this country who value a Bishop chiefly as a leader in society, and who in their secret hearts have little liking for such a prelate as the Bishop of Manchester, who in his manly independence, his scorn of *les convenances* whenever they stand in the way of his work, his intense reality and practical tone, is very much like what Dr. Selwyn was in New Zealand. What was the kind of feeling awakened among some of the Wellington people, and how the Bishop met and ultimately overcame it by good-humour, may be gathered from the following incident:—

During these first ten years of his episcopate he was most unpopular in Wellington, though later on there was no place where he was more highly esteemed. Landing late in the evening in a little dinghey, he heard two men on the beach talking about his schooner, and one of them asked, "What's that schooner that has come in this evening?" To which the other replied, "Oh, that old fool the bishop's." Just then the dinghey grounded on the shore, and, rubbing his hands and chuckling, he jumped out of the boat, saying, "Yes, and here's the old fool himself."

On another occasion of his putting in to Wellington harbour he was amused to learn that a Dissenter had recently exhumed and reprinted an old tract which had had a run in England, whose title was, "Why I am a Dissenter." One of the reasons given was, "Because Bishops have £10,000 a year, and go about in carriages, whereas the apostles went on foot, and had neither silver nor gold." The time of publication was ill chosen, for side by side with the little *Undine*, the *John Wesley*, on her duty of carrying the Wesleyan Superintendent round his much smaller circuit, dropped her anchor, a well-found schooner of two hundred tons. The retort was tempting and obvious, if not *ad rem*; and a zealous Churchman published a leaflet with the title, "Why I am not a Dissenter;" the chief reason assigned being, "Because the Wesleyan Superintendent sails in a schooner of two hundred tons, while the Bishop of New Zealand goes much longer voyages in a yacht of twenty tons!"

We must reserve for future notice a sketch of the methods of the Bishop's work. For the present we content ourselves with a grateful recognition of the benefit we have derived from Mr. Tucker's portraiture of so earnest a life. The material might have been more artistically arranged, but Mr. Tucker has done the best thing any biographer can do in leaving the Bishop to speak for himself. The letters and the diary are charming for their frankness, their simplicity, their pure Christian spirit.

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### ON CHOOSING AN ORGAN.

THESE few words, which shall be as practical as possible, are addressed to Church committees and people "about to have an organ." In the first place, organ-building is very easily scamped. For the same number of stops the difference between good and bad organ-building is more than 25 per cent. This is owing to the custom among some builders of putting their work out to be done "by the piece," and done of course carelessly. The builder can also save by the way in which he makes the pipes. Larger pipes give a thicker and

broader tone. The cheap builder puts in small-scale pedal pipes, which are not only smaller, but thinner. He does this, of course, at a far less cost. There is also a pernicious habit of altering the voicing of the pipes, so as to increase their tone, or rather their noise. Pressure, speaking generally, gives noise, not music; it ruins the character of the diapasons, though up to a certain point it adds brilliance to the reeds. The Royal Albert Hall, Crystal Palace, and Alexandra Palace organs are familiar examples of over wind-pressure. It is said that some of the reeds in the Albert Hall organ are voiced to such a pressure that they have to be screwed on to prevent the wind blowing them off. Mr. N. J. Holmes, in his remarkable organ at Primrose Hill, has proved that heavy wind-pressure is not necessary to produce either power or volume of sound.

Besides increase of pressure, by which the builder often tries to conceal the shortcomings of his work, there are other ways in which a showy specification may deceive a committee. The lowest stops of the swell are sometimes taken out of the box to help in forming an ornamental front, and by this means the sensitiveness of the swell-organ is seriously weakened. The "scale" of pipes of every class, as we have already seen, powerfully affects their tone. In a specification the scales of all the important stops should be given; it is not enough that the builder promises "a large scale." Particular attention is needed in the case of bourdon pipes. When they are of small scale they have no weight, and speak their harmonic twelfth. The Rev. Dr. Hayne, who has devoted much study to organ construction, advocates large-scale bourdons, which go by the name of "Hayne's tubs." The CCC pipe (16ft. tone) is  $11\frac{1}{2}$  by 13 inches, inside measure, and the lowest pipes are of  $1\frac{1}{2}$  inch timber. These pipes are costly, but they speak the purest tone. It is a common practice to carry solo stops on small organs only as far down as tenor C, below which they have to be allied to a combination of different quality. It should be remembered that if the stop cannot be carried right through, every note below tenor C is a gain.

All these facts show how easily a committee may be misled by merely inviting estimates and taking the cheapest. Sebastian Wesley, in some notes on the subject, pleads in all

cases of organ buying for a professional man to stand between the builder and his employers—to be the architect, in fact, of the instrument, and advise as to stops, position in the church, &c. This is by far the wisest and best plan, and it is being more and more adopted. The “organ architect” should be an organist who has made a study of his instrument. Many players on the organ understand next to nothing about its mechanism. Such a referee will be able to mention a builder who can be trusted. Open competitions among builders are unwise; the best men will not enter them.

The position in which the organ stands influences greatly its tone. Architects have a great fondness for putting organs in alcoves and recesses, cut off from the main roof of the building. It needs but a small knowledge of acoustics to see that such a position dissipates the tone and changes its character. The sonorous waves that issue from the tops of the pipes are shattered by the sharp edges of the roof, and the higher and dissonant harmonics replace the lower and consonant ones. One-third of the tone may be lost by a bad position, while the remainder is effete and thin. The organ should always be within the boundaries of the main roof. In the Church of England the most advantageous place is against the west wall; Nonconformists, who have no altar, can have it at either end, taking care, wherever it may be, that it is not in a recess or a Gothic arch. If, however, the nature of the building makes it necessary that the organ be placed in a recess, let the clear space above the pipes be as high as possible. The arch of the chamber cannot be too high, and the roof especially should be no higher than the opening of the arch; it should be formed for reflecting sound, and the inside of the chamber should be lined with wood. An excellent plan is being adopted in Scotland, of having the organ behind the pulpit, and the key-board in front of it, trackers connecting the two. The organist then sits at a sort of desk, with his singers around him, and he both hears and sees them. By this means he is able to act as choirmaster. This contrivance adds about 7 per cent to the cost of the instrument. Roughly speaking, it costs £25 for a two-manual organ, and £40 for a three-manual.

When the organ is built and in use, let it by all means be

kept in tune. The hard and rough effect of many organs arises from neglected or inefficient tuning. The organ is a most delicate instrument, and even when tuned its pitch fluctuates with the temperature of the building it is in. As the air becomes heated the flue work gets sharp, and the reeds flat, for heat expands metal and contracts wood. Extreme cold is as bad as extreme heat. On a sharp, frosty morning the reeds will be sharp, for cold and damp weather swells wood and contracts metal. Hence the church should be warmed to its normal temperature when the tuner is at work. This may be done by lighting the gas and burning it for two or three hours. The sensitiveness of the organ to changes of temperature makes evident the advantage of placing it on the ground floor of the church rather than in a gallery.

The employment of water-engines to blow organs is desirable when they can be afforded. At present the use of these engines is confined to the largest organs, but it is to be hoped that the ingenuity of mechanics will, before long, produce a cheap and serviceable motive power for small instruments. I met with one not long since at Farnworth in Lancashire. The engine is made by Joy of Middlesborough, and was obtained through Messrs. Jardine, the well-known Manchester organ-builders. It is the third engine that has been tried at the church. Both the former ones were unsuccessful, but this works silently and well. The pressure of the water supply varies at Farnworth from 15lbs. to the square inch in the daytime, to 40lbs. at night and on Sundays, when the mills are stopped, and the organ is wanted. The 15lb. pressure is enough for practice, but about 30lbs. is required to supply the full organ. The cost of the engine was £40, and the fitting cost £5 more. The organist, on passing to his seat, has merely to turn a tap, and the bellows are steadily filled. Of course this is more expensive than the wages of a single blower, but the plan has many collateral advantages, especially to the organist, and may be commended to the opponents of Sunday labour.

One parting injunction may be offered: Do not buy an organ too large or too powerful for the building. This is the common fault of the day, and committees are as much to blame in the matter as organists. I have a case in mind of a church where there is a powerful organ. The organist considers it quite



strong enough for the building, but the congregation and officers are pressing to have it enlarged. There is a notion among some people that "we ought to have plenty of sound for our money," and thus the artistic vulgarity of overbearing organs springs as much from the vanity of congregations as the recklessness of players. Voices are smothered in a muddy sea of inarticulate tone. The choir have no object in singing well, for they scarcely can hear themselves, and they feel that others will not hear them unless they shout their loudest. Choir-training is neglected; elegance and expression give place to screaming and bawling. This is not music, it is noise. It is neither congruous with worship nor with art. It is not according to the habits of our cathedrals, or of the Roman Catholic Church, where the oldest traditions of the art of accompaniment still prevail. As musical culture spreads an improved feeling will no doubt arise, and the organ will assume its right and lovely office of waiting upon the voices.\*

J. SPENCER CURWEN.

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### TALKS WITH CHILDREN.

#### A JEWEL OF PRICE.

A CERTAIN thing is declared in Scripture to be "in the sight of God of great price." Everything, you know, is *in God's sight*; that is, God sees and knows all things. Not the tiniest atom in the very heart of the earth, not the faintest twinkle of the furthest star, not a passing smile or frown on your face, or a secret thought in your mind, can be hidden from God. He sees everything, knows everything, foresees everything, forgets nothing. But more than this is meant when a thing is said to be precious *in God's sight*. It means that He takes notice of it, is pleased with it, and wishes us to admire and count it precious.

Things often look very different to us from what they really are. Coloured glass may look like precious stones. Gilded paper or wood may look like gold. Artificial flowers may be so like real ones that at a little distance no one can tell which

\* I cannot conclude this paper without acknowledging my indebtedness, for information contained in it, to Mr. Foster (of the firm of Foster and Andrews).



is which. But God sees things as they really are. When Jesse's sons passed before Samuel, and Eliab was so handsome and tall and strong that Samuel thought surely it must be he whom God had chosen to be king of Israel, the Lord said to Samuel, "Look not on his countenance, or on the height of his stature, because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart" (1 Sam. xvi. 7).

Even outward beauty is God's work, and He means it to be admired; but it is not this which He reckons "of great price;" and for this reason, among others, that it so soon perishes. The loveliest flowers soon wither, and all their beauty is gone. The fairest face may in a moment be made unsightly by a blow, or disfigured by disease. The most beautiful landscape may in a few minutes be darkened with tempest or blotted out with fog. The most precious kind of beauty must be inward, not only on the outside; durable, not withering; something which will grow more and more beautiful the older it grows.

Well, what is this precious thing—precious even in God's sight? Silver or gold, pearls or diamonds, rare and curious and costly works of art, such as princes treasure in their palaces? No; none of these things. Nothing of the sort. Something which the poorest peasant or the youngest child may have. And, strange to say, something which no one who really has it can be proud of. It is "*the ornament of a MEEK AND QUIET SPIRIT*, which is in the sight of God of great price" (1 Pet. iii. 4). This, you see, is *beauty of mind*, or, as we sometimes say, *beauty of character*. St. Peter calls it "the hidden man of the heart, in that which is not corruptible." And yet he calls it an "*adorning*," an "*ornament*," which means something beautiful to look at, because, you know, people cannot help showing what sort of temper and spirit they have—haughty or lowly, sour or sweet, cross or gentle, hasty or patient, selfish and spiteful, or generous and forgiving—by their words, and tones, and looks, as well as actions.

A certain statesman had once been a poor lad, but had raised himself by his talents and industry. A rich, but vulgar-spirited man, who wished to mortify him, said to him very

rudely, "I remember when you blacked my father's boots!" Instead of losing his temper and answering this insult angrily, he simply said, "*And did I not black them well?*" That was beautiful, was it not? That was "the ornament of a meek and quiet spirit."

And why is such a spirit "of great price" in God's account? Because it is like the Lord Jesus, of whom the voice from heaven said, "This is my beloved Son, in whom I am well pleased." "Who, when he was reviled, reviled not again; when he suffered, he threatened not." When the people in a Samaritan village refused to give Him a supper or a night's lodging, His apostles, James and John, were so angry that they wished to call down fire from heaven to burn up those rude villages with their houses. But Jesus "rebuked them and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." And instead of smiting those Samaritans dead, Jesus only punished them by going away from them to another village. When He stood before the high priest, and one of the officers struck Him with the palm of his hand, Jesus could have smitten him with palsy, or struck him dead; but He only said, very quietly, "If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?"

Well might He say, "Learn of me; for I am meek and lowly in heart." And you may learn from Him, that in being "of a lowly spirit with the humble," patient under insult, cool and calm under provocation, gentle and forbearing to all, there is nothing cowardly, mean, or weak. On the contrary, when our Saviour suffered Himself to be led as a lamb to the slaughter, and opened not His mouth, He was going to do the bravest and noblest and greatest thing ever done; to lay down His life for us, of His own free will, and to redeem and save us by His death.

Now, suppose you find out all the texts I have been talking about.

EUSTACE R. CONDER.



### MR. GLADSTONE'S MISCELLANIES.\*

THIS remarkable collection of the fragmentary writings of the greatest statesman of his generation is, in many respects, unique. Considering the position which Mr. Gladstone has held in public life during the period which they cover, the high and responsible offices which he has filled, the reforms which he has initiated and carried out, and the boundless political activity which has marked these busy years, the literary work which he has been able to accomplish is almost marvellous. For be it remembered it has not only been abundant, but it is all good—not always, of course, reaching the same standard of excellence, but never feeble or commonplace. It is easy to sneer at the fecundity of his genius, and to assume that where the quantity is so abundant the quality must be inferior; but the assumption is not justified by the fact. It is the habit of certain politicians to try and talk with a show of wisdom on topics lying outside their own ordinary line of thought. There are numbers of people who believe a prevalent idea that a man who is able to speak wisely and eloquently on one class of subjects may be expected to show equal capacity for treating all; and there are men who fall in with the popular humour, and only expose their own weakness by discussing things which they do not understand. It is no doubt the “correct thing” for the leader of the “country party” to attend agricultural dinners and talk of the fattening beeves, or the rotation of crops, as though he were to “the manner born;” but it may be doubted whether our Prime Minister has added anything to his fame or his influence by these agricultural orations. Mr. Gladstone never, either in speech or in pamphlet, plays a part of this kind. He never speaks on a subject that he has not carefully studied, and he has always something striking to say. In the course of the past month he delivered, within a week, two speeches on questions wholly apart from politics, and yet both singularly striking. The one was the address of a thoughtful and sympathetic Christian man to the paupers of St. Pancras,

\* *Gleanings of Past Years*—1845-1876. By the Right Hon. W. E. Gladstone, M.P. (John Murray.)

and was as tender in its pathos and as truly religious in its sentiments as it was rich in practical wisdom. The other was a speech to his Hawarden neighbours, in which he discussed the advantages of "spade-farming" in a style which must have astonished and pleased many of his admirers. That the statesman should have examined the social and economical aspects of such a point, be familiar with the statistics and figures, and exhibit with characteristic fulness and lucidity the relation of such proposals to the national prosperity, was only what was to be anticipated. But Mr. Gladstone went much further than this, and showed that he had so far observed even the details of fruit-growing that he could give horticulturists valuable hints even as to their own special work. He has cultivated habits of close observation as well as of extensive reading. His mind is singularly receptive and retentive, and he has thus a fulness of knowledge which enables him to speak with wisdom, freshness, and authority on most subjects.

The variety of themes on which we have papers in these volumes is a sign of a remarkably versatile and many-sided nature. He is a student of human nature, of history, of theology, of politics. He has a keen interest in art and literature; is not less effective in personal sketches of great celebrities than in the examination of principles; deals with subtle points in theology, or interesting questions of Christian life, as freely and as thoroughly as with matters of State policy and international relations. He tells us that "essays of a controversial kind, whether in politics or religion, and classical essays are not included in the collection;" but we have here, notwithstanding, papers the very mention of which recalls some of the most stirring points in our recent history, and at the same time reminds us of the eminent services he has rendered to the cause of humanity and freedom. Here, for example, are those celebrated letters on the Neapolitan prisons, which excited such a thrill of horror throughout the country, and did so much to arouse that sympathy which afterwards told so strongly in favour of Italian freedom. Here, too, are the two papers on the Church of England and Ritualism, in which Mr. Gladstone defined his own position, and in answer to the question, "Is the Church of England worth preserving?" maintained that its preservation was impossible "if we now

shift its balance of doctrinal expression, be it by an alteration of the Prayer Book (either way) in contested points, or be it by treating rubrical interpretations of the matters heretofore most sharply contested on the basis of 'doctrinal significance.' " The articles on the County Suffrage, in which Mr. Gladstone combated the views of Mr. Lowe with so much cogency and success, might also seem to be excluded by the principle he has laid down as to the omission of controversial matter, but numbers of readers will be glad that they have been reproduced in this cheap and accessible form. Very possibly there may be some whom political prejudice will cause to throw down these volumes, and yet he must be hard to please who does not find in them something suited to his taste. The literary student will probably be most attracted by the essays on Macaulay, Wedgwood, Tennyson, and others; the Christian worker by those on Bishop Patteson, or the functions of laymen in the Church; while the politician or the reader of current history will, of course, find ample provision for his instruction. Not the least interesting of the whole are the group on foreign questions, including one "on France, Germany, and England." Taken as a whole, they indicate the wide range of thought over which the writer's mind has travelled, and exhibit the extraordinary combination of powers which has enabled him to deal so successfully with them all.

One of the most common objections to Mr. Gladstone as a statesman is that he takes so very narrow and insular a view of national duties, and is, in fact, a leading representative of what is contemptuously described as a "parochial policy." Looking at the extent of his culture, the classical tastes which have kept alive in him so real and living an interest in the affairs both of Greece and Italy, his familiarity with the literature and politics of foreign nations, it would be singular if this were the case. In striking contradiction to such a suggestion stands the fact that one of his most popular achievements was the courageous manner in which, in the letters to Lord Aberdeen already referred to, he pleaded the cause of the oppressed Neapolitans. A more extraordinary and inconsistent procedure for a politician who believed that his country had nothing to do but look after her own interests, and that those

interests lay chiefly in finding and keeping good markets for the sale of her manufactures, could not well be imagined. The essays in these volumes, however, conclusively disprove the slander. With the wild dreams of Imperialism Mr. Gladstone has no sympathy, but he has just as little with the short-sighted selfishness which would have us cultivate a cold and heartless isolation. In a review of Farini's "*Stato Romano*," published in "*The Edinburgh Review*" in 1852, he says, in relation to the restoration of the Papal throne and the plea that only the Papal powers had a right to be heard on the point:

If England did not directly interfere, she has not forfeited her right to do so, and we trust that no settlement of this great question will take place in which her voice shall not be heard; assured as we are that, though this country is no more free than any other from the influence of mixed and secondary motives when she acts apart, yet her presence, to see fair play among Powers so much more accustomed to pursue purposes of their own in Italy, will be invaluable. She possesses, in a very high degree, the love as well as the respect of that affectionate people. Unlike the German, the Frenchman, and the Spaniard, she has never enriched herself at Italy's expense. Italy has known her chiefly as the enemy of the oppressor and the champion of the fallen. Between her and us there are no accounts to settle, no wrongs to redress or avenge. The separate entrance of England into Italian politics we are far from urging, but we utterly protest against an opinion which would reject the precedents of the Treaty of Vienna and of the Memorandum of 1831 in order to exclude her (IV. p. 193).

This remarkable passage ought to be carefully studied, as it is instinct with the spirit of Mr. Gladstone's pure and high-souled patriotism, and contains the germs of that policy which he has always consistently advocated. He covets no increase of territory for his country, believing that it would be a source of weakness rather than of power. He has always despised the tinsel of military glory, and, with all the fervour of sincere and strong conviction, has opposed the policy which would engage the country in the pursuit of so unsubstantial a reality. That the coming electoral battle will be largely a struggle between these two rival policies cannot reasonably be doubted, and it is of the last importance that Mr. Gladstone's actual position be fully understood. Mr. Grant Duff said very truly in one of his recent speeches that the fault of the Liberals had been, not that they were without a foreign policy, but that they had not taken proper care to let the country know what it

was. Hence the constant and persistent misrepresentations of the action of the late Liberal Ministry, appealing to that miserable national jealousy and insular pride which is misnamed patriotism, and the attacks on Mr. Gladstone, as though his opposition to the bluster of Lord Beaconsfield was caused either by pusillanimity or an indifference to the real greatness of his country. "The Standard," in an article which contained even more than the usual amount of that venom which Tory papers are accustomed to pour upon the statesman whose influence with the people they seek in vain to overthrow, took for its text Mr. Gladstone's tour on the Continent, and endeavoured to picture the kind of reception he might meet from the different Ministers abroad—Gambetta, Bismarck, and others. The suggestion was not very opportune, considering that at all these courts a feeling of utter contempt has taken the place of the admiration with which Lord Beaconsfield was recently regarded. We do not suppose that they will, therefore, view Mr. Gladstone with more favour. But there is this difference between the two cases. Lord Beaconsfield has sought to place himself on the same platform as these Continental statesmen, and he has secured their contempt in consequence of his failure. Mr. Gladstone's policy they hate, perhaps do not comprehend, but they cannot even affect to despise the statesman by whom it has been carried out. We admit at once that if Prince Bismarck's policy is that which England ought to pursue, Mr. Gladstone is not the proper leader for the nation. It is because Mr. Gladstone clearly sees that the position of an English statesman is altogether different from that of a great Continental Minister, and that, whatever others may do, the Englishman has a distinct and independent path of his own, which nothing should tempt him to forsake, that we give him our hearty confidence. The article on "Germany, France, and England," originally published in "The Edinburgh Review," "the only one" (he says) "ever written by me which was meant for the time to be in substance, as well as in form, anonymous," sets forth the lofty ideal which he has formed of his country's true functions in the commonwealth of nations.

We have ceased, or are fast ceasing, from the feverish contest for influence all over the world; and we are learning that that influence which is least courted, least canvassed for, comes the quickest and lives the

longest. . . . One accomplishment yet remains needful to enable us to hold without envy our free and eminent position. It is that we would do as we would be done by; that we should seek to found a moral empire upon the confidence of the several peoples, not upon their fears, their passions, or their antipathies. Certain it is that a new law of nations is gradually taking hold of the mind, and coming to sway the practice, of the world; a law which recognises independence, which frowns upon aggression, which favours the pacific, not the bloody, settlement of disputes; which aims at permanent, and not temporary, adjustments; above all, which recognises as a tribunal of paramount authority the general judgment of civilised mankind. It has censured the aggression of France; it will censure, if need be, the greed of Germany. . . . *The foremost among the nations will be that one which, by its conduct, shall gradually engender in the minds of the others a fixed belief that it is just.* In the competition for this prize, the bounty of Providence has given us a place of vantage, and nothing save our own fault or folly can wrest it from our grasp (V. pp. 256, 257).

The spirit which breathes in this passage is that of true Christianity, and it ought not to be a matter of surprise that the statesman who is governed by such principles commands the enthusiastic support of Nonconformists. It is too commonly believed that "political Dissent" means nothing more nor less than antagonism to the Establishment. It really means the subordination of politics to Christian principles. One result of this would, in the judgment of Nonconformists, be the removal of all invidious distinctions resting on the ground of religious opinion, but the principle is of much wider application. It covers the entire area of international relations, and here Mr. Gladstone is recognised by the Nonconformists as one of the very few statesmen who feel that the law of Christ is to govern nations as well as individuals. The only wonder is that there are Christians who have so imperfect a conception of the principles of their religion, or whose religion has so feeble a hold upon them, that they can fancy that Lord Beaconsfield's policy may be an instrument for working out the Divine purposes, and support it in preference to the simple and straightforward endeavour of Mr. Gladstone to reduce the precepts of the New Testament to practice in our dealings with other countries. It is, perhaps, not less astonishing, and equally to be lamented, that in the case of his celebrated resolutions of May, 1877, the extreme advocates of peace deserted Mr. Gladstone's lead, through a morbid and exaggerated apprehension that in some remote



contingency (which was certain never to occur) they might commit us to war. A more visionary danger was never conjured up by the most heated imagination; and yet the fear of it prevailed so far that these over-zealous friends of peace sought to thwart the statesman who, beyond all others, had sought to promote their views, and threw the weight of their influence into the scale of the champion of the "spirited policy," whose great aim was to create a reaction in favour of militarism.

These volumes are useful now, but they will be invaluable to the historical inquirer of the future. They have a peculiar interest for the critical student, as helping him to trace the change that has slowly worked itself out in the author's style. The fault of that style, in its worst form, arose not from mere diffuseness, but from the fulness and over-subtlety of Mr Gladstone's mind. He looks at a subject on every side, and is so anxious to supply every qualification to his statements which his large knowledge and conscientiousness might suggest, that his sentences become involved. Of late he has written with more directness and point, and his language is often as incisive and forcible as his thought is fresh and vigorous.

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### *ECCLESIASTICAL AFFAIRS OF THE MONTH.*

#### SCOTCH DISESTABLISHMENT.

THE recent election for the united counties of Moray and Nairn affords an encouraging sign of the state of Scotch opinion in relation to the policy of the Government. There is, perhaps, no Liberal seat in Scotland which the Tories might have so reasonably hoped to win. Up to 1874 it was a Tory preserve, and the success which Lord Macduff achieved then was supposed to indicate his personal popularity rather than the conversion of the counties to the Liberal faith. The landlord influence, from the Duke of Richmond and the Earl of Seafield down to the "wee lairdies" who follow in their wake, is simply overwhelming on the side of the Ministry, and if the well-known dictum of the late Earl of Derby in relation to the county representation in England had been equally applicable to Scotland, there could have been no question as

to the result. The hesitation shown by Tory candidates to enter the field certainly justified the suspicion that the managers were not so sanguine of the result as those who judged by the history of the constituency, or the balance of opinion among its landlords, might have expected. It is now manifest that in their reluctance to provoke a contest they showed true political sagacity. An appeal was made to the intelligent and sturdy men of the North to give a verdict on the Ministerial policy; and though the great majority of those whom they have been accustomed to look upon as leaders, their landlords and the clergy of the National Church, did their utmost to obtain an approval of the vain and blustering Imperialism which is keeping the country in a state of perpetual unrest, their failure was signal and complete, and the condemnation of the Beaconsfield pyrotechnics as distinct and emphatic as might have been expected from a body of intelligent and sober-minded Scotchmen. Other questions were raised in the course of the struggle, and poor "Brodie" found that, however he might please his brother lairds, who appeared to express their satisfaction with his speeches, it was a much more difficult thing to satisfy the hard-headed men who "heckled" him on the Burials Bill, the Law of Hypothec, and other points interesting to Scotch farmers. It is possible he may return to Brodie a wiser if a sadder man, and may find a melancholy interest in comparing the opinions to which he had committed himself before the close of the struggle with those which he enunciated at the outset. The least pleasant reflection of the whole must be that he has made all his concessions in vain, for after all the election turned on the "spirited foreign policy" which had kindled so much of his admiration, and on this he found himself at hopeless variance with the majority of the electors.

The result is eminently satisfactory, unless it be taken by the managers of the Liberal party, and especially by Mr. Adam (apparently too well inclined already to such a view), as a proof that there is no occasion to give any definite idea of the Liberal policy of the future, and especially that the vexed question of Disestablishment may safely be postponed till the day after to-morrow. This is the course which the successful candidate, Sir George Macpherson Grant, pursued, and as he

carried the seat despite a weakness on this point which could not have been acceptable to the Scotch friends of the Liberation Society, it may be assumed that a similar policy will be equally acceptable everywhere. But it must not be forgotten that Sir George Macpherson Grant was an exceedingly popular candidate, who undertook to fight a very difficult battle in a constituency where every available force was necessary in order to defeat the compact phalanx of Toryism which had held the counties for nearly half a century after the Reform Bill had brought emancipation from feudal influences to other districts of the country. As an elder of the Scotch Church, he could not be expected to regard Disestablishment with favour, and yet it was necessary to have his support and that of the small section of Liberal Churchmen whom he represents, in order to the triumph of the Liberal cause. But even he did not profess himself an irreconcilable on the subject; and though he talked of delay until the extension of the county suffrage prepared the way for obtaining a decision of the nation on the subject, it was evident that when the Liberal chiefs are prepared to introduce a measure, he will be among their supporters. The extreme moderation of his professions, however, did not cause any abatement of the hostility of the Established Church clergy and their friends. The point was raised at one of his first meetings, and cautiously as he spoke, the opposition of the supporters of the Establishment could hardly have been more intense if he had been Mr. Dick Peddie himself. This is a fact which the Liberal managers would do well to look fairly in the face. They cannot exclude the question of the Establishment, for their enemies know that it is much easier to excite the zeal of the people for their old kirk than for the new treaties which have brought us "peace with honour." The only result of silence on the part of Liberal candidates is, therefore, to deprive them of the enthusiasm which a bold utterance on the subject of the Establishment would certainly evoke in those who have strong convictions in relation to it.

We are very far from contending that it would be wise at once to emblazon the "Disestablishment of the Church of Scotland" on the Liberal standard, and to go into battle determined to fight for that *à outrance*. It is for those on

whom the responsibility of leadership rests to decide, after careful examination of all the circumstances, whether that is a question of the hour which ought to be put prominently forward. What we do insist upon is that Liberals ought to have something better than a purely negative creed. Our fear is that our chiefs do not see this, and mean, as far as possible, to go to the country on the simple issue of confidence in the Beaconsfield Government. Far be it from us to underrate the importance of this question. We believe we speak for a majority of Nonconformists when we say that they would readily put every question in which they have special interest in abeyance rather than see the unrighteous policy of the present Administration continued. The Scotch Establishment has lasted for a long time, and the oppression is not so absolutely intolerable that it cannot be endured for the lifetime of another Parliament if it be necessary for the wider interests of the nation. There is no oppression in connection with the Scotch Church which at all approaches that which English Dissenters have to suffer from the present state of the Burial Laws. But it is infinitely better that these should be maintained a little longer than that the nation should be hurried on in the mad course in which Lord Beaconsfield has been leading it for even two or three years more. We have so strong a sense of the mischief which would result from a Tory victory at the next election—mischief arising not only out of the entanglements of our foreign relations, but still more out of the reactionary temper which would be fostered at home, which is already seen in a hundred small points, and which would become still more pronounced and active if success at the polling booth removed the restraint by which it is at present checked—that if we could believe that the only way to avert the calamity would be to raise the one cry of “Down with the Tories!” we would not allow strong feelings either on ecclesiastical or any other questions to prevent our acquiescence. But that is exactly what we do not believe. It sometimes appears to us as if the Liberal chiefs, despairing of agreement in a positive policy, are doing their utmost to organize an opposition to the Government *pur et simple*. Mr. Lowe and Mr. Goschen are opposed to the enfranchisement of the agricultural labourers; Mr. Forster and Mr. Goschen, and possibly Mr.

Childers, do not wish ecclesiastical changes; it would appear as though the Marquis of Hartington's speech on the Land Laws had given offence to some one, for he has since done his best to take out of it much of its point. But while thus divided on all questions of positive reform, they are all united in a desire to get rid of Lord Beaconsfield and all his works, and apparently they think they can rally the country to the cry.

We very much doubt it. The foreign policy of the Government has undoubtedly produced a great deal of dissatisfaction, which has been indefinitely increased by the Afghan disaster. The impression is spreading daily that misfortune dogs the steps of the Ministry, and a vague sentiment of that kind may do them as much harm in the destruction of their *prestige* as a more intelligent disapproval of their procedure. But unless the Liberals be ready with a policy which will justify their own demand for public support, it is questionable whether the alienation of the constituencies from the present Government would be followed by the establishment of a Liberal Ministry. The vague sort of negative profession which would be expected from candidates under such circumstances as we have supposed might probably tempt into the field a number of political nondescripts, who would be as difficult to deal with as a similar class of *quasi*-Liberals who rallied to the standard of Lord Palmerston in 1859. Even if a triumph were obtained, it would be but the beginning of troubles and difficulties. Some positive action would then have to be taken, and differences which are but composed and stifled for a time, would certainly break out to the damage and possible disintegration of the party.

We have written thus, not that we wish rudely to press forward any question, especially if by urging it we should peril the unity of the Liberal party. But we are afraid that some of our leaders are not sufficiently alive to the indispensable necessity for an appeal to popular sentiment. Whether a proposal for the disestablishment of the Scotch Church would excite any enthusiasm is a point it is not necessary to discuss here. It would certainly be popular in Scotland, and English Nonconformists would hail it as a fresh advance towards religious equality. But what we urge is, that the speeches of some of the leaders have given

it an exceptional position which cannot now be ignored without a feeling of bitter disappointment. No one expects that a disestablishing measure would be introduced in the first session of a Liberal Parliament, but we certainly are warranted in hoping that there will be no retreat from the position already accepted by the leaders. The sooner there is a clear understanding on these points, the more likely is the unity of the party to be preserved.

#### SEPARATE CHAPELS IN CEMETERIES.

THE refusal of the Bishop of Lichfield to sanction the proposal of the Burslem Town Council to have one chapel for Churchmen and Dissenters in the new cemetery of that town calls attention to one of the worst features in our ecclesiastical strifes. The increased cost which this enforced separation between the members of different Churches in their last earthly resting-place entails upon the ratepayers is not itself insignificant, but it is a very unimportant consideration compared with the effects of the unseemly spectacle which this parade of our religious divisions presents. We have no intention to say a word as to the action of individuals in this matter. There may be other Bishops, beside the Bishop of Manchester, who deplore the necessity which compels them to maintain the prerogatives of their Church, but feel that in the existing state of things they have no alternative, but we do not complain of those who take a higher view of Episcopal rights. We are satisfied, indeed, that if the Bishops were agreed in desiring a change, the change would speedily be effected; and we believe, further, that they could do few things more calculated to enhance the popularity of their order among the laity of their own Church. But it is too much to expect that they will initiate any reform of the kind, and we are not disposed to charge them with any special illiberality because they do not. Reproaches of this kind prove nothing, and often serve to degrade a discussion of great principles into a miserable personal controversy. We have no doubt that the Bishop of Lichfield is perfectly conscientious in the view he takes of the claims of the Anglican Church, and in the attitude which he, as one of her prelates, feels himself bound to assume towards

Nonconformists. All that we care to do is to show what the system that he advocates actually is, and what it involves.

It must be remembered that in this matter the whole difficulty is raised by Churchmen. Nonconformists have no objection to lay their dead in consecrated ground, or to officiate in a building consecrated by a Bishop. But the Churchman will not allow a Dissenting minister to conduct any service, either in his church or his graveyard. Episcopal consecration has, in his view, given a distinctive character to both, which would render the presence and services of a minister who has not had the benefit of Episcopal ordination an intrusion and offence, if not a sacrilege. Now we ask, Is this a necessary consequence of the Episcopal system? Some of our readers who have visited the Continent must have been astonished to find, in some of the Swiss towns, a Roman Catholic Church used for Presbyterian worship. We have a vivid recollection of a service of the kind in a church at Lucerne. The scene was certainly very striking, perhaps somewhat incongruous. Images and paintings were, as far as possible, covered; the organ was silent; and instead of the high altar, with all its symbolism, we had a plain table, covered with a white cloth, at which the minister stood while he preached the simple gospel of Christ. We shall be told that this was due to the action of the municipality, to whom the building belonged, and who were anxious to attract foreigners by giving them facilities for worshipping God according to the dictates of their own conscience. But the Roman Catholic priests must have accepted the arrangement, and they would scarcely have done this if there had been any conscientious scruple or ecclesiastical difficulty in the way. Is, then, the Episcopal consecration of the Anglican Church something more exclusive than that of the Church of Rome? Or will our Bishops refuse to show to English Nonconformists a courtesy such as a Roman Catholic municipality extends to Scotch Presbyterians? We have neither desire nor intention to manufacture any Dissenting grievance out of this matter. We regret it simply as a breach of Christian unity, and we are sure that the sympathies of the most intelligent section of the laity of the Establishment are with us. The Burslem

Town Council are only expressing the conclusions both of charity and common sense in their resolution.

That the council, being convinced that the time has come when there should be an end to the reproach of separate chapels in cemeteries, which has been so strongly condemned by the Home Secretary, as well as by other leading statesmen and ecclesiastics, the council therefore reaffirm the decision previously come to as to the sufficiency of one chapel, to be equally available for the use of all denominations, but, deferring to the suggestion of the Bishop of Lichfield, instructs its architect to prepare plans for such building as will afford protection to mourners while avoiding the polemical difficulty.

The allusion to the opinion of the Home Secretary is very suggestive. Mr. Cross is a very decided Churchman, and the Bishops are certainly not acting wisely when they set themselves in opposition to the opinions of men of his type.

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### OUR SUNDAY-SCHOOLS.

#### NOTES OF LESSONS SUGGESTED FOR CONGREGATIONAL SUNDAY-SCHOOLS.

OCTOBER 5.

*At Athens.*—ACTS xvii. 16-34.

16. While Paul waited for them at Athens. For description of the city see Conybeare and Howson's *St. Paul*, chap. x. It was "built nobly on the Ægean shore;" "the glory of the bright land, the pride of Greece, and the wonder of the world;" "mother of arts and eloquence." His spirit was stirred in him. He was morally moved with burning zeal; and this state of mind was continuous, not transitory. When he saw the city, expresses more than outward vision; he mentally contemplated and attentively considered. Wholly given to idolatry. Full of idols. Athens was thus distinguished above all other Grecian cities. Lucian says, "Everywhere were to be seen altars, temples, sacrifices, and feasts; all the streets and all assemblies were full of Jupiter" and other deities. The satirist Petronius says, "It was more easy to find a god there than a man." 17. Devout persons. The word is applied to Jewish proselytes. In the market daily. He spoke in the synagogue on the day of rest. His opportunities were constant in the Agora, where men daily congregated for trade and converse. It was the centre of the Grecian public life. It was surrounded by porticos and public buildings, and among its plane trees were the statues of the great men of Athens, while all round stood altars and shrines with statues of the gods. 18. Philosophers of the Epicureans and Stoicks. The Epicureans were materialists, who held that the world was evolved out of atoms, not created by a living and eternal God. They disbelieved Divine Providence and God's care of men, as their modern imitators do. They held the indissoluble union of body and spirit and their annihilation together. Stoicks is a nickname applied to the disciples of Zeno of Cittium and Cleanthes. It is derived from



the porch or colonnade of the great hall of Athens, adorned with fresco paintings of the battle of Marathon, where they assembled. They held that idols were merely artistic ornaments; that God was only the soul or reason of the world; that matter was a part of Him; that He did not create, but only organized it. Matter is eternal. All things are ruled by iron necessity, fate, law. The soul of man is corporeal. At death it is re-absorbed by Mother Nature, and so an end of its separate existence. Some of the modern pantheists merely imitate them. **Encountered him.** Engaged in discourse or disputation with him. **What will this babbler say?** Babblers are seed-pickers, a bird picking up seeds in the street; then, it was applied to idlers in the Agora, who supported themselves by picking up the fruits left on or about the altars. So the word came to be applied to jackdaw smatterers, who boasted of their learning, whilst they were known to be uttering opinions which were false and absurd. There was a condemnation of the inflated speech of the stranger in describing him by such a word. **A setter-forth of strange gods.** Strange is foreign. **Jesus and the resurrection** here first came into contact with European art and philosophy as more worthy of human faith. **19. They brought him to Areopagus.** The high court of justice assembled to hear cases on Mars' hill. This was not a judicial proceeding, and no violence or even compulsion is implied in the phrase. But he was taken out of the noisy crowd to a place of the most solemn and awe-inspiring associations, perhaps in mockery, but for the delivery of a discourse worthy to rank with the noblest ever heard within the sacred precincts of the city. **21. Some new thing.** It was the custom of natives and foreigners sojourning there, to be telling or hearing some newer thing, not in the shape of news, but discoveries in science, reasoning in philosophy or religious doctrine. The search for novelties has a strange fascination for the human mind. **22. Too superstitious.** This would have been an insult as it stands in our version. More or very religious; or, earnest and careful in religion, is more like the compliment with which the apostle smoothed the way for his discourse. **23. To the unknown God.** That such an altar or altars did exist there are numerous additional testimonies. In a time of plague, it is said, sheep were set free to go about the city, and where they lay down, they were to be sacrificed, to a god who could stay the plague. But with man's consciousness of spiritual need, it may well be, that there was in the best minds the idea of a Power unseen, unknown, whom they felt they needed. Paul says it was this God he declared unto them. To a natural religion in its pride, but also in its impotence and darkness, Paul brought Divine revelation. The discourse embraces the following points:—**24-31. God is Creator. God is supreme ruler of the universe. He is everywhere present. He is a Spirit for whom material worship has no attractions. He contains within Himself the eternal fount of life and blessedness. He is our Father. The human race is one in its essential life and sonship. The distribution of nations is according to a Divine purpose and decree. The probation of man in his search for God, his experiments in religion, were permitted until the fulness of the times. Men live through God's life and energy. The spirituality of true worship. God is King and Judge. He winked at times of ignorance, passed them over in His long-suffering, allowed them without propitious aid or severe punishment. His Divine call to repentance and the declaration of judgment, now that the Christ has come. 32. Results. Some mocked. All was rejected because one point was obnoxious. 34. Some believed. Nothing is known of them but what is written here.**

**SUGGESTIONS FOR LESSONS.** 1. The insufficiency of natural religion. 2. All the past a preparation for Christ. 3. Christ's coming the turning-point of the world's history. 4. Christianity and its relations to art and philosophy. 5.

The triumphs of the Cross as seen in the contrast between Grecian and Christian civilization. 6. Man's unrest until he finds the Christ, his Prophet, Priest, King, and Judge. 7. The resurrection of Christ the pledge of the resurrection of all. 8. The judgment of the great day. 9. Repentance because Christ has been here and the day of judgment is approaching.

OCTOBER 12.

*At Corinth.—ACTS xviii. 1-17.*

1. **He departed from Athens, and came to Corinth.** The word used means having been separated or constrained to depart, as though it were on the apostle's part unwillingly. Corinth was the capital of the Roman province of Achaia, the residence of the proconsul, and a colony. It was the great commercial metropolis, as Athens was the literary and philosophical centre of the life and culture of the time. Almost all the commerce between Italy and the East, and the East and Italy passed through Corinth, across the isthmus, to avoid the longer voyage round the southern extremity of the peninsula. The isthmus was, therefore, called the bridge of the sea. 2. **Aquila and Priscilla.** There was a Pontian gens at Rome, and the name Aquila is found in it more than once. But it is better to take it as it stands, that this man was a native of the Asiatic province of Pontus. He and his wife received Paul into their Corinthian home. They were Jews when he first fell in with them, not Christians. They had only lately arrived in Corinth, because Claudius had commanded all Jews to depart from Rome. This was only a temporary measure, for shortly after this time both Jews and Christians were found as residents in the imperial city. But there were, at this time, serious unrest and outbreaks of Jewish violence in Palestine and other parts of the empire, and it was to prevent these risings in the city that, according to Suetonius, Claudius, who was very favourable to the Jews, was compelled to issue this edict. 3. **He was of the same craft, he abode with them, they wrought: for by their occupation they were tent-makers.** Diligent labour in secular pursuits and faithful service of Christ are not incompatible. Religion and business are not to be dissociated. Paul thought it no disgrace to engage in trade (1 Cor. iv. 12; 1 Thess. ii. 9; 2 Thess. iii. 8). Aquila and Priscilla went with him to Asia (verse 18); they were for some time in Ephesus (verse 26); they were with Paul there when he wrote his first Epistle to the Corinthians (1 Cor. xvi. 19); and they had returned to Rome before he wrote his Epistle to the Romans (Rom. xvi. 3). 4. **He reasoned in the synagogue every sabbath.** He discoursed. What his great themes were he has himself recorded (1 Cor. xv. 1-3; ii. 1, 2; i. 17-24. 2 Cor. v. 14, 15, 20, 21). 5. **Silas and Timotheus came down from Macedonia.** They had been left at Berea and directed to follow him (xvii. 14, 15). Timothy had joined him at Athens, and been sent back again to Thessalonica (1 Thess. iii. 2, 5, 6). He now returned with Silas. **He was pressed in the spirit.** The burden of inspiration and of spiritual anxiety—the one having respect to the Truth, the other to those to whom it was addressed. 6. **They opposed themselves, and blasphemed.** The earnestness of the preacher provoking the wilful opposition of the hearers. **Your blood be upon your own heads.** The spiritual suicide of wilful unbelief. Faithfulness in the teacher frees him from the responsibility of the failure of his message (Ezekiel xxxiii. 4). **I am clean; from henceforth I will go to the Gentiles.** Clearness of conscience seems to be here intended in the opening of this new ministry. 7. The sign of the casting off; he did not return to the house of Aquila, but went in to sojourn with a Gentile, Titius Justus. 8. The split in the synagogue. Crispus, the ruler, believed on the

**Lord.** Crispus, Gaius, and the household of Stephanus he baptized with his own hands (1 Cor. i. 14, 16). 9, 10. The secret confidence of the Lord's servants, and the Divine ordering of their way. How fulfilled in 12-17. **Much people in this city.** The Lord's foreknowledge of His own. He continued a year and a half teaching the word of God. 12. **When Gallio was deputy.** He was proconsul. Achaia was originally a senatorial province. Tiberius converted it into an imperial one, and sent a procurator to it; but the Emperor Claudius restored it to the senate, and the title given, proconsul, is in exact accordance with the facts. Gallio was the brother of Seneca, the moral writer and tutor of Nero. He was called Annaeus Novatus until he was adopted by the rhetorician, L. Junius Gallio. He is mentioned by Statius; Seneca speaks of the honours he had obtained in a letter to his mother, written about this time. He praises him for the gentle mildness of his temper and disposition. **The judgment-seat** was a raised tribune and seat, either fixed or moveable, essential to the delivery of judicial sentences, which could not be pronounced but from it. It was placed wherever the magistrate held his court. 14-16. The clear-sighted view of Gallio of the distinction between things civil and ecclesiastical, and his true idea that, with the latter, the civil ruler has no right to intermeddle. 17. The Grecian revenge on the Jews. **Gallio cared for none of these things.** Contemptuous indifference, arising out of his determination not to have the authority of the government identified with the Jewish religion.

**SUGGESTIONS FOR LESSONS.** 1. The importance of Christian ministries in great cities. 2. Host and guest; or, the blessing of the Christian teacher to the home. 3. The dignity of honest labour, and its association with the highest Christian ministry. 4. The burden of Christian anxiety. 5. The inspiration, protection, and guidance of the faithful servants of the Lord. 6. The personal guilt of gospel rejection. 7. The separation of Church and State, wise, equitable, and safe. 8. The sacredness of civil rights. 9. The model judge. 10. Faithful continuance, and ministerial success (1 Cor. vi. 11).

## OCTOBER 19.

*From Corinth to Ephesus, Cesarea, and Antioch.—Acts xviii. 18-28.*

Paul wrote the two Epistles to the Thessalonians while he was at Corinth. Pen, as well as public teaching, and labour with his hands, fully occupied him. After a quiet interval he publicly, in an assembly, **took his leave of the brethren and sailed thence into Syria**; first to Jerusalem, and then to Antioch. Probably other places were visited besides those mentioned in the lesson, and are to be included in the second missionary journey. His companions were **Priscilla and Aquila**; having shorn his head in **Cenchrea**; for he had a vow. The last name mentioned is Aquila, whose name here stands after that of his wife. The shaving of the head may refer to him. The difficulty of Paul's having observed a Jewish ordinance in connection with the founding of a mixed Church at Corinth is considerable; but, on the whole, perhaps the balance of evidence is in favour of such a reading of the history. What the nature of the vow was we are not told. The Nazarite allowed his hair to grow for a certain time—a matter of much inconvenience and discomfort in the East—and then shaved it off, and cast it into the fire on the altar. The loosening from the Nazarite vow could only, therefore, take place in Jerusalem. This was not, therefore, the vow of a Nazarite. It was probably some voluntary act of special consecration on the part of the apostle. It came to an end when the hair was shaven. We should read, "**he had had a vow**" (Eccles. v. 4, 5). **Cenchrea** was the eastern harbour or port of Corinth, situated some eight or nine miles from it,

across the Isthmian plain. The city itself was large and populous. There was a Christian Church there of which Phœbe was a deaconess (Rom. xvi. 1-19). He came to Ephesus and left them there. This was straight across the sea, the famous capital of Ionia, the capital at this time of proconsular Asia, a commercial city of immense wealth, and it soon became the Christian metropolis of Asia Minor. Trade prospects, probably, favoured the stay of Priscilla and Aquila. Paul used the brief period of his stay to preach in the synagogue, and with such acceptance, that they desired his continuance with them. But (ver. 21) **taking leave, and saying, I will return again unto you if God will, he set sail for Ephesus.** The invitation of the people is not always an intimation of the Divine will. The place and time of real ministries are divinely ordained. If God will, is the true spirit in which all Christian work should be contemplated and undertaken. 22. **He landed at Cæsarea, and having gone up and saluted the Church, he went down to Antioch.** There are no particulars of his intercourse with the apostles and Jerusalem Church on this visit. **I must by all means keep this feast that cometh in Jerusalem,** in verse 21, is a disputed sentence not found in the best MSS. His stay seems to have been short. His anxiety was to reach Antioch, whence he had been commended to the grace of God; and there his second missionary journey ended. The centre of Christianity is no longer to be found at Jerusalem. It is moving westwards, with the strong currents of the life of the modern world. More and more, Christianity is casting into the shade its Asiatic features and becoming European. The third missionary journey began as the second had done; and Paul went over Galatia and Phrygia, strengthening the disciples. Meanwhile an incident in the life of Priscilla and Aquila at Ephesus demands attention. 24. **A certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus.** Apollos is an abbreviation for Apollonios. He was a Jew of Alexandria. His oratorical skill and sacred learning qualified him for great usefulness in the Master's service, in Corinth and other Grecian cities. God raises up the workmen He needs, at the time He needs them. Alexandria was the seat of Grecian culture, learning, and philosophy, united with Oriental and Judaic doctrines and beliefs. Its peculiar life entered most largely into that of world-wide Christianity. So, he could guide the development of Christian thought in Greece, watering where Paul had planted. 25. **He had been instructed in the way of the Lord.** This refers probably to his insight into the meaning of the prophetic writings. He was fervent in spirit. His zeal was ardent, impassioned. **He spake and taught diligently.** The one in conversation and social intercourse; the other in public orations. **Knowing only the baptism of John.** The preparation of the way of the Lord in repentance was the scope of his ministry. 26. **Expounded unto him the way of God more perfectly.** The doctrine of Christ in His death, resurrection, and ascension, and the gift of the Holy Ghost, the theme of instruction and the true equipment of the teacher. 27. **Letters of commendation to Achaia. Helped them much who had believed through grace.** The favour of God which chooses, and the power of God which helps, end in faith. 28. **Mightily convinced—argued down, proved unanswerably. That Jesus was Christ.** Jesus is the Christ.

**SUGGESTIONS FOR LESSONS.**—1. Vows and their place in religious life. 2. Holy consecration to the life-work not to be relinquished for the sake of social and friendly ties. 3. The true servant must go where the Master sends him. 4. The law of reverent submission to Divine ordinations. 5. The leading of the kindly Light. 6. The consecration of all gifts and endowments to Christ. 7. The model Christian teacher. 8. Usefulness in the Church dependent upon growth in Christian knowledge.

OCTOBER 26.

*The Third Missionary Journey.—Acts xix. 1-20.*

1. **Having passed through the upper coasts.** The inland and more elevated districts of Galatia and Phrygia (xviii. 23). **Came to Ephesus.** He had been prevented by the Holy Ghost from labouring in the western coasts of Asia Minor previously, and had only paid a flying visit to Ephesus at the close of the second journey. Now, he had a long residence in that city permitted him. Nothing is said here of his companions. Silas is not mentioned again in connection with Paul. Probably he remained in Jerusalem. One of the same name is mentioned, 1 Pet. v. 12. Timotheus was probably with Paul throughout. He is spoken of in connection with Paul's stay at Ephesus, in verse 22; 1 Cor. iv. 17, xvi. 10; 2 Cor. i. 1; Rom. xvi. 21. Gaius, Aristarchus, and Erastus are also mentioned in the chapter; but they may have joined him at Ephesus. The metropolis of the provinces of Asia, Grecian and Oriental elements were blended in its life and religion. It was visited by ships from all parts of the Mediterranean, and united by great roads with the chief markets of the interior—so it commanded men of all nationalities and civilizations. **He found certain disciples, and 2. said unto them, Did ye receive the Holy Spirit when ye believed? And they said unto him, Nay, we did not so much as hear whether there is a Holy Spirit.** These men were in the same stage of life as Apollos when Priscilla and Aquila took him in hand. They had received John's baptism; but knew not of the royal gift of the fulness of the times, the miraculous power which came upon the servants of the Lord. 3. **Unto what, then, were ye baptized? . . . Unto John's baptism.** This is the last mention of John's baptism in the New Testament. Their faith was one in a coming Messiah. That He was Christ Jesus, Paul taught them, and they received Christian baptism. The two are, therefore, essentially distinct. The re-baptism in this case prevents us regarding John's baptism as the model of Christ's. It did not recognise the incarnation, the death, the resurrection of Jesus and the outpouring of the Spirit as accomplished facts, the germs of important doctrines (See "John the Baptist," Lectures V. and VIII.). 6. **The Holy Ghost came upon them.** The gifts of power, prophecy, and speech. This was not connected with the baptism, but with the imposition of the apostle's hands. 8-10. The Jewish rejection of the teaching of the apostle led to the separation of the disciples from the synagogue. A distinct Church of Christ was set up. The congregation assembled in the school of Tyrannus daily, having several elders, or pastors. He was probably a teacher of philosophy and rhetoric, and a disciple. **This continued two years,** from 55 to 57; Ephesus thus became the centre of the evangelization of Asia, both to Jews and Greeks. 11-17. The mighty works wrought by the apostle. The attempt to work miracles by the professors of Asiatic superstition. The symbols called Ephesian letters were regarded, when pronounced, as charms, and were directed to be used over those possessed or supposed to be possessed. 14. Sceva was either called high priest because he had held the office in Jerusalem, or because he was the head of one of the twenty-four courses or orders of priests. His seven sons, contrary to the law, practised heathen arts, and blasphemously used the name of Jesus. 15, 16. The catastrophe which demonstrated their weakness and folly. 18-20. Sorcery discredited. **Fifty thousand pieces of silver.** About £2,083 6s. 8d.

**SUGGESTIONS FOR LESSONS.**—1. The triumph over imperfect forms of faith. 2. The triumph over superstition. 3. No union between Christ and Belial. 4. Power depends upon spiritual gifts received. 5. Where the light is, the shadows will be. 6. Where the Word of God is, the evil books of men are hopelessly discredited.

## CURRENT LITERATURE.

*A New Testament Commentary for English Readers.* By various writers. Edited by the Bishop of Gloucester and Bristol. Vol. III. (Cassell, Petter, & Galpin.) The Bishop of Gloucester and Bristol has now completed the commentary which he undertook to edit, and we can now repeat, in still more decided terms, the commendations we have already pronounced upon the former portions as they appeared. A work of this kind is not so easy to prepare as may appear to some. It is open to attack on all sides. The student complains that it is too popular, the ordinary reader that it is too learned and elaborate. The Evangelical—especially if he be a believer in the theory of verbal inspiration, and has that extraordinary conservative tendency which we find in not a few ardent champions of the Bible, who are eager defenders of imperfect versions, erroneous translations, or false interpretations, provided they have acquired the vested rights of age and authority—will object to it as too liberal; while, on the other hand, the disciples of the higher criticism are sure to take exception to its conservatism. The latter party, though more liberal in their professions, are often less tolerant in their judgments, and are only too ready to treat those who do not accept their sweeping views as behind the age. Thus a reviewer in “*The Contemporary*” takes exception to Mr. Sanday, because he has not referred to Dr. Jowett’s commentary on the Romans. But surely it is possible for a divine to hold that the views of the Master of Balliol are so subversive of all that he finds in the Epistle that he does not care to appeal to them, and may do this without being open to the charge of narrowness or prejudice. But this is the kind of criticism which a man may expect who holds fast by Evangelical principles, however desirous he may be to present them in the most intelligent and rational form. The standpoint of this commentary, as a whole, is that of the Broad Evangelical, and this is to us one of its recommendations. It is admirably adapted to the wants of the English reader, giving the results of the best criticism in such a form as to be appreciated by a large circle who have not enjoyed the benefits of previous training. The book was greatly needed, and we cannot doubt will be extremely useful. To many preachers, especially, it may be most valuable. It will not exempt them from the necessity of hard work of their own, but it may wisely direct them, and open to them fields where their labour will yield rich results. We know no studies more attractive, and none which a minister may pursue with greater advantage to his people and himself, than those of which this commentary furnishes an example, and in the prosecution of which it will give invaluable help. The notes are not hard and dry discussions about words; nor are they ingenious attempts to open a system of theology; nor do they even consist of ethical reflections suggested by the texts. They are for the most part simple and honest endeavours to make the words of Scripture live to place us in the position of those to whom they were originally addressed, and to elucidate the meaning of narrative or epistle by reference to the surroundings, or to the other parts of Scripture with which it is closely connected. Now, in following a line of this kind, a mind with a power

of initiation at all finds fresh views continually suggesting themselves. He gets below the mere letter of the Scripture, and enters more into the spirit, and finds how much there is in it to quicken even the intellectual life of his own soul. The Bible is made to him a living book, and just in proportion as this is realised does he find in it abundant materials for the instruction of his own people. There need be no lack of freshness of reality, of interest, where this is the case. It is the substitution of words in which there are spirit and life for the dry husks of theology. Of the interest which congregations take in new presentations of character and narrative, in the fresh views thrown upon texts by some side-light derived from passages whose connection with them has not hitherto been perceived, or in a new grouping of incidents which helps us to a better understanding of the spiritual harmony of the Divine Word, no one who has ever made the experiment can have a doubt. Expository preaching of this type—something very different, we are bound to say, from the old lecturing, and as different from the stringing together of loose and disconnected observations which laziness sometimes puts in the place of a sermon—is sure to be popular. The commentary before us will be a great blessing to many Churches and their pastors if it helps to encourage this mode of teaching.

The "Epistles of the Captivity," as they have been denominated, with which the third volume opens has been entrusted to the hands of Canon Barry, and the work has been done with great ability and judgment. On the style of these Epistles the Canon makes this just and striking remark: "Paul is not now so much the worker as the thinker. The impassioned emphasis of the preacher would naturally be exchanged for the quiet, deliberate teaching of the Christian sage; sounding the lowest depths of thought; wandering, as it might seem, but with subtle links of connection, from one idea to another; rising constantly in secret meditation from truths embodied in the practical forms of earthly life to truths as they exist above in the calm perfection of heaven. Who can doubt that this is exactly the change of style which we trace in these 'Epistles of the Captivity'?" This passage may help to indicate the closeness of observation and critical insight which Canon Barry has brought to the discharge of a duty, which was rendered all the more difficult by reason of the eminent scholars who have preceded him in the same line of inquiry. Dr. Lightfoot's work on these Epistles leaves, in truth, little to be desired, and yet Dr. Barry has found a niche for himself. The introductions are extremely well done. Canon Spence, the Vicar of St. Pancras, is the commentator on the "Pastoral Epistles," and in the introduction makes this candid and somewhat remarkable admission: "The ecclesiastical organization to which reference is made in these Pastoral Epistles is, after all, of the simplest description. The forms of the government of the Jewish synagogue, only slightly modified to suit the exigencies of the mixed Jewish and Gentile congregations of Christians, are evidently all that existed at the time when St. Paul wrote to Timothy and Titus. . . . At the very commencement of the second century it is an acknowledged fact that the *episcopal* office was firmly and widely established. But *these* letters were written before any sign of episcopal government had appeared in Gentile Christendom.



In the Pastoral Epistles the words translated 'bishop' and 'presbyter' are applied indifferently to the same person." We have heard of Congregationalists troubled about the Pastoral Epistles, and fancying that Timothy was a kind of diocesan bishop. Here is a distinguished Episcopalian who repudiates any such idea, and who very justly finds, in the absence of any allusion of the kind, a proof of the early date of the Epistles. Dr. Moulton (the only Nonconformist who has any part in a work which might well have borne a more catholic character, so far as authorship is concerned) undertakes the Epistle to the Hebrews, and gives full proof of his competency. We have been more pleased than we anticipated with Mr. Carpenter's introduction to the Apocalypse. It is marked by fulness of information, considerable breadth of view, and sobriety of judgment. These attributes, we may add in conclusion, are characteristic of the volume, and indeed of the commentary as a whole. It is liberal without being latitudinarian, thoroughly loyal to Evangelical truth, and yet in no sense harsh or narrow; free in its examination of the language of Scripture and the application to it of the ordinary principles of interpretation, yet always reverent in its attitude towards the Word of God. Its publication is one of their many services to the cause of sacred literature for which the Messrs. Cassell, Petter, and Galpin deserve the hearty gratitude of the whole Christian community.

*A Young Man's Difficulties with his Bible.* By D. W. FAUNCE, D.D. (Hodder and Stoughton.) This book is the outcome of some Sunday evening lectures which the author delivered to a Church in New England, in which he found a number of young men whose minds had been unsettled by the sceptical thought which they met with in the pages of books and magazines, and who required help to enable them to meet the difficulties which were thus suggested to them. "Every chapter," the author tells us, "without an exception, has grown out of an actual conversation held with some young friend, or else out of some letter or message received from him." The lectures proved very beneficial to those to whom they were originally delivered, and they are here republished in a slightly different form, with the hope that they may be useful to a still larger circle. That the book was greatly needed is evident from the fact that it has already reached a fifth edition. Dr. Faunce has supplied a real want, and has rendered important service to the Church of Christ by this timely and valuable publication. It briefly but fairly meets the difficulties with which it deals, and, by presenting in a popular form the most recent results of modern scholarship and research, shows the essential agreement which exists between the Bible and science. We have much pleasure in introducing it to the notice of our readers, and wishing for it that success to which it is so justly entitled. We can hardly conceive a more suitable book to place in the hands of a young man troubled with doubts about the Bible.

*Prophecies and Types of the Messiah.* By G. P. OTLEY. (Christian Knowledge Society.) The design of this work is explanatory and expository, rather than critical or controversial. It presents in a short compass all the types and prophecies of the Messiah which are referred to in the



New Testament, and shows how gradually God unfolded by word and deed His plan of redemption, and foretold the coming of the Messiah. It is an admirable compendium of information on the subject, and will prove useful not only to the pupil teachers (to whom it was originally addressed in the form of lectures), but to all preachers and Biblical students in general.

From the same house we have also received the *History of Joseph*, a brief paraphrase of the Biblical narrative, illustrated by five large full-page coloured pictures, which will lend an additional attraction to a story which always has a great charm for children.

The Religious Tract Society sends us a batch of story-books for working people, all of them written in an interesting style, and marked by a religious tone and sentiment. In the *Pedlar of Cophthorne Common, and other Stories*, Mrs. Frederick Lockes shows how the love of a child, with its faith and simplicity, may become directly or indirectly the means of conversion to an ungodly parent. In *My Scarlet Shawl, and other Stories*, Mr. G. E. Sargent illustrates in his usual telling and racy style the evils of getting into debt, of swearing, and dishonesty. *Ben Boyce the Beachman* and the *Cornish Fisherman's Watch-night* contain a number of short stories, conveying sound gospel truths in plain and homely language. *Hugh Templar's Motto* is a boy's book, founded on the maxim, *noblesse oblige*. The same Society sends us also packets of beautifully illuminated cards on the *Lord's Prayer* and the *Golden Rule*, and leaflets, entitled *Strong Consolations*.

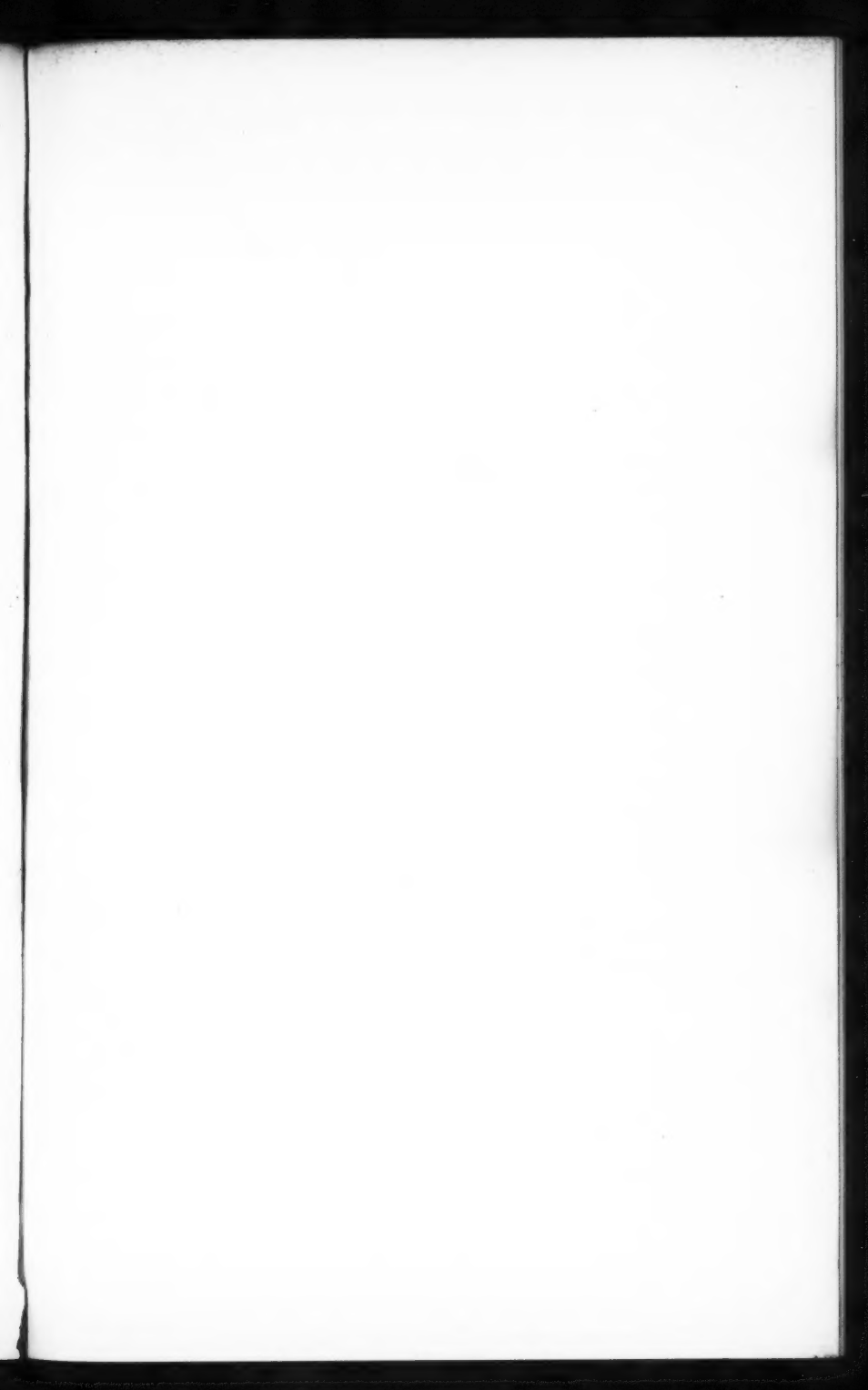
*The History of the Waldensian Church.* By LOUISA JANE WILLYAMS. Edited by Mrs. MATHESON. (Religious Tract Society.) A new and revised edition of a work which was originally published in the year 1854. The history of the Waldenses has often been related, but there was room for a book such as the present, giving a short, interesting, and popular account of its leading and most striking incidents. We are glad, therefore, to welcome this new issue of a work which is calculated to awaken fresh interest in a subject which must always possess strong attractions for the Christian Church. The present edition includes an additional chapter not included in the first, which brings up the history to the latest times, and gives a view of the existing Church of the Waldenses. It is only necessary to add that the book is prettily got up, with gilt edges and numerous illustrations.

*Miracle no Mystery; or, the Old Testament Miracles considered in their Evidential Character.* By an ENGLISH PRESBYTER. (J. Nisbet and Co.) The writer of this volume is of opinion that the force of the argument from miracles as evidences of the truth of Christianity has been materially impaired by the excessively wide signification which is often given to the term "miracle," that word being frequently employed in a loose kind of a way to designate natural events, which, while they may truly be called wonderful, cannot be said to be miraculous in any proper sense of the word. He would therefore limit it to events which were intended to be evidential in a special sense (for in a general sense all the phenomena of nature may be regarded as evidential), i.e., to such as plainly indicated

the Divine presence and power for special purpose, and proposes the following comprehensive definition :—"An occurrence involving natural phenomena, but distinguishable from them, as a manifest deviation from the ordinary and regular course of nature—witnessed by at least two human beings at once; wrought for some good object, either the glory of God or the good of man, or to attest the Divine mission of the messenger through whom it was performed, whether human or angelic;—and generally, though not necessarily, predicted by that messenger;—and being also in harmony with previous revelations of the Divine attributes." The object of this book is to show, by an examination in detail of the miracles of the Old Testament Scriptures, how this definition is borne out by the records of the events themselves taken in their literal acceptance; in short, to determine exactly the evidential value of the miracles of the Old Testament. The task which the writer proposed to himself was not by any means an easy one, and has been executed with great thoroughness and ability. We have only one word to add in the way of criticism. It appears to us that the author has not been very happy in the first title which he has chosen for his book, and would have done better if he had confined himself to the second. For though it is true that, looked at from one point of view, a miracle is no mystery, yet regarded from another point of view it cannot but appear mysterious. We must, in fact, distinguish between the purpose of a miracle, and the mode of its origination; between its *why* and its *how*. The one may be perfectly clear and intelligible, while the other remains wrapped in impenetrable mystery.

*Poor Papa.* A new American Story. (Hodder and Stoughton.) The extraordinary success of "*Helen's Babies*" has given rise to a crop of books of a similar subject and character. One of the most recent of these is the story entitled "*Poor Papa*." It is a charming picture of child-life. The babies in this instance are a boy and a girl, named Jack and Bessie respectively, and this book is devoted to an account of their remarkable sayings and doings. The author has an evident sympathy with children, and enters with keen zest into their various frolics and fancies. This is a delightful book to read at the seaside, or on a railway journey.

*The Aggressive Character of Christianity.* By Rev. W. UNSWORTH. (Wesleyan Conference Office.) An exhaustive argument to prove the aggressive character of Christianity. Mr. Unsworth endeavours, and with very fair success, to establish his case by reference to the Scripture passages on the subject. He has not made any attempt at criticism. All that he has tried to do is to collect together and present in an orderly and systematic way all the passages in the Bible which bear upon his point. He writes, as he tells us, under a deep conviction of duty, and with a sincere desire to stir up others to more diligent and vigorous action against the prevailing worldliness, indifference, and scepticism of the age. No doubt his point is one of great practical importance, but we should hardly have thought it required a volume to prove it.





R. Dighton, Photo

Unwin Brothers, London.

Yours truly,  
A. Morton Brown.

# The Congregationalist.

NOVEMBER, 1879.

REV. A. MORION BROWN, LL.D.

THE remarkable spectacle which Cheltenham presented on the occasion of the funeral of our lamented friend Dr. Morton Brown, was an incontestable testimony to the high moral worth and personal influence of the man. For more than thirty-seven years he had held a position in the town which necessarily kept him before the public eye, and exposed him to a good deal of searching criticism, and the result was that the people among whom he had gone out and come in, who had known his manner of life and seen the effects of his work and teaching, unanimously and spontaneously paid him funeral honours such as are seldom paid to any one, and only to individuals of the highest rank and distinction. Yet Dr. Morton Brown was nothing more than a Dissenting preacher in a town which, as one of the chosen resorts of fashion, could not be expected to regard with any special favour the minister of a sect which is not so much everywhere spoken against as viewed with such supreme contempt in all fashionable circles, that their members either are or affect to be ignorant of its very existence. Nor had he been silent about his principles. He was known to be both a thorough Nonconformist and an active Liberal, and had been more than once engaged in keen controversy. But when the tidings of his death were received, all classes in the town seemed to have a consciousness of the loss which it had sustained in the removal of one who was doing so great and good a work, and there was a general resolution to give expression to the feeling. The shops in the principal streets were closed; thousands of people lined the route along which the procession passed, or accompanied it to the cemetery; the



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Town Council, the magistrates, and the ministers of the various Christian Churches, all testified their respect, and the gathering around his grave was a striking manifestation of the truest kind of Catholic unity. A man who has no high descent or official position to distinguish him does not win such honours as these except by years of devoted service, the value of which can be rightly appreciated only by those who are most familiar with it. Dr. Morton Brown had worked for Christ in Cheltenham with sincere self-devotion, and Cheltenham thus honoured him and his work together. There is something to encourage the earnest Christian labourer, toiling on in the midst of great and frequent discouragement, and disposed in gloomy hours to fancy that his work produces no impression. The Lord is mindful of His own and suffers not their patient toil to be fruitless. A ministerial friend said to us recently that he had never forgotten the closing words addressed by the late Dr. Vaughan to the students of the Lancashire College, among whom he had just been enrolled. He had spoken to them tenderly and feelingly in reply to a farewell address from them, and was passing down the Hall when, suddenly stopping, as though he had not uttered all that was in his heart, he turned round, and with singular pathos, said, "Ah, my dear young friends, believe an old man, there is nothing in this world like working for God." Dr. Brown's funeral was a practical commentary upon this. He had worked for God, and these signs of affectionate respect proved that he had not worked in vain. The memory of the just was blessed.

Dr. Morton Brown was born in Londoun, Ayrshire, March 12, 1812. He brought to the service of Christ in the ministry of the gospel a heart which had been early filled with the inspiring traditions of the heroic Covenanters, among whom were some of his own ancestors, the memory of whose deeds was, we need not tell those who know anything of the homes of pious Scotchmen, sacredly preserved among their descendants. He enjoyed the benefits of a careful education, for he studied classics and logic in Glasgow, where Ramsay and Sandford were professors at the time, while for moral philosophy and theology he went to Edinburgh, and there enjoyed the teaching of Wilson and Chalmers. Having been led to adopt Independent principles, and desiring to enter the



ministry, he commenced with mission work in London, but the strain upon his health was too great, and he therefore accepted the pastorate of a small village church at Overton, Hampshire. From that he removed to Poole, where in 1837 he became co-pastor with the Rev. Thomas Durant. Mr. Durant was one of the worthies of the past generation. It is refreshing to hear some of those who were trained under him speak of the holy man, whose character kindled in their hearts an affection and enthusiasm which death only can extinguish. Mr. Durant was wonderfully happy in the colleagues who were successively associated with him. First was Henry Rogers; to him succeeded the amiable and gifted Morell Mackenzie, whom death snatched away so early, and in such tragic manner, from the high service for which he was so evidently ripening; Morton Brown followed him, and he in his turn was followed by Eustace Conder. A succession like this falls to the lot of but few Churches. Dr. Brown won the confidence and affection of the Church during the six years of his residence at Poole, and there can be no doubt that his intercourse with Mr. Durant, and the experience which he gained during this period, helped to prepare him for the more responsible and difficult position which awaited him at Cheltenham.

The vacancy at Cheltenham which Dr. Brown was chosen to fill had been caused by the removal of the Rev. Samuel Martin to Westminster Chapel, and it is easy to understand that it would require no little effort to maintain the impression which had been made by that devoted man, then in the full glow of his youthful enthusiasm and the freshness of that remarkable power, by which he fascinated all who came under his influence. Dr. Morton Brown was a man of a different order, and possibly on that very account was able to hold and improve the position which Mr. Martin had previously secured. In the pulpit he was clear, fervid, and often impassioned, lucid in reasoning, and forcible in declamation, simply and earnestly Evangelical, full of intense desire for the conversion of men, and in decided sympathy with all Evangelistic movements. In the home he was affectionate and tender, in society pleasant, full of life, genial and courteous to all. His personal intercourse with the members of his congregation and others, secured him as much influence as his ministry in the pulpit.

Nor was that influence confined to the Church of which he was pastor. There was not a public movement in the town, of a social or philanthropic character, in which he did not take an active part. He was ready for every kind of service, and his happy temper, agreeable manner, and practical judgment made him a welcome and useful ally everywhere. Neither ecclesiastical controversies nor political differences affected his position. He was, in fact, one of the powers of the town, an active member and promoter of its literary societies, a recognized leader in its political and philanthropic work, a favourite in its social circles, and withal, never failing to maintain his character and assert his influence chiefly as a minister of the gospel.

In the gatherings of the Congregational Churches Dr. Brown was a conspicuous figure. He was rarely absent from the meetings of the Union, and was honoured for his hearty devotion to all the great enterprizes in which the denomination is engaged. He filled the chair in 1854, and was frequently called to undertake important public services for the denomination. Those who met him in May last were painfully struck with the great change in his appearance, and were more distressed than surprised to hear that his earthly course was over. He died on July 17th, able with his latest breath to "gasp that name" ever so precious to him. "So happy, looking unto Jesus." "Jesus is my Saviour," were his last words.

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### *THE CAUSES AND CURE OF DISSENT.*

WHEN the Church Congress resolved to visit Swansea, it was inevitable that its attention should be directed to the anomalous position of the Anglican Church in the Principality. A national Church which claims to be the only branch of the Catholic Church in the nation cannot quietly accept a condition of things so unfavourable to itself. If Wesleyans or Calvinistic Methodists be in the majority in a particular district, that need not, and we hope would not, be a cause of offence or trouble to Congregationalists. They naturally desire to see their own system in the ascendant, believing that it is the best fitted to

develop the spiritual force of the Church, and to promote the success of its great work. But they are fully sensible of the fact that there are many minds for which other systems have attractions which theirs does not possess, and they can rejoice that the adherents of these systems are doing a work for which they themselves may not be so well qualified. But the Anglican Church cannot thus reconcile itself to the alienation of a large body of the people from its communion. Of course, the party which insists that the Episcopal Church is the only true Church in the country, and regards all Dissenters as heretics, who, being without bishop and without priest, have neither Church nor sacrament, must be greatly troubled by the fact that five-sixths of the Welsh nation have deserted the one fold.

On the other hand, Wales is quite as difficult a problem for the mere devotee of the Establishment. That Church is established as the National Church of the Principality as much as of England, and it is not pleasant to be confronted with facts which prove its pretensions to be a mockery, if not an insult. It is one thing to hear, by the hearing of the ear, that Wales is possessed by Methodists, Congregationalists, and Baptists; and it is a very different thing to see their chapels scattered all over the land, to mingle with the people and find that they are versed in Christian truth and, at the same time, well acquainted with the principles of their Nonconformity, and to discover that they are not only separated from the Establishment, but are hostile to its supremacy.

Still it is open to doubt whether it was expedient (not to speak of courtesy) to give such prominence to the points of difference, and to the light in which Dissent is regarded, as was done in the selection of the "Causes and Cure of Dissent" as one of the topics for discussion. If the Congress was, as it has been said, going into an "enemy's country," there was surely the more need for the exercise of judgment and a spirit of conciliation. The "barbarous people" were certainly ready to show their distinguished visitors "no little kindness." If the corporation of Swansea had consisted of true-blue Churchmen, instead of being a body of Dissenting heretics, it could hardly have accorded the Congress a more cordial welcome. That was certainly no reason why there should

have been any reticence in the proclamation of Church principles, or any hesitation in exposing what Churchmen may deem the evils of Dissent. But as a matter of prudence, it may be doubted whether the most effectual method of securing their own objects was for churchmen to tell these good people, who have a passionate love for their own churches, that the Congress meant to examine into the causes for their Dissent, and to propose a remedy. Even this discussion, however, was hardly in such bad taste (to use no stronger expression) as the remarks of the Primate in his sermon. That sermon, be it remembered, though addressed to the Congress, was preached to a Congregation largely composed of Dissenters, and among them the members of the Town Council, who had sunk their own denominational feelings in order to show courtesy and honour to His Grace and the Church over which he presides. Yet he thought it consistent with charity and wisdom to speak in the following terms—

Why do we see so many Dissenting Chapels in every village, and on every hill-side? It is not unnatural that the clergy of the Church of England should deplore this state of things; but do not let us pronounce it at once as being altogether an evil, for it is a testimony that the people have religious instincts, and long, according to their lights, to have the word of God brought within their reach; that they do not wish to lose it; that they do not desire the Lord's Day to be passed without religious worship, and that they desire that worship to be such as they understand.

This gracious admission was, no doubt, fully appreciated by the Dissenters who had listened to it. They have been accustomed to consider their chapels and their schools as the glory of their beloved land. Their buildings have not the same architectural beauty as the cathedrals and parish churches of England, nor do the same venerable traditions cluster around them. But his unpretending chapel on the hill-side is just as dear to the heart of the Welsh Dissenter as the stately pile, standing in the quiet cathedral close, rich in historic associations, and imposing in its majesty, is to that of the English Churchman. It is his religious home, and surrounded in his mind with the tender sanctity which gathers round the thought of home. Possibly he has himself contributed to build it, and certainly in it he spends some of his happiest hours. He looks on it with reverence, as the source and centre of influences, which

are working for good in every part of the land. And now it is suggested to him that his chapel and his school are objects on which the eyes of these English strangers look with any feeling but one of pleasure, and he hears their distinguished chief endeavouring to soothe their wounded feelings by the reflection not very palatable to him, that even Dissent and Dissenting chapels are not "altogether an evil!" Would not even Leo XIII. say as much?

But the Archbishop was, in our judgment, less open to censure than Lord Aberdare. It was certainly strange to find a man of the liberal temper of the Primate adopting such a tone. But his Grace is an ecclesiastic, and he has to maintain the dignity and authority of an office which may unconsciously beget in him the idea that Dissent is an act of rebellion that ought to be discouraged; what is possibly even worse, he has to remember the feelings of his clergy, and to restrain any tendencies to more comprehensive views which he himself might be inclined to indulge, lest he offend them and possibly excite needless prejudice against himself. It is the voice of the exclusive system rather than that of the amiable and liberal bishop which we hear in the utterances to which we have taken exception. But Lord Aberdare has no such excuse to plead. He has large acquaintance with men and things, is a Liberal politician, was a member of a Government which leaned largely on Nonconformists for support. He knows something of the people and their ways, and cannot be ignorant of the work which Dissenting ministers and Sunday-school teachers have done in villages and hamlets that else would have been entirely uncultured, and if he had borne his testimony to the good they have accomplished it would have been only a graceful act. But if he said anything of this kind it does not appear in the report. He is too wise, indeed, to encourage the hope that the Welsh people will renounce the Churches to which they are attached; and he would rather see Nonconformists "gathered in gradually than to have, as some seemed to expect, a large number rushing into the arms of the Church at once." There being no prospect (as even Lord Aberdare himself seems to comprehend) of either this gradual or sudden submission of Welsh Nonconformity to the Establishment, the preference is one of those

innocent indulgences which, as it costs nobody anything, may, if it pleases his Lordship, safely be permitted to him. But when he proceeds to attribute Welsh Dissent to an idiosyncrasy of the Celtic race, he allows himself a license of a very different character.

The fact was that the Celtic element in the Welsh was unfavourable to the calm, devotional character of the English liturgy. If they went over to France they would see that among the Bretons, who were Celts, religious enthusiasm was far greater than anywhere else in the country. If they went to the Highlands of Scotland, they would find that the Establishment had utterly disappeared. In Ireland they would find the most extreme Ultramontaniam, while in Wales itself there were the largest number of recruits to Mormonism; and, so far as he knew, in no part of the kingdom was the "Salvation Army" more at home. This showed that the Celtic character was given to extremes, and the calm theology of the Anglican Church was not so well suited to it as the vaguer or more exciting doctrines of the Nonconformists.

The "vaguer or more exciting doctrines of the Nonconformists!" It is a pity his Lordship did not condescend to explain the exact difference between the doctrines of his own Church, as set forth in the Thirty-nine Articles, and those of Evangelical Dissenters. Or if there is a kind of understanding that an interpretation is to be given to the Articles so liberal as to fritter away their meaning; and if the Church is to be judged by its preachers rather than its formularies, it would have been interesting if he had indicated in what respects the preaching of Nonconformists is vaguer and more exciting than that of men who were conspicuous in the Congress. We fancied the Church had learned the value of spiritual enthusiasm, and that this was one of the secrets of the cheers which greeted alike Canon Ryle and Mr. Knox Little. But the applause with which his Lordship's references to the Mormonites and the "Salvation army" were received, suggests that the clergy were quite ready to "lay the flattering unction to their souls" that the alienation of a people of temperament so excitable was really a proof of the superiority of their system, and not a thing to be deeply regretted after all. The insinuation, however, was as unworthy of the speaker as it was unfair to the people. The religious fervour with which the Welsh are so largely possessed is a characteristic to be envied, not to be treated in the *de haut en bas* style as

the attribute of an excitable race, which in Ireland exhibits itself in extreme Ultramontaniam, and even in Wales has hurried some into the ranks of Mormonism. It would, however, be grossly unfair to the Dissenters of the Principality were we to allow even an indirect suggestion that they are carried away to the boundaries of fanaticism to pass without contradiction. There are fanatics among them as there are fanatics elsewhere; but if Lord Aberdare were to engage in theological discussion with the men who form the backbone of Welsh Dissent, he would find in their talk a sobriety of view, a clearness of conception, and a felicity in the exposition of their opinions which might lead him to modify his utterance as to the "vagner and more exciting doctrines of the Nonconformists." As he has referred to the Ultramontaniam of Ireland as one of the forms in which the Celtic spirit may be developed, it is not inappropriate to remind him that it is not among these Welshmen, even with their excitable temperament and vague theology, that Ultramontaniam has found its converts, but among the cultured members of his own Church.

We notice these expressions, not so much because of any intrinsic importance which they possess, as because of the spirit they reveal. To us it is melancholy in the last degree that this antagonism between the Established Church and Dissent should be regarded as so natural and inevitable a thing as to make even liberal-minded Churchmen apparently insensible to the invidiousness of the position they assume when thus discussing Dissent in the spirit and manner of a number of physicians discussing a new pestilence. So far as Lord Aberdare's argument implied that with varieties of temperament and education, diversities in forms of religious worship and Church government are to be expected, even among those who believe in the same gospel, we are at one with him. We differ from him only as to the view he gives of Nonconformity, and of course as to his belief that the reconciliation of all Nonconformists to the Establishment would be a desirable thing. Very different was the tone of the Dean of Bangor in the very outspoken and manly paper which he read on "The Past and Present Condition of the Church in Wales," a paper which makes us feel a hearty

admiration for the man, however we may differ from his opinions. We wish he could believe that the meanness of sectarianism "is as abhorrent" to numbers of Dissenters as to members of his own Church, and still further, that some of us see evidences of its existence among the latter one as much as the other. We may all utter Burns's cry—

O wad some power the giftie gie us  
To see ourselves as others see us,  
From many a fault 'twould free us  
And foolish notion.

Continually are we all condemned for that which we judge in others, and if the Dean sees sectarianism only on the side of Nonconformists, he is not alone in the mistake. He, too, sees some special traits in the Celtic race; but if they are alienated from the Anglican Church he lays the blame on the Church. "In Ireland, Scotland, Wales—among Celtic peoples—the Anglican Church lost her hold because she became a Church among but not of the people;" and then he tells us "that warm, religious heart of Wales, chilled out of the Church, has built 3,000 humble shrines and gives £300,000 a year for God." That is honest, generous, and noble testimony. The Dean is an earnest opponent of some principles we hold very dear, and a supporter of an institution which we regard as alike unchristian and unjust; but we cannot but feel strong sympathy with one who thus boldly sets forth the truth where it may seem to make against his own theory. Had there been more expressions like his, the influence of the Congress would certainly have been more considerable and more permanent.

A correspondent of one of the Church papers tells us the "conciliatory temper" of the Congress produced a "very great impression." The evidences of this spirit are worth examining, because it is clear that whatever the performance may have been, the intention was good. There were men in the Congress who unquestionably meant to show a friendly spirit, and to make overtures which they supposed were at least worthy of being entertained. If they have irritated, or even disappointed, where they meant to conciliate, it is as well that they should have the blunder pointed out, that they may understand the exact attitude of Nonconformists and be saved from similar errors in the future.



First there was the Bishop of Winchester, who would be kind and amiable, if only he could admit the idea that there may be Churches of Christ which know nothing of the threefold order of the ministry. He has evidently a belief in the possibility of re-union, and speaks in a temper which is meant to be candid and generous. For his excellent intentions we give him the fullest credit, but it is because his aims are so good that his proposals are so discouraging. He begins by telling his brethren "not to throw all the blame on others;" and after a few other observations, which are very true, and as trite as true, he then proceeds: "We should not look upon the Church as a sect, but as a world-wide society, meant in it to include all who accept Christ as their King; and though, therefore, we cannot yield fundamental truths, we need not narrow terms of communion." Nothing need be more admirably comprehensive than this. As we read it we utter a hearty "Amen;" but as the word lingers on our lips, our pleasant feeling is dissipated by what follows—

On the contrary, let us admit all who will accept *our sacraments and fellowship*, not obliging them to subscribe to all our formularies, or even follow all our practices. Unless we forbid men to think, and wish only to have a society of automatons, we must allow room for some extravagance to the right hand and to the left. Let them babble and bleat, if only they will feed in our pastures and come home to our sheepfold.

In other words, the Church will find room for Ritualistic processions and spectacles, possibly even for its sacrifices, and will counterbalance them with Methodist class-meetings and revival services of the most pronounced character, provided every one will submit to the authority of the bishops. It is an objection to this proposal that we have still an Act of Uniformity in existence, and that it is not in the power of a bishop, or even of the full bench of bishops, to set it aside. An equally serious obstacle to the arrangement is that Dissenters have no desire to enter the fold or to enjoy the pasture. When we read these curious propositions, we often marvel what kind of people Churchmen suppose Dissenters to be. Their history has, we should have thought, made it tolerably clear that their dissent is with them a matter of conscience; and they have not given any sign of conversion on the points of separation between them and the Anglican Church. A

large body of them are opposed on principle to the relations at present existing between the Anglican Church and the State; and this objection is shared even by many among the Wesleyan Methodists who do not disapprove of the abstract idea of a National Church. Nonconformists of all schools protest against the underlying assumption in the bishop's suggestion, that the Anglican Church is the one true fold in the country, into which all Christians should be gathered. Before his lordship invites men with such views to return, he ought certainly to produce some reasons for urging a change which would involve the trampling on the convictions of a lifetime. As it is, we see nothing very gracious in the offer to accept an unconditional surrender.

Of Earl Nelson's benevolent intentions there can be as little question as of those of the Bishop of Winchester. He thirsts for visible unity, and has been ready enough to examine the difficulties which stand in the way of securing it. But all his meditations and conferences do not appear as yet to have enlightened him as to the real state of the case. It is impossible to say where he got his notion of the origin of Dissent, but it is about as striking as his confession at the Salisbury Conference of his surprise on learning that the majority of Dissenters believed in the Divinity of our Lord. The meeting-house, he told the Congress, "*was established to enable the lower classes to help each other onward, and build each other up, as the temples of the Lord.*" We have had many accounts of the origin of Dissent, but this has at all events the merit of novelty. It is the aristocratic view of Dissent. The "lower classes" have found in it those means of spiritual culture which were lacking in the Established Church. No doubt there have been many meeting-houses which have been erected by the poor with just this view; but his Lordship must look very much deeper if he means to understand the "natural history" of Dissent. When he has done that, he may probably be less willing to start the suggestion—

As far as re-union with Nonconformists was concerned, he for one should be perfectly content to rest upon Wesley's rule. So long as they were prepared to receive the sacrament at the hands of an apostolic ministry, he did not see that the church and chapel need be opposing

forces, but he could understand how they might both be used in a spirit of Christian love, side by side as common friends, to build one another up in the body of Christ.

All this is perfectly intelligible: the only marvel is, how any one can suppose it to be liberal. It is very like the liberality of the British Government to Shere Ali. They were quite ready to be on friendly relations, provided he would accept their terms. Even Cetewayo might have had peace on similar conditions. It was necessary only that he should disband his army and recognize the supremacy of Sir Bartle Frere, and all would be right. We Dissenters have only to seek admission into the "apostolic ministry" that is, to confess that we and our fathers before us have been intruders into the sacred office, and penitently to repair our error as far as possible, and we shall be received into the Catholic Church, and allowed to retain our own chapels. His Lordship does not understand how much we prize our freedom, or at how great a price we obtained it, or he would have understood how little of liberality there is in overtures meant to be conciliatory, but which would be insulting but for the misconception on which they are based.

Canon Ryle, of course, had his word on such a subject; and if it set forth fully the facts, the wonder is that, in many districts, Dissent is not a thing of the past. Clearly he knows more about Dissenters than Dissenters themselves. According to him, they do not object to bishops, for when they have an opportunity they are ready enough to go and see one. Nor do they object to cathedrals; for when he preached at Peterborough Cathedral, he was told that numbers of Dissenters were among his audience. This is strange reasoning. What would the worthy Canon have? If we eschew bishops and cathedrals altogether, we are voted narrow and bigoted; if we are interested in seeing and hearing men of eminence and goodness who happen to be bishops or canons, it is suggested that we have given up our objections to episcopacy. We have no desire to deprive those who love episcopal rule of its benefits; but this does not imply that we have become convinced of its scriptural character, or are prepared to place ourselves under its jurisdiction. The difference between us and a number of Churchmen

is that they are ardent supporters of episcopacy in the abstract, and even critics of the individual bishop, if he does not happen to be of their school, whereas we honour the man for his personal qualities though retaining all our objections to the office. We are opposed to the system, especially in its hierarchical developments, but to individual bishops, whatever their ecclesiastical tendencies, we are anxious to render the respect to which their character and works entitle them. The Canon should know better than to mistake that for a leaning to episcopacy and the apostolic succession. We admit that we have come to attach less importance to forms of government, but not the less earnestly do we resist any attempt to impose a policy either by force of law or the authority of ecclesiastical tradition.

But Mr. Ryle has a still more extraordinary notion. "He did not for one moment suppose that Dissenters had any abstract objection to the liturgy of the Church of England. He believed that Dissenters were content with the liturgy as it was." We thought the Canon knew Dissenters better. There may be some who have no conscientious scruples about the use of a liturgy in the abstract, but Dissenters all but unanimously object to the Prayer Book as it is, because they believe that in it is to be found the germ of every Ritualist error. That book has not been altered since our Puritan fathers objected to it because of the sanction it gave to these Ritualist ideas, and the protest of our fathers is maintained by us. It would have been unnecessary to go over ground so familiar, were it not that Canon Ryle is determined to insist that Dissent is due to the fact that numbers do not hear the gospel preached in the Established Church. If that were all, it must have ceased in many districts long before this. In truth, Mr. Layman came far nearer the truth than did the Canon, who was too ready to pooh-pooh the suggestion that Dissent was due mainly to the interference of the State with the spiritual independence of the Church; that is, to put it in other words, to their repudiation of all rule except that of Christ Himself in his own Church. There is the root of the whole difficulty, and the growing Erastianism of the Evangelicals is daily alienating them still more from Nonconformists, who are unable to comprehend the indifference of men who claim to be *par excellence* the

true representatives of the old Puritan doctrines, to the intrusion of the Legislature into a province where it is alike unfitted and unauthorized to exercise control. But if they do not share the scruples of those whose consciences would forbid them to join any Church in which the State had a voice in the regulation of its worship, the appointment of its officers, or the management of its discipline, at least we may ask that they will make some effort to understand the views of Dissenters before they attempt to speak of them. It was mere trifling on the part of Canon Ryle to tell Mr. Layman that Dissenters do not care about ecclesiastical courts. It is perfectly true that they know little and care less about Diocesan Courts, Courts of Arches or Delegates, and other tribunals which belong to the internal arrangements of the Anglican Church. But their own Church meetings are, in fact, Church courts, and if Canon Ryle fancies that they care little about them, and would tamely allow any usurpation of their rights, he has yet to learn the A B C of the subject on which he talks with such confidence. If there is one point on which all Nonconformists are agreed it is this, and it places an insuperable barrier between them and the Church as by law established. The power of human law in spiritual matters they will not acknowledge. If the existence of this dividing line were more clearly recognized, there would perhaps be fewer of such discussions as that on which we have been commenting. We do not suggest that if it were effaced by the abolition of all political distinctions between the different Churches, there would be the union of all Christians in one Church. But there might and would be the cessation of discussions which grow up out of the fact that, so long as Nonconformists are subject to injustice, they are sure to resist, and so long as one Church claims to be the Church of the nation, its rulers cannot look with complacency on a revolt from its authority so wide-spread as to make its claim to nationality an idle pretence.

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## SUNDAY AFTERNOON READINGS.

SUNDAY, NOVEMBER 2.

"Thy kingdom come."—MATT. vi. 10.

THE world needs to be governed by some adequate, central Power—a Power beyond rivalry or reasonable dispute—a Power that has a manifest right to claim authority, a manifest competency to wield it. Such a Power is the ever-living, all-creative God. By Him all things subsist; to Him all things should bow. Only thus can harmony be maintained, and free, intelligent creatures be a blessing to each other, not a curse; not a discordant chaos, but an accordant and co-operating unity. He does rule. All material things, all irrational creatures obey the laws which He has impressed on them; all intelligent beings, to some extent, do the same. But as these in certain main departments of life are required to submit freely and voluntarily, here is room for disobedience. As a matter of fact, mankind have disobeyed; they do not all acknowledge His rule. His will is not done in earth as it is done in heaven. To republish the laws of His kingdom, to make it once more a real and undisputed authority in the world, to bring all men to submit to it, and, in submitting, to become ennobled and happy, that was the great purpose of our Lord, in His advent to the world. All His true disciples long to see this consummation attained. They desire to see all things put under Him, and, therefore, are taught to pray, "Thy kingdom come."

The word "Thy" relates to Him, who is addressed in the invocation as "Our Father"—"our Father in heaven;" so that the kingdom referred to is a paternal kingdom, a kingdom which finds its complete realization in heaven.

The first *human* government in this world was also paternal. The father of the family became the patriarch of his tribe and then the monarch of his people. Personal veneration and love rendered submission to official authority at once easy and unhumbling; it was a pleasure to honour the father, as it was a duty to obey the king. Such a government followed the pattern of heavenly things. In the upper world God is at

once Father and King. All bow before Him with lowly but loving adoration, all fulfil His commands with cheerful and unhesitating loyalty. When we pray "thy kingdom come," we desire that He may be universally loved and adored as the holy and at the same time most tender Father; so that all may join in the petition "hallowed be thy name;" and we desire that He may be universally obeyed as the unerring, impartial, righteous King, so that all may join in the other petition, "thy will be done in earth, as it is in heaven." Love then becomes obedient, and obedience loving. Just as our blessed Lord said, "My meat is to do the will of my Father, and to finish his work," so we, if we live in the spirit of His prayer, shall be ready to say, "Righteous Father, in all things not my will, but thine be done." Authority, not of a tyrant who capriciously rules for his own pleasure, but of a Father who reigns to bless His children, and whose will is their welfare; obedience not wrung from reluctant hearts by fear, but drawn from willing hearts by love,—such is the government contemplated in the prayer, "thy kingdom come."

## SUNDAY, NOVEMBER 9.

"Thy kingdom come."—MATT. vi. 10.

Our Lord it is who teaches this prayer to His disciples at their request, and therefore it manifestly has some special connection with His work. He came, as He never ceases to tell us, for the express purpose of setting up a Divine kingdom, of bringing the kingdom of heaven down to earth. He would not have appeared on earth in human form had not the human family forsaken their King and Father, and lost all accurate conception of His will, all wish to know and obey it. His gospel is just the provision for bringing back what has been lost, for setting up what is wanting. It must therefore, as the basis of a paternal, heavenly kingdom, have three special characteristics; it must be restorative, regulative, effective.

*Restorative.* There must be something to convince the human family that in forsaking their rightful sovereign, and adopting some miserable substitute—or in just following their own will—they are "sinning against their own souls:" that only by returning to Him from whom they have revolted

can they attain real good. And when the desire to return is strong and peremptory, they must be sure that some act of amnesty has been passed, by which they will escape the consequences of former disloyalty, and be reinstated in their true position as subjects and sons. This must be done in such a way as to satisfy the yearning heart of the Father, and uphold the righteous authority of the King. The claim of government to be supreme must not be waived, long persistence in rebellion must not be ignored, at the simple call of love. Disobedience is a fact which cannot be passed by; in some way its wrongfulness and mischievousness must be shown and censured, or else government becomes a mere name, and is disregarded and despised. In the cross of Christ, with its wonders of self-sacrifice and suffering, I see our Lord revealing the boundless love of the Father, supplying the proof that when the Father demanded obedience He must have been seeking our welfare, or else He would not now provide for our pardon at such a cost. In the cross I see our Lord revealing the lofty justice of the King; see Him as our Head and Representative bearing our sins, so that when we become vitally united to Him by faith, Head and members are so one that our transgressions belong to Him, and His righteousness belongs to us. "He made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." So we, who had become aliens by our own folly and crime, again take rank as "fellow citizens with the saints and of the household of God."

If the gospel is restorative, it is *Regulative* too. When the offenders are restored, and admitted to the privilege of loyal subjects again, there must be a law of life which they are required to obey, a character which they are bound to maintain. That law is sure to correspond with the nature of the rule. A fatherly kingdom—its law is righteous love, love which, when realized, produces a character radiant with righteousness. But how can such love be *described*, so as to be fully apprehended? It can be made intelligible; can be adequately represented only in act and life. Our Lord in His whole life displayed that love—love to His Father, love to mankind, love which showed itself in adoration and obedience to the Father, and in uprightness, truthfulness, purity, generosity,



kindness, unselfish devotion to mankind; displayed that love, I say, which is the one great law of His kingdom. "Thou shalt love the Lord thy God with all thy heart, and all thy soul, and all thy strength, and all thy mind, and thy neighbour as thyself"—that was the *spoken* law; Christ's whole course on earth, replete with words and deeds of generous friendship, and tender compassion, and pervaded by a spirit of unearthly self-sacrifice—that was the *living* law. Both inculcated the same principle, both pointed to the same issue. The law of God's kingdom is the law of righteous love.

But the gospel must not only provide the means of restoration, and be a rule to direct the restored life, it must be

*Effective* too.

It must be a real power, disposing those who have become estranged from God to accept His terms and method of restoration, and those who have become loyal, implicitly to do His will. There must be some external attractive power to draw men to the kingdom; some internal, subduing influence, to incline them to enter in. "I, if I be lifted up," says our Lord, "will draw all men unto me:" there is the attractive power. "The spirit of truth, he dwelleth with you and shall be in you:" there is the constraining influence. The cross of Christ without; the spirit of Christ within—these are the conjoint forces which overcome the opposition of reluctant hearts, and "make ready a people prepared for the Lord."

Thus you see the connection of our Lord's work with the establishment of the reign of God in the world.

SUNDAY, NOVEMBER 16.

"Thy kingdom come."—MATT. vi. 10.

This prayer was in one sense fulfilled when our Lord completed His redemptive work, and made the provisions and instrumentalities of the kingdom perfect; and in another, when at Pentecost He poured out His Spirit from on high, and called His Church into living, organized existence. But clearly these were only the beginnings of the kingdom. It possessed the elements of irresistible, all-conquering power, but as yet it had gained and enrolled but few, very few subjects; it had pressed into its service but few, very few of

the forces and agencies which hold sway in the world. Therefore in the fullest sense it was yet to come; in the present day it is still to come. And its glory is this, that it comes not to destroy, but to renew; not to obliterate existing institutions, or bring in an entirely different race of beings, but to leaven existing institutions with Divine principles, and to make the present race of beings true and real men. This kingdom is not intended to exist as a thing apart, nor does it set aside the present order, for that is God's; it seeks to control and sanctify all persons and all things, that each and all may act out the purpose, and execute the will, of the Eternal King. Each individual man is still to retain his natural qualities and characteristics; only these are to be lighted up with spiritual beauty, and to be wholly devoted to Christ. Paul is to be Paul still, and John John, but both are to be servants and apostles of Christ. Each political institution, unless it be wholly corrupt and unsound, is to be upheld; but it is to be suffused with evangelical righteousness, and is to be "under law to Christ." Each factory is to be worked by machinery originated by human skill, each warehouse and shop is to be governed by rules derived from human experience; but *both* are to be directed in a spirit, and for ends, consistent with the gospel of Christ. Each movement of society, suggested by patriotic wisdom or national growth, is to be fostered and encouraged; but it is to be guided and elevated by the Spirit of Christ. Art and science, learning and law are to be cultivated and carried to perfection; but they are all to lay their treasures at the feet of Christ, and in their several ways to serve Him. Each race of men is to retain its own distinctive features, its original aptitudes and tendencies; but it is to be pervaded with a Divine life which shall exalt and glorify it, and make it willing to yield its tribute to Christ. In a word, whatever exists, person, or institution, or agency, is to be regulated and controlled by the gospel of Christ, and is thereby to be brought into harmony with the will of God. And when His kingdom is fully come, then, and only then, will His will be perfectly and universally done on earth, as it is done in heaven.

## SUNDAY, NOVEMBER 23.

"Thy kingdom come."—MATT. vi. 10.

The sincere utterance of this prayer implies a spirit which we ought all to cherish and cultivate most carefully.

It indicates, for instance, true appreciation of the lofty and benevolent character of the kingdom, and earnest desire for its universal spread. It is sad to think that many never bestow any pains on the study of the principles on which it is founded, or of the beneficent ends which it proposes. They therefore join in the petition "thy kingdom come" without the least heart—it is a form, and form only. But if we look with appreciative eye on the glories of that kingdom, we shall feel how blessed this world would be, and noble as blessed, if that kingdom were universal, and all presented the request in deep earnest, "thy kingdom come." If all men were Christian men, and even approximately realized the Christian ideal; if all governments embodied Christian principles, and were animated by a Christian spirit; if commerce and manufacture, literature and philosophy, science and art, companionship and friendship, the things which sustain and the things which embellish life, were all touched with the hues of Christian beauty, and regulated by the rules of Christian law, heaven would indeed appear upon earth. The very thought of such a consummation is enough to make our hearts beat more quickly. And most certainly if we have any exalted spiritual sensibility, any profound love to our fellow men, we shall fervently pray that what is now little more than an exhilarating picture of the imagination may become a glorious fact, and that the kingdom of truth and holiness and love may be universally triumphant.

Again, the sincere utterance of this prayer implies the spirit of submission and loyalty. We cannot present it with true hearts unless we ourselves wish to be wholly ruled by God, taught by His Spirit, led by His hand. Till all self-will and self-confidence are vanquished, and the unreserved desire of our soul is "reign in my heart, reign over my life," we shall never prefer this request in the fulness of its meaning and without any qualifying condition. We must ourselves first submit, first display profound humility, before we can have

any ground to hope that all others will submit too. And indeed this spirit of personal loyalty is most contagious, and readily communicates itself to those who witness it. Of this I heard a striking instance in the case of the late revered Thomas Binney. He remarked to a friend, "The other day I was preaching to a large congregation, and as I drew near to the close of my sermon, I noticed how great a number of young men were present, and I said to myself, 'Some of these young men may be in doubt and difficulty on something in which I have had experience, and it may help them if I tell them where I am at this hour of my life.' So I said, 'Young men, you may wish to know where I stand after so many years of Christian thought and experience. Well, I have had my doubts and conflicts, but I am beyond them all. I find the only true resting-place here—"and Jesus called a little child unto Him, and set him in the midst of them, and said, Verily, verily, I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." I am a little child—that is where I stand.' At the close of the service, a young man came into the vestry, and said, 'Sir, I must tell you that after years of doubt and mental conflict that "little child" has taken all my doubts away.' " No wonder that Mr. Binney added, "Was not that striking and delightful?"

And the spirit of loyalty will not only make us long to be submissive and true-hearted subjects of our king and Saviour ourselves, but to see all the world submissive and true-hearted too. Has He not a right to their homage? Does He not deserve their allegiance? Have we not proved by blessed experience that His service is perfect freedom? Have we not, through obedience, come to know Him more profoundly, and has not our love risen with knowledge? Father, let Thy great name be known by *all*, that all may love Thee, and willingly submit to Thee. Oh, let Thy kingdom come, and Thy will be done in earth as it is in heaven!

Finally, the sincere utterance of the prayer implies the spirit of hope. We do not waste our time in asking what we never expect to obtain. When we ask, "Thy kingdom come," we ask what we have the strongest reasons to believe will be granted. It is the purpose and promise of the Eternal Father.

It is the great object for which the Son of God became incarnate. It is the prayer which our Lord put into the mouth of His disciples. It is the instinctive desire and anticipation of all who are taught by the Spirit. It must, it will be answered.

I am quite aware that there are times when the prospect becomes clouded, and it is not easy to maintain very sanguine hope. But let us only remember who is King, and what He has already accomplished; let us only call to mind that the work is not ours but the Lord's, and that the issue depends not on the wit or power of man, but on the will and might of the Eternal God, and then we shall cast away our fears, and pray with redoubled earnestness, "Thy kingdom come." And as we pray we shall receive the answer, "As I live, all the earth shall be filled with the glory of the Lord."

SUNDAY, NOVEMBER 30.

"Thou art near, O Lord; and all thy commandments are truth."—Psa. cxix. 151.

The preceding verse leads on to this, and adds greatly to its force. "They draw nigh that follow after mischief: they are far from thy law. Thou (to adopt the rendering of Delitzsch) comest all the nearer, O Jehovah; and all thy commandments are truth." You are surrounded by men whose thought and life are far as the antipodes from God's law. They assail it with the most ingenious and persistent arguments; they laugh at any manifestation of reverence towards it; they repudiate its instructions, and exhibit a character which it vehemently condemns. Some of these men you *know*; you meet them in business or society; you find it difficult to close your ears to their words. They are so very near that it is well-nigh impossible to avoid them altogether. Others you do not know; but their sayings buzz in your ears like insects in the summer. Their writings meet you in almost every house you enter; they are always about you, very near and very active. To undermine your faith, or corrupt your character, seems their constant aim. If they are successful in their endeavours, they do you a mischief indeed. And the wicked one—how he instigates

his followers! how he plots secretly against you! How are we to escape? How? Here is our hope; here our safety. Thou, O Lord, art nearer still; and Thy right hand and Thy holy arm will get us the victory. God is near, nearer than any foe, however strong or subtle; and if we know that we are reconciled to Him through Christ, and that He is our Friend, then His nearness, His continual nearness, is a thought which brings the purest joy. And this joy will be proportioned to our knowledge of Him, our certainty respecting Him.

We never know whether to admire and to trust any person till we become acquainted with his *mind*. We cannot judge whether he has a power and originality of thought which will stimulate and quicken; whether he has a sobriety and wisdom of judgment which will preserve him from crotchets and conceits, and make His counsels of real worth; whether He has manifest insight into truth and into character, so that His decisions may be relied on. In God's word we become acquainted with His *mind*, His majestic thought, His declaration and exposition of truth, and feel that if He is near, we can never lack unerring and most suggestive instruction.

Again: God claims to be supreme; and before we can, without reservation, rejoice in His presence, we must know His character, and acquiesce in His will. In God's word we learn that He is the thrice-holy, the all-righteous; that His will is like Himself, righteous and pure; and that the way in which He requires us to walk is the way of rectitude and goodness, the way of lofty principle, the way everlasting.

In God's word we see His heart—His heart of perfect sympathy and love. The Bible is full of love—not weak, indiscriminating love, but wise, thoughtful, strong love; and it teaches us that God is love. Now, love can show itself only in act; and in the glorious acts of our Lord Jesus Christ—"God manifest in the flesh"—in His miracles of mercy, His daily deeds of sympathy and tenderness, His tones of gentleness and compassion, His death for the salvation of the world, we see the heart of God, and feel that He is love indeed. How intense the comfort, then! how vast the encouragement, to feel that He is ever near!

In God's word we see His *all-sufficiency*. He can satisfy the intellect; He can satisfy the conscience; He can satisfy the heart. Whatever may be our mental idiosyncrasy, our moral or spiritual peculiarity; whatever our outward condition or inward desires, He can satisfy us. Surely it is a blessed thing to feel that God is near!

Thou art near, O Lord; and this thought makes me strong. Left to myself, I feel unequal to the simplest task. Duty, conflict, care, the uncertainties of the future, all oppress me. I lose courage, and with courage capacity. But when I feel Thee near, my courage rises to its highest, my powers are all at my command; supernatural aid comes to me through Thy Spirit; "I can do all things, because thou strengthenest me."

Thou art near, O Lord; and this thought consoles me. I dare not say that the world is a wilderness, or that sorrow preponderates over joy; but still there are times when all seems dreary and dark. The cup is so bitter, I hardly know how to drink it; the burden is so heavy, that it threatens to crush me to the dust. Even Paul was fainting under his piercing sorrow till he heard the promise, "My grace is sufficient for thee;" and stout, stalwart Oliver Cromwell said, "This scripture did once save my life when my oldest son, poor Oliver, died, which went as a dagger to my heart; indeed it did." And I can hold up, only as I am conscious of Thy presence, and hear the cheering tones of Thy voice. Then the bitter cup becomes sweet, and the heavy load becomes light.

I can do all things, and can bear  
All sufferings if my Lord be there;  
Sweet pleasures mingle with the pains,  
While His kind hand my head sustains.

Thou art near, O Lord; and this thought is my shield in temptation. I remember how those who have forgotten Thy presence have fallen, even Abraham, and David, and Peter; how those who have remembered Thy presence have stood, as Joseph, and "the women," and John. Alone, I should be too ready to yield; but when I am conscious of Thy presence, I at once reply, "How can I do that great wickedness, and sin against God?" Alone, I should be sure to stumble; but

when Thou art near, Thy hand holds me up. My way is beset with temptations; snares and pitfalls await me at every step. I have a traitor *within*, an ever-watchful adversary without. In moments of unbelief I am ready to say, "I shall one day fall by the hand of my enemy." But when I feel Thee near, my apprehensions take flight, and I sing, "The Lord is a sun and a shield." He shows me my danger, and I avoid it; He quenches the fiery darts of the wicked one, and I remain unwounded. And He will keep me faithful unto death, and then give me a crown of life which shall never fade away.

Thou art near, O Lord; and this thought opens up to me my true life and portion. I am hastening to the end of the journey. Soon I must go to the grave, "the house appointed for all the living." There is a natural instinct which makes me shrink from death; there are circumstances attending the last struggle which make me shrink from death; there is the anguish of separation from my dearest and best, which makes me shrink from death; there is the thought of account, the sense of imperfection, which makes me shrink from death. But Thou, O Lord, art near; near in the person of Thy Son, who has passed through the grave before me; near as the life everlasting. And this makes me calm. "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."

My strength is even now declining. In a short time I must leave this world and all that I have possessed of its stores. But when I remember Thou art near, my loss seems all gain; for I can say, "Whom have I in heaven but thee? and there is none on earth that I desire in comparison with thee. My flesh and my heart faileth; but thou art the strength of my heart, and my portion for ever."

To feel God near—oh, it is heaven on earth! To have God always near, and with open eye to behold His unveiled glory—that is heaven itself. "In thy presence is fulness of joy; at thy right hand there are pleasures for evermore."

JOSHUA C. HARRISON.



### CANON FARRAR'S ST. PAUL.\*

THE popularity of Canon Farrar's two books is a sign of the times which is worth studying. There are many who would persuade us that the gospel has lost its hold upon the mind and heart of men, and who seem to fancy that they can get rid of Christianity and even of the idea of God by treating them as obsolete superstitions which the advanced intellects of this age need not waste their time in discussing. They would fain persuade men that the struggle is over, the victory of unbelief already won, and that all which remains is to decide what is to be built upon the wrecks of a system which, being of the things that decay and wax old, is ready to vanish away. It is when the public mind is assumed to be in this state, that two large and costly books appear—the first telling once more the familiar story of the life of the Founder of Christianity, and the other that of his most eminent follower and apostle—and they at once obtain a circulation which, to say the least, is a strong evidence of the deep interest men feel in the theme of which they treat. The "Life of Christ" has been one of the most signal successes of the day, and though it is scarcely to be expected that the Canon's new book on St. Paul will be as fortunate as its predecessor, the circulation already secured is sufficient evidence of the popularity of the subject as well as of the author. The Canon has no doubt done his work *con amore*, but if he had been thinking only of success, he could not have catered more skilfully. We draw no argument from this; we note it simply as a remarkable comment upon the persistent assertions as to the decline of interest and faith in the religion of Jesus Christ.

Something is no doubt due to the method of treatment which Canon Farrar has adopted in both these books. Till recently it was too much the habit of writers on such themes to ignore their human aspects. The days of our Lord might have been spent, and the early scenes of the history of the Church have been laid, in some distant planet and among people to whom humanity had but a very remote relation, so

\* "The Life and Work of St. Paul." By F. W. FARRAR, D.D. Cassell, Petter, and Galpin.

completely were the actors and the incidents separated from their surroundings, and regarded as phenomena which had no living connection with the men and events of their times. It was feared that the supernatural element might be ignored if their relation to ordinary human affairs was made too prominent; that men might forget that Jesus Christ was the "very God" if they were too strongly reminded that just as really He was "very man;" that they might begin to doubt the Divine origin of the religion, if they came to understand how much there was in the character of the times and the state of the world which might serve in some measure to prepare the way of the Lord. Hence the history of Christianity was practically isolated and viewed as running in parallel lines to the general story of the age—the sacred divided from the secular by a broad line which was not to be passed instead of both being considered as parts of one whole, with their currents continually intermingling and affecting one another. In short, it was the habit formerly to write the narrative as a miraculous story, and every care was taken to strengthen this impression by keeping out of view everything that connected it with the world around. Canon Farrar has developed its human side. It is true he was not the first to introduce this method, for it was done in relation to Paul and his epistles, both by Conybeare and Howson, and by Lewin, whose books will lose nothing of their distinctive value through the appearance of this new rival in the field. To Mr. Lewin sufficient justice has hardly been done, for his discussions of the various questions are so learned and exhaustive that to the student his book is invaluable. Conybeare and Howson address a wider circle, and have had a much more extended popularity, but in this respect they must certainly yield the palm to Canon Farrar. We do not wish to pronounce on the comparative merits of these two works, but the later one will in all probability be the more popular. Yet we suspect that the very qualities which are likely to secure for it this larger success may not improbably lead to a depreciation of its more solid merits. The glowing rhetoric and vivid word-painting which impress the multitude may probably produce in the minds of scholars the idea that the book has nothing to recommend it but its style, and that style not one which will be approved by a correct

taste. Nor is this feeling at all abated by the signs of scholarship which are scattered somewhat too plentifully over pages. To adopt such a view would be to do gross injustice, for the more we examine the book, the more are we satisfied that it contains the results of very great and careful research, which are apt to be hidden under the excessive ornamentation of the style. But the main charm, we are satisfied, is the thoroughly human character which the author has succeeded in giving to the whole narrative. Nothing is omitted which can help to give us a knowledge of the man as well as the apostle—of the condition of the Jewish nation at the time, of the influences which helped to mould his opinions, of his position to the different sects and parties, of the kind of work he had to do in the countries he visited, and of the forces, friendly or adverse, which he had to encounter. It is a picture of the age and the country, so far as they have any relation to the apostle, and he is before us as one who is a part of the times, not as a separate figure, standing apart in a kind of spiritual elevation. The Canon travels to some extent along the same lines as his eminent predecessors, but he works out the idea more fully, and does it in a manner which cannot fail to be attractive to a large class of minds.

The author defines his own object very clearly. It is "to give a definite, accurate, and intelligible impression of St. Paul's teaching; of the controversies in which he was engaged; of the circumstances which educed his statements of doctrine and practice; of the inmost heart of his theology in each of its phases; of his Epistles as a whole, and of each Epistle in particular as complete and perfect in itself." No object could be more important; and we fully agree with him that the task he thus imposed upon himself was, by no means, a superfluous one. He is perfectly right in the suggestion that the Bible is studied too much in separate parts, too little as an organic whole, and the same remark holds good in relation to particular sections of it, such as the Pauline Epistles. Men read the Epistle to the Ephesians, for example, and make themselves familiar with its teaching, and then pass on to the Epistle to the Colossians or Thessalonians, but on the relations of these to each other, or the general scope of the apostle's work and teaching, they hardly bestow a thought;

and yet without this it is utterly impossible to get an accurate, to say nothing of a complete view of the subject. In welding the narratives and the letters together, so that we may know the apostle as a true man acted on, as a sensitive spirit like his could not fail to be, by all the stirring life around him, and acting powerfully upon it in his turn, Canon Farrar carries out faithfully a principle which he states in very distinct terms. It is not new, but is far too little remembered, and yet it is essential to a thorough understanding of scripture.

The obliteration of natural distinctions is no part of the Divine method. The inspiration of God never destroys the individuality of those holy souls which it has made into sons of God and prophets. . . . The Hellenistic training of a Stephen and a Saul had prepared them for the acceptance of lessons which nothing short of an express miracle could have made immediately intelligible to a Peter and a James.

This is put strongly, but not too strongly. It goes to the root of much that has given to the narrative an air of unreality in the eyes of many. If it has not been directly said that these "express miracles" have been wrought, this has certainly been the necessary assumption, for apart from miracles the state of things supposed could never have been attained. And when the idea of the human element was first introduced it was branded as heresy, and supposed to derogate from the belief in Divine inspiration. It does nothing of the kind; it goes no further than the apostle's own teaching, when he tells us that we have the "heavenly treasure in earthen vessels."

The great difficulty, no doubt, is to secure this realism for the narrative without in any way weakening the impression of the supernatural element which is in it. To reduce the story of the gospels or of the Acts of the Apostles to a piece of common history, by tracing every event to natural causes, and denying the truth of all which cannot be thus explained, is not only to revolutionize the entire character of the book, but to destroy its authority altogether. The Paul we know is a converted persecutor, whose renunciation of Judaism and consecration of life and energy to the service of Christ and the gospel was the most powerful factor in the diffusion of the new religion in the Gentile world; and whose conversion, according to his own statement, as preserved in these documents, was due to an immediate vision of the Lord, which

was clearly of a supernatural character. Now, if this fact is to be denied, and if, in our eagerness to bring the whole story within the conditions of the ordinary life of men, we resolve the marvellous scene on the way to Damascus into some optical illusion, or regard it as the result of an excited brain and over-wrought system brought under the influence of a remorseful conscience, we substitute a theory of our own, for which there is not a solitary proof, for the plain assertions made by the apostle himself. We can have no objections to any fair explanation of the phenomena which may be attempted. They furnish, at least, an open field for discussion so long as they do not assume the impossibility of miracle and the necessary falsehood of every record into which it is introduced. As little reason can there be for refusing to entertain any suggestions which may help us to understand how the working of natural causes may, as in the case of the apostle's conversion, have been preparing the way for the manifestation of Divine grace and energy. But if the supernatural is to be excluded, the New Testament must be abandoned. Canon Farrar may to some appear at times to concede too much. His purpose is to allow the freest possible play for natural causes, never to exaggerate the extent of a miracle, and never to allow the presence of one except where it is distinctly recorded, and where to exclude it would be to do violence to the narrative. Undoubtedly there is a danger that this may be carried too far, and a very moderate development of it would startle simple minds which rather rejoice in the demands made upon their faith. But no candid and intelligent mind will get the impression from this book that the author is hesitating or uncertain as to his belief in the supernatural. Take the crucial case of Paul's conversion. The whole story is told in the author's most graphic style. Here is its commencement.

And now the journey was nearly over. Hermon had long been gleaming before them, and the chain of Anti-libanus. They had been traversing a bare, bleak, glaring, undulating plain, and had reached the village of Kankab, or the "Star." At that point a vision of surpassing beauty bursts upon the eye of the weary traveller. Thanks to the "golden Abana," and the winding Pharpar, which flow on either side of the ridge, the wilderness blossoms like the rose. Instead of brown and stony wastes, we begin to pass under the flickering shadows of ancient olive-trees. Below, out of a soft sea of verdure—amid masses of the foliage of

walnuts and pomegranates and palms, steeped in the rich haze of sunshine—rise the white terraced roofs and glittering cupolas of the immortal city, of which the beauty has been compared in every age to the beauty of a Paradise of God. There amid the gardens of roses, and groves of delicious fruit, with the gleams of water that flowed through it flooded with the gold of breathless morn, lay the eye of the East. To that land of streams, to that city of fountains, to that Paradise of God, Saul was hastening—not on messages of mercy, not to add to the happiness and beauty of the world—but to scourge and to slay and to imprison those perhaps of all its inhabitants who were the meekest, the gentlest, the most pure of heart. And Saul, with all his tenacity of purpose, was a man of almost emotional tenderness of character. Though zeal and passion might hurry him into acts of cruelty they could not crush within him the instincts of sympathy, and the horror of suffering and blood. Can we doubt that at the sight of the lovely, glittering city—like (if I may again quote the Eastern metaphor) “a handful of pearls in its goblet of emeralds”—he felt one more terrible recoil from his unhallowed task, one yet fiercer thrust from the wounding goad of a reproachful conscience? It was high noon—and in a Syrian noon the sun shines fiercely overhead in an intolerable blaze of boundless light; the cloudless sky glows like molten brass; the white earth under the feet glares like iron in the furnace; the whole air, as we breathe it, seems to quiver as though it were pervaded with subtle flames. That Saul and his comrades should at such a moment have still been pressing forward on their journey would seem to argue a troubled impatience, an impassioned haste. Generally at that time of day the traveller will be resting in his khan, or lying under the shelter of his tent. But it was Saul who would regulate the movements of this little company; and Saul was pressing on. Then suddenly all was ended—the eager haste, the agonizing struggle, the deadly mission, the mad infatuation, the feverish desire to quench doubt in persecution. Round them suddenly from heaven there lightened a great light. It was not Saul alone who was conscious of it. It seemed as though the whole atmosphere had caught fire, and they were suddenly wrapped in sheets of blinding splendour.

The vision was not for the companions of the apostle, but to Paul it was, in the opinion of our author, clearly a vision of the risen Christ. But then he goes on to ask, “Is the essential miracle rendered less miraculous by a questioning of that objectivity to which the language seems decidedly to point?” This will startle some; but it must be noted that it is thrown out merely as a subject for discussion. What is meant is, that the essential fact is that Paul could not have been “more overpoweringly convinced that he had in very truth seen and heard and received a revelation and mission from the risen Christ;” and even if it could be established that the vision was purely subjective, that would not affect

the truth of the record, or destroy the reality of the miracle. The Canon is not committed to either view, but is only helping us to a correct understanding as to the point at which divergence from the prevalent opinion passes into what comes practically to be unbelief. To deny that there was a risen Christ for Paul to see, or to deny that he had the vision by which the whole current of his life was changed, that is to deny the New Testament. But it is possible to retain a full faith in its authority, and yet to believe that the vision was purely subjective, though—and this is surely a most significant fact—“the language seems decidedly to point to” its objectivity. The conclusion is forcibly stated, and if it be accepted, a good deal of speculation may be admitted in relation to modes of explanation. “One fact remains upon any hypothesis, and that is, that the conversion of St. Paul was, in the highest sense of the word, a miracle.”

The author has, as might be expected from the general view of the plan, spared no pains in order to give us a vivid conception of Paul himself, and of the incidents of his life. Two extracts may illustrate this. The first is a brief sketch of the apostle's personal appearance.

The concurrent testimony of tradition, and the oldest attempts at representation, enable us to summon up before us the aspect of the man. A modern writer, who cannot conceal the bitter dislike which mingles with his unwilling admiration, is probably not far wrong in characterizing him as a small and ugly Jew. You looked on a man who was buffeted by an angel of Satan. And yet when you spoke to him; when the prejudice inspired by his look and manner had been overcome; when, at moments of inspiring passion or yearning tenderness, the soul beamed out of that pale, distressful countenance; when with kindling enthusiasm the man forgot his appearance and his infirmity, and revealed himself in all the grandeur of his heroic force; when, triumphing over weakness, he scathed his enemies with terrible invective, or rose, as it were, upon the wings of prophecy to inspire with consolation the souls of those he loved, then, indeed, you saw what manner of man he was. It was Paul seated, as it were, on sunlit heights, and pouring forth the glorious poem in honour of Christian love; it was Paul withstanding Peter to the face because he was condemned; it was Paul delivering to Satan the insolent offender of Corinth; it was Paul exposing with sharp yet polished irony the inflated pretensions of a would-be wisdom; it was Paul rolling over the subterranean plots of Judaizers the thunders of his moral indignation; it was Paul blinding Elymas with the terror of his passionate reproof; it was Paul taking command, as it were, of the two hundred and seventy souls in the driven dismantled hulk, and by the simple authority of natural

pre-eminence laying his injunctions on the centurion and the Roman soldiers, whose captive he was; it was Paul swaying the mob with the motion of his hand on the steps of Antonia; it was Paul making even a Felix tremble; it was Paul exchanging high courtesies in tones of equality with governors and kings; it was Paul "fighting with wild beasts at Ephesus, and facing the lion" alone at Rome. When you saw him and heard him, then you forgot that the treasure was hid in an earthen vessel. Out of the shattered pitcher there flashed upon the darkness a hidden lamp, which flashed terror upon his enemies, and shone like a guiding star to friends.

The second is part of one of the most eloquent passages in the work, the description of his meeting with Nero.

And now these two men were brought face to face—imperial power and abject weakness; youth cankered with guilt, and old age crowned with holiness; he whose whole life had consummated the degradation, and he whose whole life had achieved the enfranchisement of mankind. They stood face to face, the representatives of two races—the Semitic in its richest glory, the Aryan in its extremest degradation; the representatives of two trainings—the life of utter self-sacrifice, and the life of unfathomable self-indulgence: the representatives of two religions—Christianity in its dawning brightness, Paganism in its effete despair: the representatives of two theories of life—the simplicity of self-denying endurance, ready to give up life itself for the good of others, the luxury of shameless Hedonism, which valued no consideration, Divine or human, in comparison with a new sensation: the representatives of two spiritual powers—the slave of Christ, and the incarnation of Antichrist. And their respective positions showed how much at this time the course of this world was under the control of the Prince of the Power of the Air—for incest and matricide were clothed in purple, and seated on the curule chair, amid the ensigns of splendour without limit and power beyond control; and he whose life had exhibited all that was great and noble in the heart of men stood in peril of execution, despised, hated, fettered, and in rags (pp. 557-558).

It would be easy to multiply extracts of this character, for the book is full of this kind of eloquence. Sneers at it as mere literary pyrotechny are very cheap, but neither very wise nor very generous. We wish the Canon had struck out some of the foreign words which he introduces, and which to many will be unintelligible. We can even think that the exercise of a little restraint upon a style far too luxuriant would have been good both for himself and his readers. But we believe that there is an unwise tendency to depreciate the effect of this rhetoric, florid and extreme though it be, upon a large number of minds. It may be that they are not the most cultured and



refined, but they are very numerous, and we have to care for the semi-educated or quarter-educated quite as much as for those of higher attainments. Certain it is that the book will be read with avidity, delight, and profit by multitudes who would turn away from a work of more prosaic character, or take it up only to doze over it on a Sunday afternoon, and then proclaim its marvellous cleverness. But this is not its sole excellence. There are in it rich stores of information, graphic sketches of character, suggestive views of the toil and struggle of the early Church, and above all, a grand portrait of the apostle himself. If some who are ready to treat a book like this as too rhetorical would only profit so far by it as to acquire some of the author's art, skill, pictorial description, and power of fervid appeal, the congregations who listen to them would be grateful even though the advantage was secured by the sacrifice of some little of their theological reasoning.

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### ROBERT BROWNING.

"Nam et ego vobis illa non probo, sed narro."

SIX-AND-FORTY years of indifference, execration, admiration, enthusiasm, have passed away since the author of "Pauline" laid claim to a place among English poets. Since that time book after book has poured from his prolific pen; first "Paracelsus," and then books by "the Author of Paracelsus," and now for many years books by plain Robert Browning, plain Robert Browning being a name enveloped with an oracular mystery. What does the intelligent public know or care about this maker of poems? He is not the hero of a fashionable society, as Byron was; he is not quoted and sung and made part of our daily life, as Tennyson is; he is not even made the centre of fierce critical contests, as Wordsworth was; but still that plain name, like the influence of an immoveable feature of our social landscape, *is there*.

Has the reader ever made, in the course of a summer visit at Chamounix, an expedition to the famous "Jardin"? Over the chill ice-field, over wearisome moraine, across miles of

glaring snow, he has pushed his way to the acre of barren rock, which is courteously styled a garden. And what then? He turns his eyes to this side and that, but everywhere he is begirt by the sharp, insuperable *aiguilles* which rise from the waste of snow into the living blue. It is not the beauty which charms, nor the grandeur which awes; it is a new revelation which creeps into the soul. And, returning to the valley, the climber brings a strange report of the visions he has seen, a report not altogether credible to those who remained behind.

The fantastic, yet real and credible, world which Robert Browning has created lies away from the frequented valleys, and demands considerable efforts from those who would visit it; but once seen, once *felt*, it leaves a lasting impression, and the weary way thither is not remembered. *Huc, inspicite!*

The difficulties of the way are these. Firstly, it is a new and untrodden path. What is the ordinary tourist to make of such names as these:—"Pippa Passes," "Luria," "The Ring and the Book," "Red Cotton Nightcap Country," "Prince Hohenstiel Schwangau," "Balaustion's Adventure," "Pacciorotto"? Secondly, there are unquestionably considerable crevasses which try the limbs and patience of a tyro. What are we to make of a man who discards the definite article and the relative pronoun, and revels in the confusion thus introduced; and who, without any loquiturs or stage directions, introduces the whole *corps de théâtre* at once? What, the impatient reader will exclaim, is to be said of "Sordello"? What, indeed?

Then, thirdly, there is some trying work over uncouth boulders and dust-heaps, words and phrases which are found in no dictionary; obsolete words which Massinger knew, but was ashamed of; Greek words stripped of their Greek literation, and thrust naked before the refined English eye; and Italian or German or Russian words Anglicised without so much as an apology, pretending we ought to know them. No wonder if an after-dinner reader imagines himself in a nightmare, as his eye falls on "omoplat," "porporate," "baioc," "succubus," "taroc," "banalities," "letch," "colocynth;" and how should we know that "sib" means his near relation, and "cautchour" is, after all, only indiarubber? And are we not justified in complaining when "swap" and "hoity-

toity"—words which, says Latham, are only in "low colloquial use"—encounter our eyes in the middle of a classical poem?

But why grumble? The calm aiguilles piercing the living blue do not ask you to inspect them; nay, they openly inform the British public that they are indifferent to its praise and blame. This once realized, we may expect a rush to the Jardin.

But the occasion of these comments is the appearance of a new volume from the untiring artist, a volume which may attract the attention of many who have given up all expectation of "reding aright" the more incomprehensible work which has preceded it. In these "Dramatic Idyls" is reproduced the style which first appeared in the "Dramatic Lyrics" of 1842, but in depth and finish they show clearly that the author has in the meantime been at his Titanic labours. It is only chisel-work, but the chisel is obviously in the hand which is used to Thor's hammer. A few minutes spent in converse with these Idyls—these highly finished minute living pictures—taking them successively, must delight the lover of Browning, must conciliate even his hater.

To begin with "Martin Relph." It is beginning to be known that one of the most graphic and realistic of Browning's poems, "How we carried the Good News from Ghent to Aix," is a purely ideal situation. In vain the histories of Europe are searched for so much as a historical background. And just so it is superfluous to ask in which of the Jacobite rebellions did Martin Relph play his part, or in what parish register will Vincent Parkes's name be found. This is the situation. Martin Relph, now an old man, tells to a most unsympathetic audience how in his youth, when the king's troops occupied the town, Rosamund Page was accused of treason, because a letter of hers to her sweetheart in London, describing the occupation of the town, had been intercepted. The captain of the troops,

With the bloated cheeks, and the bulgy nose, and the bloodshot  
eyes to suit,

announces that she is to be shot, because her lover, Vincent Parkes, has not arrived to exculpate her within the appointed

time. The execution is arranged; the blindfolded girl is standing to receive the bullets, when Martin Relph, and he alone, sees a haggard form making its way over the hill and wildly gesticulating. He sees it, but does not speak; the word is given, and the girl falls dead, while Vincent Parkes, "half a mile away," falls dead at the same moment, killed by the shock. Martin Relph, "striking his bare, bald head" in his woe, leads us to suppose that he reproaches himself for the cowardice which held his tongue; but in the energy of his passion he lets slip the admission that he had loved Rosamund Page. How if he held his tongue, not from cowardice, but from jealousy? This is the psychological study—a man vehemently accusing himself of one crime in order to shield himself from another and a worse crime, repeating, it would seem, this self-accusation year after year, until in his old age he has almost deceived himself. The tragedy is not so terrible as that in "Madhouse Cells," where the maniac strangles the lady who, after repeated rejections, comes at last to offer her love to him; but it is only less terrible because the artistic hand has removed the event into the far past, and hidden the murderous intention under a veil of repentance and explanations. It is not lawful to look for ethics in art; but Browning is more moralist than artist, and therefore it may be regarded as significant that this state of remorse is described as "hell." No earthly tribunal could have described the act as murder.

Ne tamen hos tu  
Evasisse putes, quos diri conscia facti  
Mens habet attonitos.

The next idyl is "Pheidippides," and a veritable idyl it is, a clear-cut intaglio carved in marble from Hymettus. Herodotus (vi. 105, 106) thus tells the story which the poet has informed with life. "And to begin with, ere they left the city, the generals sent to Sparta Pheidippides a herald, a man of Athens, and for the rest a day-runner, and withal diligent thereat. To him—so he said himself, and announced it to the Athenians, somewhere on Mount Parthenium above Tegea"—not Mount Parnes, as Browning says—"Pan appeared, and shouted to him by name, bidding him announce to the Athenians this query, why they pay no heed to him,

though he is their friend, having aforetime done them service, and being about to do likewise."

It was on the eve of the fateful battle of Marathon. The Persians, with the expelled tyrant Hippias, were in the Euripus; would land in Attica before many hours were gone. Athens was there single-handed to face the terrible Mede; the Spartans did not so much as know of the danger. At such a crisis the Athenian runner starts through the mountain gorges of Attica, Argolis, and Laconia, to summon the Spartan hoplites. In two days, says Herodotus, he accomplished the journey, a distance of a hundred and thirty-five miles. The Spartans refused to come until the feast of the full moon was over. With this lethargic answer the messenger must return to his masters. In the poem he is further made the bearer of the victorious news from Marathon to Athens, "Rejoice! we conquer!" and then,

Like wine through clay,  
Joy in his blood bursting his heart, he died, the bliss!

Browning is always at home in a Greek subject. The enthusiasm for Athens felt by her citizens is nowhere more sympathetically told than in "Aristophanes' Apology." But it is not the colder side of Greek life which is for him most attractive; not its art, but its humanity. In the *Idyl* it is only the art which occupies him; it is no picture from

Euripides the human,  
With his droppings of warm tears,  
And his touching of things common,  
Till they rose to touch the spheres.

It is a picture which might be taken from a fresco in the Parthenon. There is the runner, "topped by the tellix," the golden grasshopper, which reminded the Athenian that he was sprung from the soil—autochthonous. We hear the panting of the broad, deep chest, and as he speaks we are carried with him in the wonderful race,

Like stubble, some field which a fire runs through,  
Was the space between city and city; two days, two nights did I burn  
Over the hills, under the dales, down pits, and up peaks.

It is Greek art again, the irony of Sophocles, which makes Pheidippides hail the "treeless, lifeless, herbless mountain

no deity deigns to drape with verdure" as the most welcome substitute for the faithless deities, Apollo and Athene, just when the barren mountain is about to disclose the new god, "majestical Pan." Our poet is not greatest in so slight a theme, but the beauty of the versification might win an *euge* from the most censorious lips.

Aristotle, in the "Ethics," when speaking of the hereditariness of anger, cites an instance which is almost humorous. A son, ill-using his aged father, is led to desist by the rueful exclamation of the old man "that it was here where he beat his own father years ago." This story appears in a highly tragical form in "Halbert and Hob." There is nothing pleasing in the treatment of this so unpleasing subject, but there is much which is highly characteristic of Browning. It is not enough to describe the "wild men" after the artistic fashion, content with the picturesqueness of villainy; a deeper chord must be touched. It will be remembered how, in Shakespeare's play, the broken-hearted king asks a profound question. "Then let them anatomize Regan," says Lear (Act iii. Scene 6). "See what breeds about her heart! Is there any cause in nature that makes these hard hearts?" No answer is given by the mad king, but surely a very far-reaching answer is given by our poet—

O Lear!

That a reason out of nature must turn them soft seems clear.

In "Ivan Ivanovitch" there is a terrible problem for casuistry to solve, a problem such as Browning delights in. A Russian woman, pursued by wolves, has cast her three children to them, and so escapes. She tells to the breathless villagers a garbled story, but the truth is only too clear; and as she ends, Ivan Ivanovitch, the woodman, whose

Blue eyes o'er the bush of honey-coloured beard

had watched the unhappy woman as she told the tale, lifted his axe and killed her on the spot. The lord of the village Pomeschik thinks he should die; but the old Pope of the village decides that for a new crime a new punishment was fitting.

I proclaim

Ivan Ivanovitch God's servant!

The villagers hasten to tell the sentence to the criminal, who is found, not skulking behind the sacred pictures, as the cynical lord had surmised, but quietly working in his cottage among his children, who lovingly watch him. He is told of his acquittal: "How otherwise?" asked he.

Nothing can exceed the dramatic skill displayed in the mother's wholly involuntary self-inculpation. Thus, when the first child was, as she said, snatched from her arms, it was "a puny, undersized slip—a darling to me all the same," "little in him to praise and plenty to blame." And "the Tsar needs men, not ailing boys!" Then when the second was going—

No fear this time, your mother flings . . .

Flings? I flung? Never! But think! a woman, after all,  
Contending with a wolf!

And what plainer evidences of guilt than the imputed charge that "old bad Märpha," who envied her her children, had turned into a were-wolf and torn her children from her? Very beautiful, too, are many touches in the picture. For instance, the exclamation of the frantic woman—

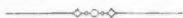
Ah, pines, how straight you grow!

Nor bend one pitying branch, true breed of brutal snow.

There are two more idyls, but one is little more than a *jeu d'esprit*, while "Ned Bratts" is more dramatic than idyllic. It is grotesque enough, but the subject is neither tragical nor humorous. The publican and his wife, Tab, living in Bedford, are driven out of their wits by the religious teaching of the author of the "Pilgrim's Progress," then in the gaol. They wish to be executed and so achieve the reward of Faithful, and to this end throw themselves into the court and ask to be hanged, which the judge, in brutal indifference, orders them to be. The publican, formerly drunk with beer, now with religion, mumbling alternately scraps of the pot-house and scraps of the meeting-house, alluding to the hero of the "Pilgrim's Progress" as "Christmas," is a moral abortion, interesting neither from the pathological nor yet from the healthy point of view. Let us waive him aside.

But now may the inquiry be put to those who have been tempted into the valley of the Jardin, What think you of it?

If the bewildered traveller wishes for an explanation of this novel mystery, it shall, with all deference for those who think otherwise, be here set down. Our poet writes this and his other poems, not for the buzz of drawing-room applause, not for the admiration of an artistic guild; but he, like the Brother of Saloman's House in the fair New Atlantis, "has a look as if he pitied men." That is the root of the matter. The infinite varieties of human nature, none wholly good, yet each having its leaven of goodness, are *revealed*, not merely sketched, described, analyzed, but *revealed*, that those who will may learn from the pictures lit up by the poet's supreme genius the wonder, the terror, the glory of man, and the greater wonder, the greater terror, the unthinkable glory of man's Maker.



### THE IMPERIAL POLICY OF ELIZABETH.

To the Romans of the Augustan age Britain lay fairly beyond the bounds of the civilised world. "*Et penitus toto divisos orbe Britannos*," is Virgil's description of our lamentable lot. To the wits and idlers of the capital, the military expedition to our forlorn and sea-beat island seemed more truly foolhardy, more to need the "*robur et æs triplex*," than did the daring adventures of Frobisher and Davis in the regions of perpetual snow and ice to the hardier Englishmen of the age of Elizabeth, so far did we seem to the Romans to be beyond the region where man might happily and hopefully dwell. It sounds strange, incredible to us Englishmen of the nineteenth century, who find, now that by the discovery of Columbus the whole sphere is laid open to human adventure, that our island lies precisely in the centre of the habitable land mass of the globe.\* Far from being on the outskirts of civilisation,

\* Certainly the physical position of England has high advantages for the exercise of imperial influence in the world. On the outer edge of the great continent, Asia-Europe, the old home of civilisation, and directly facing the new hemisphere, at the junction of the North Sea and the Baltic with the Atlantic, and right in the track of the most important commercial intercourse, "the lines which have fallen to us" are singularly favourable to the kind of activity to which our instincts press us, and the kind of



we are exactly in the centre of it; and we direct from that little island, which the Romans saw so dimly and fearfully through the mist, the destinies of an empire wider far than that which trembled under the sceptre of the Cæsars; having provinces broad as realms in every continent, with subjects belonging to all the great races which compose the human family, and numbering on the whole probably about one-third of the inhabitants of the world.

We speak familiarly of the British Empire. It is the only word which describes truly our wide dominions. We are an imperial race, and we wield imperial influence. We mean by that, that there is in the English people the capacity to govern as over-lords, as it were, a great variety of subject states, in every condition of culture and development; and that Providence has committed to that capacity the oversight of the safety and the welfare of by far the most populous and wide-spread dominions that have ever been subjected to the sway of a single sceptre through the whole course of human history. And because this empire is so vast, so strong, and on the whole so fertile in blessing, it is profoundly unworthy of us to boast about it, and to bluster; to label it with our imperial legends, and to bid the world take note of its power. Such vainglorious self-assertion and assumption as we have lately been made familiar with, are utterly out of tune with the ideas and the habits of the Englishmen in all ages who have been the chief builders of its fabric; with the temper of the English people; and with the only policy which is likely to maintain it in its integrity, and to make it as, let us thank God, in a large measure it has been, a benediction to mankind. To set forth the grounds of this conviction is the purpose of present paper.

Britain was for many generations the pet province of Rome. And yet, as though conscious even then of imperial instincts and of forecasts of a great imperial destiny, it showed from time to time a strange disposition to separate itself from the Empire, and to establish itself as an independent centre of

work which seems to be given us to do. It is a significant fact that the horizon of a spot somewhere about Falmouth would command a larger mass of land than could be surveyed from any other point on the face of the earth.

imperial rule. There is not space here to do more than refer to it, but it would not be difficult to show that the history of of Carausius the Menapian, the Roman emperor, the seat of whose power was Britain, is prophetic of much in our history.\* That silver streak of sea seemed from the first to cut us off in a measure from the unity of the continental Empire, while the lands which lay to the north and the west of the civilised region of Britain, suggested to more than one daring spirit the idea that this island, lying out as it were in its own seas, was more naturally the centre of an independent dominion than a satellite of the world-embracing empire of Rome.

After the English conquest and settlement of the island, when Wessex emerged at the head of the realms which composed what we roughly call the Heptarchy, and when the unity of the English state became consolidated under the grandson of our great Alfred, the old imperial titles reappear. From Athelstan downwards our kings claim and use imperial titles; not, I am disposed to think, with any idea of claiming an inheritance of the old Roman imperium, but partly in imitation of the style of the Carolingian monarchs with whom they were most closely associated on the continent;† partly to assert their absolute independence, as rulers of England, of the Western Empire; and partly to represent to themselves the kind of superior lordship which they claimed over all the princes and peoples of these islands, which had some substantial likeness to the kind of authority by which Rome had once ruled the subject peoples of the civilised world. So that from the first there has always been in the English kings and in the English people a sense that they were called to govern many and various dependent states; and the number and variety of the states and the races over whom, under our Old English, our Norman, and our Plantagenet kings, we were called to rule, without doubt tended powerfully to educate our people for a yet wider dominion. Of that dominion we began, all

\* Carausius, as is well known, organized a powerful government in our island, defied the Roman imperial rulers, compelled at length Diocletian and Maximian to acknowledge him as their colleague in the empire, and died after a brilliant career by the hand of an assassin, A.D. 293.

† Egbert was trained in the court of Charles the Great, and his successors kept up close relations with the rulers of the West.

unconsciously to ourselves, to grasp the sceptre, when through the Spanish and Portuguese discoveries the gates of the Indian seas and the Pacific were laid open to our mariners ; whereby we were able in time, again all unconsciously, to plant ourselves in what have since proved to be points of vantage everywhere about the world. Just as the mixed origin of the Roman people, and the desperate difficulty which for generations they found in welding their heterogeneous elements into a unity, trained them unconsciously for the task of welding at length into a unity the great world of their day, so the variety and the turbulence of the races with which, from Scandinavia and the Hebrides down to the Pyrenees, our kings have had to deal, through the Anglo-Saxon, the Danish, the Norman, and the Plantagenet periods of our history, helped to educate us as a people for the government of that wider empire which in the days of the last of the Tudors began to fall into our hands. It helped to educate a certain faculty of imperial rule, which, though we have never been very conscious of it, and never till these sad days have boasted of it, others at any rate have discerned in us; and which enables us at this moment to govern, with a measure of success of which we have no need to be ashamed, something like a third of the human race.

This empire of ours has grown up something like the corn, man knoweth not how — and it is the only way in which noble things and fruitful things do grow. But there was a time in our history when we might in a much more selfish and vulgar way have aimed consciously at imperial dominion, both in form and in title, greatly to our detriment and the world's, but for the happy loss of our French provinces, when the French realm emerged at last from its feudal anarchy. This shut us up mainly to Britain again, and allowed us to grow internally compact and vigorous, before that great outburst of vital energy, which, in the age of Elizabeth, carried our flag into every ocean of the world. I speak of the feudal anarchy in France. Just as the most glorious form of the Gothic architecture, in decaying, settled in England into the firm and solid Perpendicular, while in France it lapsed into the wanton and lawless Flamboyant, so feudalism, in its decay, settled itself in England—thanks to the new monarchy of

which Mr. Green writes so wisely—into a new order; while in France it broke up for a time into anarchy, from which, it is not too much to say, that France, brilliant as had been her history, is suffering to this day. But the loss of those French provinces was, as we have said, an unspeakable boon to us. It saved us from constructing a pompous imperial structure, which would have exacted our liberties as its first sacrifice; and it preserved us to give birth in due time to an empire which has grown healthfully and unconsciously from small beginnings, not by the ambitious graspings of English monarchs, or the vast schemes of English statesmen, but by the energy, the enterprise, the daring, and the intellectual power of successive generations of Englishmen.

England, then, has happily from the first days of our English history been the centre of an independent dominion; and has been entirely free from those complications in which the Western European states were involved by their relation to the Empire, which towards the end of the tenth century again became a factor of very large importance in European affairs. But our island owed no allegiance to it; and our kings were led to emphasize that fact by claiming for England an empire too. The Tudor monarchs, who extricated England from the Roman ecclesiastical system, which had established a spiritual imperium over the whole of Western Europe, and who asserted for England an entire ecclesiastical autonomy, were studious, too, very naturally, to assert in most explicit terms the independence of the realm of that other system, the *alter ego* of the papacy as the head of Christendom, the Holy Roman Empire; the vagueness of whose position and claims rendered it not the less needful that the standing ground of England, as external to the whole system, should be clearly asserted and maintained.

Hence the Statute of Appeal under Henry VIII. affirms, on the ground of "old histories and chronicles," that this "realm of England is an empire;" and in another Act the king is styled an Emperor. In 1559, in a speech of Archbishop Heath, Elizabeth is called "our Sovereign Lady, our King and Queen, our Emperor and Empress;" the idea underlying the term empire being manifestly lordship over various subject realms. It would not be difficult, then, to discover

words enough about empire, and about imperial dignity and pretension, in our ancient annals. But there was a clear reason for it in the existence of an empire which had shadowy pretensions to a kind of overlordship of Christendom, to which this realm had never in any sense been subject; and whose imperial prerogatives it claimed the right to exercise over the regions which its position on the border of the great ocean had placed specially under its sceptre and shield. There was plenty of talk about "empire" in the England of those days, stimulated both by the brilliant imaginative literature which was poured forth in such a glorious stream by our poets, and which delighted in large and splendid political conceptions, and by the high imperial pretensions and schemes which were floating before the imagination of Europe—the idea of the unity of Christendom under one head having still a strong hold on the world's imagination, while it was vanishing as a political possibility from its sight.

But there was much more than talk about empire in Elizabeth's days; there were the actual beginnings of that vast and multiform dominion, which now is ruled by the sceptre of our Queen. An empire of a very marked and unique type began to be in those great days of Elizabeth, and began to grow as a thing which had lusty life in it, even in its cradle. But it was of a type entirely different from that image of empire which Rome had bequeathed to Christendom; the struggle to perpetuate which in Christendom was through ages the chronic torment of Christian society.

The great empires of antiquity grew out of vast schemes of conquest and government pursued through generations, and resting on the idea that "the great king" was Heaven's regent for the ruling of mankind. It is worth while to read the speech of Xerxes to his nobles, recorded in the seventh book of Herodotus, cap. 8, in order to see clearly how vast was the scheme of world-dominion which prompted the invasion, which transferred the sceptre of civilisation from Asia to Europe at Salamis. The great Oriental despotism aimed at what, in the light of the ideas which are current in some quarters in England now, we might call a universal imperialism; and it ended as all such schemes must end, in utter and disastrous wreck. The Athenian maritime empire which grew out of its

overthrow, aimed in the same direction, though more swiftly and vividly, to meet but with swifter overthrow. The Roman took up the enterprise with larger aim and firmer hand, and compacted the grandest and strongest imperial unity of the old despotic Gentile type, which the world ever has known or ever will know.

"*Tu regere imperio populos, Romane, memento*" was a sentence deeply engraved on the Roman heart. To subdue, compact, and rule a wide, a world-wide, dominion, was mainly the ambition which inspired the great "hunters of men" who guided the policy and led the progress of these successive empires, and who have left names of renown as conquerors or as statesmen in the history of the world. The idea of one vast human empire lay latent in the peoples who fought the battles of these conquerors, and supplied to them the sinews of war. And it is not without its nobleness. It is a witness to the idea of the unity of the great human family, though a coarse and brutal witness. It is an idea which lay deep down in human hearts and in the movements of human societies through all the heathen ages, but which no earthly, world-compelling despotism can realize; which becomes the world's torment when it takes the form of universal political empire, but which is full of beauty and power, and is laden with rich benediction, when it wears the form of the universal spiritual kingdom, the empire of Christ, the one absolute and everlasting King.

When the Roman Empire in form broke up under the shock of Teutonic invasion, the imperial idea lived on; and the desire to realize it in the form of one world-wide Christian dominion—men in those days, we must remember, were contented with a comparatively narrow limit to their world—inspired some of the most important political movements and some of the most deep-reaching intellectual conceptions of Christian society. From the days of Charlemagne through Dante to the Reformation men dreamed this dream of empire; the subjection of wide realms and manifold races and civilisations to one strong central authority, which should rule over them by a recognized divine right, and impose on them by its strong hand a law of righteousness and an estate of peace. The *pax Romana* has in some shape or other always haunted

the imagination of the world's great rulers. The *pax Christiana* moves to quite other music, and to nobler and benigner issues; but few have been thinking about that until now. It is surely a happy and hopeful feature of our times, that in spite of the temporary lapse into imperialism of the baser type which most European nations have suffered, and which has more than touched our own, there is a very earnest feeling after a simpler, nobler, more Christian order of things in the popular heart everywhere throughout Europe. The mass of the people suffer everywhere cruelly under the pressure of this iron imperial yoke, and they are beginning not to yearn only for a new and higher form of social organization, but to put forth their schemes for its definite realization. They will blunder miserably, like those above them, in working out their schemes, and realizing their hopes. But their aim is a high and true one. The time will come when they will see that there is but one condition of the fulfilment of their dream, the reign of Him who is both King of Righteousness and Prince of Peace.

The empire of England, which is more truly world-wide than anything that the world has ever known, whose foundations began to be laid at the close of the Tudor age, has from the first, it seems to me, worn a character and adopted a method which contrasts most markedly with the imperial systems, at the law of whose development we have briefly glanced. We hear some high-sounding words about empire, in the sense with which just now our Tory politicians have unhappily made us familiar, in Elizabeth's days; but if we study the history of her reign, we shall find a very remarkable absence of what in the same sense would be called imperial deeds. Never was there a ruler on the English throne who was less imperial in this Oriental, Roman, Napoleonic sense of the word—the baser and more vulgarsense—than Elizabeth. Imperious she was beyond most women. But imperious is not imperial in this modern sense, and has little to do with it; and this confusion of terms is very fruitful of mistakes. Elizabeth, as a ruler, was of precisely the opposite quality to that of which the oriental type of emperors and empresses is made; the ideas and methods which ruled her policy stand out in the most marked contrast to those with which, if he could, our Premier, with that oriental mind of his, would imbue the Queen.



Elizabeth had before her during a considerable part of her reign a really brilliant opportunity of playing what would be called an imperial part in Western Europe, and setting herself at the head of a movement which, had it been successful, would have given her the paramount influence in a Protestant empire of the West. She steadily shut her eyes to the dazzling bait which the Dutch and some of her most trusted statesmen held out to her; she doled out her help to this grand Protestant movement by dribblets; and she occupied herself with marvellous steadiness of purpose in the work of developing the unity, the strength, and the wealth of her own realm. I am not inquiring whether she was right or wrong in her timid and hesitating support of the rebellion in the Netherlands. There can be no doubt, I imagine, that she was foolishly parsimonious; but yet I believe firmly that in the main lines of her policy she was right. She seemed to see clearly that there could be no hope of a successful result from any such imperial movement as she was pressed to lead, except by taxing the strength of England to breaking strain; and then far more than the Low Countries or the Huguenot party in France would be lost to the Protestant cause. She saw that it would be easy to exhaust the vital strength of England in vast imperial enterprises, which loomed grandly on the horizon of the imagination; and that thereby the world would lose in the long run all that a strong and wealthy England might be able to do for its advancement. She saw *that*, and deliberately turned her face from these splendid schemes of imperial influence, exposing herself to the hard judgment of those whom she would gladly have helped to the uttermost had her power equalled her will; and she turned her stern motherly hand to the work of healing the religious schism which distracted, that is, tore in two parts, the nation; to the fostering of our industries, to the development of our naval power, and, above all, to the nursing of the adventurous hardihood of Englishmen, by promoting all kinds of daring enterprise anywhere about the world.

Here, then, were two schemes of policy very clearly before her. The one brilliant and impressive, promising great immediate advantage, and an imperial position and influence, no matter at what ultimate cost; the other sober, sensible,



commonplace, if you will, and promising only, after a long course of painful struggle and effort, to increase the unity, the strength, the wealth, and the effective force of her realm; leaving the foreign conflict, which was really as far beyond the reach of her hand as Turkey is beyond ours, to work itself out as it might. These two schemes of policy were before her, and she deliberately, in spite of the most strenuous remonstrance, chose the latter; and in so choosing, I hold that she chose wisely for England and the world. Would that our rulers would illustrate this devotion to the policy of Elizabeth by choosing as wisely too.

If I were to attempt to express in one sentence my idea of the policy which in the main ruled throughout her reign, I should describe it as an attempt, and a splendidly successful one, to increase the weight of England by increasing the weight of the individual Englishman throughout the world which was laid open to his steps. She promoted everywhere and in every way individual adventure, though by very quiet and cautious methods. Frobisher was sent, or rather, allowed to go, with just enough encouragement to sustain him, in one direction, Davis following in his tracks; Drake in another; Hawkins in another; Gilbert in another; Raleigh in another. These founders of our maritime empire were cast very much on their own resources; they did what they could in private ways to trouble and weaken Philip's realm, the Queen persisting to the last extremity in remaining formally at peace with it; and, far from attempting to carve an empire for England out of the vast bulk of Philip's unwieldy dominions, her main desire, and that of her great captains, was to open great tracks for trade, and, above all, to find a short path to the gold and gems of Cathay. It was really trade which led her adventurers to Labrador, to Muscovy, to India, to Guinea, to the West Indies, to Virginia, and to the Pacific. No doubt it was the ardent desire of Raleigh's passionate heart to drive a wedge of English oak into the heart of Spain's colonial empire by the occupation of Guiana, and it was the most imperial, in the modern sense, of the schemes of those times. But the public policy of the kingdom did not look that way, as Raleigh found to his cost; and the real hinge on which even that expedition turned was gold. King James mis-

liked men like Raleigh, "addicted to great actions." Elizabeth did not; she marked, honoured, and trusted them; but the great actions which she liked best were adventures, with no sort of imperial glamour about them, which, indeed, she most carefully avoided; and if there was a prospect of rich returns by barter or booty, so much the more interest did they kindle in her thrifty heart. If there was one inspiring genius more active than another in those distant expeditions, from which our vast maritime empire had its birth, it was the genius of trade. If any think that an ignoble beginning, I differ with them utterly. Conquest as a rule is twice cursed; it curses conquered and conqueror alike. Commerce, like mercy, is twice blessed; it blesseth him that gives and him that takes. I rejoice in the thought that our first movements towards the kind of empire which we have won and wield, began the development of fruitful commercial intercourse among nations; and that our imperial policy from the first has occupied itself in the main, though with some sad flaws and stains, in ministering to the comfort, the wealth, and the social and material happiness of mankind.

The same principle of policy is illustrated in the history of the growth of our naval power. It grew during Elizabeth's reign rather by the daring and patriotic devotion of her subjects, than by far-sighted imperial schemes for the creation of a great navy as an instrument of empire, on the part of the Queen. When Elizabeth took the throne, the naval establishment was simply contemptible. Before Elizabeth left the throne there were ships enough, men enough, and seamanship enough, to shatter the grandest Armada that ever swept the ocean into fragments, and to drive the wrecks of it back to the ports of Spain. But in that English fleet which won the greatest victory recorded in the history of the world, there were just thirty-four Queen's ships to 137 merchantmen; so thoroughly did Elizabeth trust the public spirit, the skill, and the daring of her Englishmen, to rise to the height of a great emergency; and so little did she trust to a grand governmental scheme, which should take the creation and ruling of an empire out of her people's hands. It may, of course, be said that it was a hand-to-mouth policy, and might easily have ended in ruin. No doubt she erred on

the side of parsimony and caution; and I, for one, am profoundly thankful that, since every one errs somehow, she erred on that side. But we must remember that the needed work was done, though Drake and Walsingham and others raged against the parsimony; and it was done, too, with a thoroughness which finds little parallel in the world's history. Elizabeth knew that the real fighting power of a nation in the long run lies, not in the magnitude of their visible preparations, nor public apparatus of battle; but in the skill, the stamina, and the resources of the men of the nation, as developed, not in the government service, but in all the daily activities of life. This idea ruled her policy, and is the key to the history of her reign.

J. BALDWIN BROWN.

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## GREAT MISSIONARIES OF THE NINETEENTH CENTURY.

BISHOP SELWYN.\*

### II.

GEORGE SELWYN was pre-eminently a missionary bishop. How far his strong episcopal tendencies were due to his mental and moral constitution, and how far to his education and surroundings, it is impossible to say; but he certainly appears in this history as a man singularly qualified for the work. His large and comprehensive views of missionary service, his grand conceptions of the mission of his Church, his remarkable faculty for organization, his power of attracting and guiding men, and last, but hardly least, his boundless energy, physical strength, and power of endurance, all marked him as pre-eminently fitted for the superintendence of the great diocese placed under his control. We enter into no discussion of the wisdom of the diocesan system. In the case of a Bishop of New Zealand, however, there could be but little of the modern prelate, except the territorial title, which does not add to his real dignity. He was, rather, a leading Christian minister, initiating and directing movements,

\* "Memoir of the Life and Episcopate of George Augustus Selwyn, D.D., Bishop of New Zealand 1841, and of Lichfield 1867." By Rev. H. W. TUCKER, M.A. London: W. Wells Gardner.

surveying the whole field of labour, and, as far as he has means, making provision for its necessities, encouraging other labourers by his visitations, and making his personal influence felt at every point. That Selwyn would have toiled with earnestness and assiduity had he been confined to one narrow sphere of labour, is evident from the zeal he exhibited in the establishment and conduct of the two colleges which were among the most characteristic features of his work. But he was born to be a leader of men. He won them by his sympathy, impressed them with an admiration of his sound judgment, surprised them by his adroitness, and charmed them by his unselfish gentleness. It is curious to mark how the whole idea of the episcopal system was inwrought into the very nature of the man, so that the possibility of error in connection with it never appears to have suggested itself; and equally curious to note the effect on his mind of the closer contact with other systems into which he was thrown by the novel circumstances in which he was placed. Of the authority of his own commission, as derived from the Holy Catholic Church, he had no doubt; and yet, as we shall see presently, he came to understand that there might be a place for other Churches in that vast field which he had to cultivate, and to which the energies of no single community could be fully adequate.

In Melanesia he found that other Churches had planted successful missions before he entered on the service; and there is not a hint that he wished to enter into other men's labours. There is, as might be anticipated, the feeling that the teaching of Dissenters was imperfect; but he has sufficient magnanimity and sufficient of the true apostolic spirit to write: "It is of little consequence whether these babes in Christ have been nourished by their own true Mother, or by other faithful nurses, provided that they are fed by the sincere milk of the Word." We will not stop to inquire why the the Church of England should regard herself as the "true Mother" of these Polynesians, and the Dissenting teachers who had taken to them the gospel as, at best, only "faithful nurses." We rejoice only to note the educating influence of missionary work upon a man of true Christian feeling and large heart. "You will be amused," he says in one of his

letters, "to hear of my growing friendliness with the London Mission. Think of Stoughton and me reconciled at length." It is strange to us to think of Dr. Stoughton, of all men, being quoted as the type of Dissenter reconciliation with whom was so marvellous. But he was a minister at Windsor when Bishop Selwyn was a curate of the parish church, and thus became in the eyes of the curate the visible representative of that revolt which he always regarded with such conscientious disapproval. The liberality which he learned to cherish in relation to his diocese does not seem to have qualified his views on this point. He seems ready to recognize other Churches in Polynesia, but only when they are separated from English societies, and have got free from the taint of their dissent. "The time must come, I think, when they (the islanders) will be no longer under tutors or guardians, for this present government by English societies is admitted to be preparatory to the introduction of self-government into native Churches; and then *I shall be free to communicate with every branch of the great Polynesian family, as with bodies in no respect liable to the imputation of schism or dissent.*" It is instructive to study these struggles of a generous Christian spirit against the hampering and restraining influences of a narrow system. The conclusion reached does not seem quite reasonable, but it is so far satisfactory that there is a hope of different systems finding room to grow side by side in the New World without either being open to the charge of schism. But why should Congregationalism or Methodism be less tolerable in England than in the islands of Polynesia? In granting that there may be, in any part of the world, a true Church which is not governed by bishops, Bishop Selwyn gave up the exclusive rights of the episcopacy everywhere. In presence of the work which he saw around him, he could not cling to his old theory, but the compromise which the generous instincts of his own heart and the resistless force of circumstances led him to attempt, is logically indefensible.

Another phase of the same struggle between a narrow theory and a large heart is seen in the attitude which he assumed towards the missionaries of Nonconformist bodies. He never underrated their work, even when he disapproved some of its

methods, as, for example, the plan adopted by our own missionaries of using native teachers as pioneers. He cultivated friendly relations with them in private, but there he draws the line. In their public worship he would never take any part. In a letter to a friend he thus explains his mode of procedure.

You are probably aware of the rule which I make in visiting missions connected with other bodies of Christians. I abstain from taking any part in their public services, but I endeavour to give them every encouragement and advice which my acquaintance with the mission work enables me to suggest. With the Wesleyan mission I can go no further, as the popery of their system, in spreading the name of Wesley, and the authority of the Conference over their whole mission field, precludes all hope of communion till the main body in England shall change its present opinion on the advantage of the separation from the Church which their founder loved and venerated to the day of his death. But the London Mission leaves the field open for the development of native churches, unconnected, as such, with any particular body in England, and to which they do not profess to prescribe any particular form of government. I therefore live in hope that the time will come when the work of the English missionaries, under God's blessing, will have raised up a native ministry in every group of islands, and that these ministers, meeting in conference or convocation, will adopt such a form of government as would at once enable the native and English Church of New Zealand to communicate with them. My visits, then, if I should be allowed to see that day, would be those of a helper to their faith, and a partner in their joy. On the contrary, to inflict upon these simple islanders all the technical distinctions of English dissent would be indeed to contradict that spirit of unity which is our only warrant for the hope of success in the mission field.

We might ask whether it may not possibly be quite as unwise to inflict on these simple-minded people all the elaborate apparatus of a hierarchy, but we have no desire to write a word that could destroy or weaken the effect of these closing sentences, which, in our judgment, are as full of good sense as of true Christian feeling. It is refreshing to see this emancipation from the trammels of a system, even though the freedom attained was limited in its range and duration. The marked difference the Bishop makes between Wesleyans and our own missionaries contrasts singularly with the tone adopted by Churchmen in this country. It has clearly nothing to do with the character of the individual missionaries, and is only an exhibition of the sore feeling entertained towards a body who, in the opinion of churchmen, ought not to be in the ranks of Dissent at all.

If George Selwyn was every inch a bishop, he was not less really and completely a Christian missionary. His work absorbed him. Those who did not share his aspirations, and even his own friends, might think him Utopian, extravagant, dreamy. But none could ever reproach him for indolence, cowardice, or selfishness. His grand idea was to get hold of the young, to train them carefully in his college, and then send them to be influences among their own people. In his voyages to the islands he used generally to bring away boys, whom he educated for a time, and from whom, in his turn, he learned something of the languages and habits of their people, and by means of these intermediaries he hoped to secure an opening for the introduction of the gospel. His labours in his college were incessant during the period of his residence, but his long visitations necessarily took him away for a very large proportion of the time. It was fortunate for him that "life on the ocean wave" was thoroughly to his taste, and he was thus enabled to accomplish an amount of episcopal visitation which to a man of different constitution would have been impossible. Generally he was his own sailing-master, and, on economical thoughts intent, made his lonely voyages across that vast ocean in ships which were hardly large enough for safety. A friend writing about one of these expeditions, says, "We would fain see him go in a larger vessel. But he is anxious about us incurring any extra expense. A few tons' difference brings more cost, sails, cordage, hands, &c. He has no fear, and has run so many voyages in his little schooner that it is difficult to say much. He and his wife are scrupulously careful in all their expenses, while so large hearted and handed in everything for the public good." To fear he seems to have been an utter stranger, and that not merely as the result of constitutional courage, but quite as much of a readiness for life or death as the Master might appoint. "I cannot agree," he says, "with those who think that Mr. Williams was too rash. It is the duty of a missionary to go to the extreme point of boldness short of an exposure to known and certain danger." In dangers he was off, but he counted them only part of that missionary service to which his life was consecrated. How he loved the new country to which he had gone; how he adapted himself to the

ideas and necessities of the people; how he employed all his influence at home in order to promote his work; how he sought to link New Zealand and its Church with all the most sacred associations and cherished memories of his own loved country, Church, university—these volumes tell, and it would be impossible, in any abstract, to give an adequate conception of them.

The book may be specially useful to those who indulge the foolish or, indeed, wicked fancy that human ambition can promote the extension of God's kingdom. It tells the story of the miserable wars in New Zealand, and of the way in which they blighted many a hope and wrecked many a work of the faithful missionary. Through them all the Bishop played the part of the true Christian, often awakening the suspicions of both parties, but still maintaining his ground as a preacher of truth and righteousness. Speaking of a complimentary allusion made to him by Earl Grey, he says, "I would rather that he cut me in pieces than induce me by any personal compliments to resign the New Zealanders to the tender mercies of men who avow the right to take the land of the New Zealanders, and who would not scruple to use force for that purpose." There are other dependencies beside New Zealand of which the next sentence might be penned to-day: "There is a Cerberus in New Zealand which cannot be sopped by any other cake than one composed of English and native rights in about equal proportions." The natives, though sometimes annoyed by his efforts to make peace, learned to understand, to admire, to love the man. They saw and recognized his unselfish devotion, even if they were not able fully to appreciate the service he was doing for them and their country. Such men as he are the true civilizers. We close the biography; but we shall not easily lose the impression made on mind and heart by this noble missionary hero.

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### WORK AMONG THE HAMLETS.

CITY people are apt to think of "the country" as a second paradise. There, according to their creed, are to be found ever-blue skies, ever-bright flowers, fields, gardens, and



running brooks, where existence may be enjoyed to the full, and Nature communed with, day after day, in her ever-varying phrases, without aught that can hinder or annoy. But these good people forget that the millennium is not yet arrived: the child does not yet play in the cockatrice's den, and there is very much to hurt and destroy in the holy mountain. None know this better than evangelists and village pastors, for they have to combat with forces and influences which are but imperfectly understood or comprehended in large cities. Placed far from organizations, associations, institutes, strong Churches, free libraries, and all the civilizing influences of concert and lecture-rooms, they have to maintain a hard hand-to-hand fight against ignorance, spiritual darkness, servility, the stupidity of serfdom, the tyranny of High Church clergymen and squires, and the fooleries of Ritualistic parsons. Members of strong city Churches cannot comprehend the position of such workers, or of their flocks, for they enjoy a liberty of speech, an equality, a freedom, and a sense of personal independence which are denied to their brother and sister Christians resident in country hamlets. In small hamlets and villages, where the population ranges between fifty and five hundred, everybody knows and discusses everybody else; a rigid surveillance is exercised upon everybody's affairs, and while the virtues of neighbourly goodwill and hospitality are in full exercise, the spirit of serfdom is instilled into each generation, until these hamlet or village folk become mere vassals of the squire, and the clergyman is the sole representative of the Majesty of Heaven. Such villages are looked upon as "close preserves" of the Church; the livings are handed down from father to son, or sold in the market, and the people are ecclesiastically bought and sold like so many sheep. Free thought is stifled; and the horizon of life is bounded by the clauses of the Catechism, which teaches one to "order one's self lowly and reverently to one's betters," and to do one's "duty in that condition into which it has pleased God to call us." Any one who rebels against these teachings, or similar ones, and desires to test other doctrines, or drink from other streams, is marked as a village pariah. Those evangelists who labour among such people are always counted pariahs—at least, in very few instances

would there be found an exception to this rule. They may be gentlemen, scholars, Christians, earnest labourers in the cause of morality and religion, but nevertheless they are pariahs, and as such shut out from the "communion of saints," the amenities of civilized society, and the interchanges of politeness, so far as it regards "the powers that be."

Some pages of their labours read like extracts from romances; while others bring to view the hard, stern realities of hand-to-hand fights against darkness and spiritual wickedness. In one hamlet, not blessed with the visits of an evangelist, the only means of grace enjoyed by the people was a monthly service, held on every fourth Sabbath afternoon, in the little quaint church, built to accommodate a population of about twoscore. During the intervals of public worship the church was shut up and left in solitary state, unless the very rare incident of a funeral took place. On one occasion, the sexton, on entering the church, in order to sweep and dust it for the service of the coming day, found a turkey in the pulpit, surrounded by a lively brood of young turkeys just hatched, and ready for the food which the mother-bird could not procure. The bird had somehow managed to gain ingress and egress by means of an open window, and had sustained herself during the period of incubation by paying short daily visits to the neighbouring farmyard. In another hamlet, where the population numbers forty-five persons, all told, nineteen of them are over seventy years of age, and eleven over eighty. This place would be a very dark corner of the earth were it not for the weekly visit of the evangelist, for there is not even a church there with its scanty services. But week by week, the evangelist, after trudging through all sorts of country lanes and in all weathers, holds a cottage meeting for preaching, exhortation, and prayer; and the patriarchal character of the assembly may be inferred from the fact that very few of the old inhabitants are absent. He characterises this assembly "as a most delightful meeting," and well it might be. In a village containing five hundred inhabitants there exists a church and a national school; but the clergyman suffers from an impediment in his speech, which makes his ministrations absolutely unintelligible to his hearers. The people of this village are wild, uneducated, irreligious, and wicked to a

degree, and have learned to despise the Church services so much as to absent themselves as a matter of course from them. A neighbouring evangelist, grieved with the godlessness and profanity which reigned there, ventured to address a letter to the incumbent, begging his permission to hold a gospel service in the schoolroom. No notice was taken of this communication; so some weeks later, on the accidental meeting of the clergyman and evangelist in the street, the latter brought up the subject. When brought to bay, the clergyman shrugged his shoulders, and confessed that he had received the letter, but excused his silence on the ground that "he had not made up his mind." "But in the meantime," urged the evangelist, "souls are perishing for lack of knowledge. Can we not hold some kind of simple gospel service in the schoolroom, at which you and I may give short addresses of a quarter of an hour's length? Do consent, sir!" "I'll think of it! I'll think of it!" sputtered out the clergyman, and left the good pleader for souls alone in the street. However, the room remains closed to this day, for, as this "apostle of sweetness and light" remarked to a lady of his acquaintance, to allow an evangelist to occupy the schoolroom would be like "letting a poacher into the Queen's preserves." While evangelists and village preachers are looked upon as moral "poachers," what "communion of saints" can there be?

In another of these "close preserves" our evangelist started a Sunday-school. By dint of much perseverance, and many efforts, he induced eighteen young people to attend, and the school ran through four prosperous months. Good was being done, and the Sabbath instruction, although very crude, doubtless, and far removed from critical, refined, illustrative city teaching, was beginning to make its mark upon the boisterousness and the godlessness of the place. But the clergyman stepped in, and "hindered the work." Going round to the villagers and telling them that he intended to open a Church Sunday school on the following Sabbath, he also warned them that if they did not immediately remove their children from the "Dissenting school" they would be turned out of their houses. This threat had the desired effect; all the children were taken away except one. That one had

had his heart touched by the teachings he had received, and he refused to obey the clergyman's mandate. But the school was reluctantly closed, while this solitary scholar, "faithful among the faithless found," was transferred to a school a mile and a half distant. He cheerfully trudged three or four miles each returning Sabbath to gain the instruction he so much valued, and finally grew up to become a teacher in his turn.

In some of the hamlets the work can only be accomplished by house-to-house visiting and open-air meetings, for the cottagers dare not open their houses to the evangelist, and there is really no building at his disposal. In such cases as these he arms himself with tracts, illustrated periodicals, and sermons, and going from house to house scatters the artillery of salvation right and left. In suitable weather he takes his stand by some corner, or on the village green, and commences an outdoor service by singing a hymn. This hymn is always a well-known one, and, generally speaking, before the singer comes to the end of it he is joined by many of the promiscuous audience which has commenced to gather around him. Old men in smock-frocks leaning on their sticks, old women with shawls or kerchiefs over their heads, children of all ages, young men and young women who look askance at each other while the good man is preaching, rough-bearded fellows lolling about with pipes in their mouths, but listening intently withal, and last, but not least, a specimen or two from the village public-house, more or less intoxicated. To such an audience, literally gathered from "the highways and hedges," our evangelist discourses of the things of God. No fine, polished, philosophical discourse would suit here; far-fetched reasoning and courtly logic would be equally out of place; but a sound, plain gospel address, enlivened by illustrations drawn out of their own daily lives, is appreciated, and in numberless instances blessed to the conversion of the hearers.

Occasionally an evangelist with a small salary and large family—alas, that the two should ever go together!—is driven to eke out his income by keeping pigs, or opening a small general store. In one instance where this was done the good man experienced much persecution from his Church neighbours. It was counted almost a crime to purchase anything at his shop. In an exigency a servant of the clergyman pur-

chased some article there. The man received a sharp rebuke, together with strict orders never to go there again. "The Jews have no dealings with the Samaritans."

The evangelists are "in labours more abundant." Three sermons and a Bible-class on the Sabbath is the usual *quantum* of work, while in addition any number of miles may have to be travelled—from fifteen to thirty—in their peregrinations from hamlet to hamlet. It is no uncommon thing for an evangelist to have to walk ten or twelve miles to his house on a Sunday evening after having got through three preaching services and as much visiting as he could compass in the intervals of public worship.

But they do not labour on and on in this way without seeing the fruit of their labours, and sometimes very rich fruit. A specimen or two will suffice. A poor woman, wife of an agricultural labourer, received the word gladly, and in the midst of her down-trodden poverty and domestic sorrows found Jesus as her portion and sweetener of life's bitter cup. Her husband—a brutal, drunken fellow—hated the name of religion, and would have none of it, whether from clergyman or evangelist. Seeing the change in his wife he became furious, and threatened to kill her if ever he caught her going to the evangelist's services again. For months the man's threats prevailed: the wife, in the weakness of her womanhood, refrained from provoking the brute spirit which was in her husband, and remained in during the Sabbath a close prisoner. But she could not let her soul starve, and one Sabbath evening crept away silently and stealthily to the chapel. Not long after she got there her husband missed her, and arming himself with a potato hoe, marched down to the little chapel, and there planted himself beside the door. Getting weary of standing, he crept inside and took a seat, leaning his chin on the handle of the hoe while he looked at the preacher. But before the sermon was ended a message had reached him, and he crept out and stole home again like a convicted thief. The poor woman went home in fear and trembling, not knowing but that she should receive brutality almost, if not quite, amounting to murder. But the house was quiet and in darkness, so that she scarcely knew what to make of it. Presently, however, a stifled cry upstairs arrested

her attention, and creeping up there she found her husband lying on the bed weeping like a child. He was sorely stricken on account of sin; the message of the evangelist had reached even him; and with tears he besought his wife to pray for him. Astonished, but grateful, she did so, and before many days the hard, brutal man was rejoicing in a sense of pardon. Thenceforth he and his wife lived happy, consistent Christian lives.

In another instance the evangelist was discoursing on the one word "*Lost!*" The word reached the heart of a man who was vile even among his fellows, being one of a family of eleven illegitimate children, and renowned in his village circle for daring wickedness. The doom of the impenitent fastened on his mind, and ere midnight the whole hamlet was frightened by his appalling shrieks of "*Lost, lost! Lost, lost!*" The evangelist was implored to come and pray with him; this he did several times, and after pointing him to the Lamb of God, who "came to seek and to save the lost," the man found peace. He, too, lived thereafter a genuine Christian life.

At the commencement of our paper we said that some pages of the labours of these evangelists among the hamlets and villages read like extracts from romances. We are sure that they are more interesting and profitable. Possibly at some future time we may return to the subject.

EMMA RAYMOND PITMAN.

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### SOLOMON ARMSTRONG, THE ARMCHAIR POLITICIAN.

#### A SKETCH.

My friend Solomon Armstrong is a man of pre-eminent respectability. His personal appearance is not particularly striking, but it is singularly correct. No one would ever mistake him for a genius, and there is as little of the aristocrat as of the scholar in his bearing. He is a type of respectability *pur et simple*. Prosperity is written on every line of his countenance, and on every article of his dress. Not a speck is to be seen on his spotless linen, not a ruffle on his carefully brushed hat, not a wrinkle in his well-fitting coat. His fault-

less exterior is only a symbol of his honourable commercial career. He has worked hard for many long years, and no one can envy him the well-earned success and ease which he now enjoys. He is both useful and ornamental to the country which he sincerely believes to be the paradise of the world, for he is one of that large and honourable class whose commercial enterprise and integrity have contributed so largely to her advancement, and whose deeds of kindness and charity are at once the strength and beauty of her social life. He is also a religious man, and no one can charge him either with insincerity or inconsistency. His theological and ecclesiastical views are not very definite, nor are his sectarian attachments vehement, but he is nevertheless a steady and loyal supporter of the Church with which he is associated. It is impossible not to have a sincere respect for one who has so many qualities fairly entitling him to esteem, and I cannot but regret that his unfortunate desire to be esteemed a political sage, without having ever thought out the questions on which he, nevertheless, is always ready to give an opinion, and to give it in a dogmatic tone which occasionally becomes irritating, should detract from the regard which I desire to cherish for one who is in many respects so worthy.

If truth be told, political principles or opinions he has none, but the prejudices which he mistakes for them are held with extreme obstinacy. A distinguished writer would doubtless describe him as a Philistine, if he happened to converse with him on any subject on which he was opposed to the views of "true culture;" but if, on the contrary, they found some point of agreement, the heartiness with which he would doubtless echo the views of the distinguished teacher, and the firmness with which he maintained them, might win for him a more favourable verdict. I must confess, however, that in political matters he is as absolute and irreclaimable a Philistine as a daily reading of "The Times," varied only by occasional excursions into "The Daily Telegraph," can make a man not gifted with any brilliant abilities nor possessing any considerable amount of political knowledge. To do him justice, he never favoured "The Pall Mall Gazette," and when "The Daily Telegraph" took to reviling the eminent statesman, whom it had once covered with its flatteries, and exposed to ridicule



by describing him as the "People's William," he ceased even from those occasional readings of its articles in which he had previously indulged. "The Times" is his oracle, and it would certainly need no ordinary measure of robust intelligence, or clearly formed political views to keep alive any faith in principles, or in men, in one who surrendered himself to the lead of Printing House Square. My friend Armstrong has no more doubt of the infallibility of "The Times" than the latest 'vert has of the infallibility of the Pope. The indignant stare with which he will meet the expression of dissent from the leading journal is a curiosity in its way almost equal to the surprise which the editor of "The Rock" exhibits when Canon Ryle, or some other Evangelical dares to go to the Church Congress, or commit some other enormity of similar degree in opposition to the will of the true Protestant journal, and still expects to be considered an Evangelical. "The Times" expresses the sober judgment of the rational and enlightened part of the British nation, and the man who differs from its views gives proof only of the presence of some erratic tendencies leading to revolutionary movements. In short, "The Times" is to Solomon the representative of political orthodoxy, to whose dicta he must conform his own views.

The follower of a guide itself so vacillating and uncertain must often be sorely exercised, but my friend is generally equal to the trial. It is amusing to observe him during one of those periods of transition which so frequently occur in the history of the leading journal. His perplexed air as he scans an article which quietly suggests as the most obvious truths the ideas which not a week ago it was holding up to universal contempt, his silence as he lays down the paper and sets himself to ponder what it can all mean, his hesitating expressions on the subject in which this change is going on, are a suggestive study. But the last thing which is likely to occur, is that he should venture to doubt the wisdom of his oracle. It was right when it exhausted all the resources of sophistry and wit to discredit the Anti-Corn-Law agitation, and it was equally right when it called on all England to recognize the league as a great fact. It was right when it directed its persistent attacks against Lord Palmerston; and when it became the ardent admirer and eulogist of his



policy, it showed only its usual sagacity. The change was in the men or the circumstances, not in the journal, which in Armstrong's estimate always proves itself the wise and consistent friend of true progress, which is equally removed from the extreme of a wild Radicalism and a stolid immobile Conservatism.

It is with him a conclusive sign of the wisdom of "The Times" that it generally contrives to be on the side of the strongest battalions, where, in fact, he himself would always like to be found. The skill with which the so-called leading journal generally manages to transfer its allegiance at the moment when it is most convenient, provokes only the contempt or indignation of earnest politicians, but is a strong recommendation in the eyes of men of Armstrong's type, who like always to be with the majority, and who can generally gratify their desire if they are true to their guide. Occasionally it errs, and of late it has had a very difficult task. So rapid and frequent indeed have been the changes in the currents of opinion, that the political barometer has been as uncertain and untrustworthy in its indications as the daily forecasts of the weather, and the extreme variations to which it has consequently been liable have been as entertaining to outsiders as they must have been perplexing to all who are trusting to its guidance. A short time ago it was deeply impressed by the imbecility shown by the Ministry in matters of finance, but the Manchester demonstration came and seemed to produce some effect on the mercury, and Jupiter, recovering his lost buoyancy and confidence, wrote with jaunty air about the cost of our wars, as though a "few millions" were a matter of most trivial importance. Its perplexities are often very ludicrous and its mistakes an occasion for satisfaction to honest men. But no blunder ever leads to an abatement of its arrogance. It is always the mouthpiece of "the country," and there are men, like my friend Solomon, who believe that it is. It is difficult for them always to preserve the necessary reserve in periods of suspense or to effect their changes with sufficient agility, and yet even in this respect it is astonishing how much proficiency can be secured. I doubt, indeed, whether my friend could have equalled the performances of the "country parson and moderate Liberal," who

canvassed for John Stuart Mill in 1866 (that must surely have been before he was a "country parson"), in 1868 voted for one on each side, and in 1874, "in sheer terror of Gladstone and all his works, wrote to the chairman of the Conservative committee offering to travel 300 miles in the depth of winter if a vote was wanted," and who now would vote for Lord Hartington and Mr. Goschen, but for his fear of Mr. Chamberlain and Mr. Baxter, and, therefore, though he has no wish to keep Lord Salisbury in, will probably poll for the Tories. My friend is hardly equal to so heroic a rôle, but then he is not a "country parson," and he has not been nourished on "The Pall Mall" and "The Saturday Review."

Armstrong is, of course, a Jingo. He is a humane and he believes himself to be a Christian man, and would be extremely indignant with any one who suggested anything to the contrary, but like a great many Christian professors besides, he has not grasped the idea that the laws of his Master are binding upon men in their public as well as their private capacity, and that political necessity constitutes no more justification for an act of fraud and violence on the part of a nation than impecuniosity would be an apology for theft in the case of an individual. He has no natural liking for war, and, indeed, I have sometimes heard him speak as severely as a man with his strong regard for the proprieties would ever venture to do, against the waste of money in our armaments, and even against the puppyism of officers whom he happens to have met in society. He has a clear business head, and is shrewd enough to understand the disastrous influence which war always exercises upon trade. But he is proud of the "John Bull" spirit, and rather fond of airing it, greatly to the entertainment of his intimate friends, who know that while he talks so eagerly about the honour of the country, and breathes defiance to Russia with all the bluster of another Bobadil, he is one of the most peaceful men in the world, that he never fired a pistol in his life, and that he once fainted off at the first touch of a leech, which he had applied for some local inflammation. That a man of this type should be infected with the Russophobia mania was certain beforehand. The only thing that could have averted it would have been the opposition of "The Times" to the movement; and it must be said that so long as that

journal continued to praise all that has since denounced, and to support all that it now most vehemently commends, Armstrong was content to echo its tones. He was indignant at the atrocities in Bulgaria, and felt something of the shame which every true Englishman ought to have experienced in contemplation of the course pursued by our Government and its agents. But as soon as "The Times" sounded the war-note, he, with some sensation of pleasurable relief, took up the strain. I am ashamed to say that my most respectable friend, who plumes himself on being, above everything else, moderate and correct, was present at the sack of the Cannon Street Hotel, on that memorable day when the Jingoës first made known their noble purpose of putting down all freedom of speech where there was any probability of the speech being unpleasant to the Government. I would fain hope that the time may come when he will look back with regret upon the incident of that day. He was not active in the assault, but he was present, abetting and cheering, and I will not even undertake to say that he did not join in hustling some men as good as himself, whose only fault was that they held opposite opinions, and thought that as free Englishmen they were entitled to meet and give expression to them. Still he would have described himself then as now, as a Moderate Liberal. Let it be said in extenuation, that he is a member of a City Company, the majority of whose members are of the stupid party, and of course encourage each other in the most blind and bigoted Obscurantism.

What his present position is it would not be easy exactly to define. Once or twice I have fancied that he was disposed to a more Liberal course. He was very angry when Charles Marvin disclosed the fact of the secret treaty, but then he was carried away by the furore which was got up on the return of our two distinguished ambassadors from Berlin. He did not look kindly on the Afghan war, and had there been a dissolution last year, it is possible he might have voted Liberal, if the candidate for his borough had only been sufficiently moderate. The conduct of Sir Bartle Frere in South Africa has been specially offensive, and the unctuous professions of zeal for Christian missions with which it has been salved over have sometimes made him furious. But he cannot desert the Ministry, for he

is more or less possessed by the notion of the late Lord Derby, that after them will be the deluge. His feeling towards Mr. Gladstone also is nothing less than a mania. What is curious, also, is that he always tells you, if you venture to argue with him, that he is a devoted follower of the late Earl Russell. I see nothing surprising in the existence of such a phenomenon. Armstrong is simply a bundle of political prejudices and conceits. The present order of things has done very well for him, and he is desirous, as far as possible, to keep it intact. He laughs at abstract principles, snaps his fingers at appeals to righteousness and honour in political affairs, cannot understand the earnestness of some of his friends who have convictions and think them worth maintaining, has a pious horror of the working classes, shudders at the very suggestion of what he calls extreme courses, and believes in John Arthur Roebuck as the incarnation of wisdom and patriotism. There is nothing marvellous in him. The marvel is that there should be Liberal leaders who fancy that the salvation of the country depends upon their being able to secure the adherence of men like Armstrong. If they would let them doze on in their arm-chairs and appeal to intelligence, independence, and principle, they would create a policy which would compel even these molluscous politicians to move on. As it is, they waste on appeals to them a strength which, rightly employed, would render them independent of their help altogether.



## TALKS WITH CHILDREN.

### OUTSIDES AND INSIDES.

WHAT we talked of last month reminded me of a curious question which our Lord Jesus once put to the Pharisees—"DID NOT HE THAT MADE THAT WHICH IS WITHOUT MAKE THAT WHICH IS WITHIN ALSO?" (Luke ii. 40.) You know "He" means God. God's works are very wonderful on the outside, and often how beautiful! Flowers, for instance, and rainbows, and humming-birds, and butterflies. But the inside is more wonderful still.

Suppose a sculptor is making a statue. He begins at the

outside of the block, and cuts and chips away the marble, till at last there is the statue. But who made the *inside* of the statue—the marble of which it is formed? God. Millions of millions of tiny creatures, swimming in a chalky sea, made their tiny shells, too tiny for us to see except with a microscope; and then they sank and hardened into stone. And then the fire which is inside the earth almost melted the stone, and turned it into beautiful white marble. That was the way, wise and learned men tell us, in which God made the *inside* of the marble block out of which the statue is carved.

But suppose a carpenter makes a box. Does not he make the inside of the box as well as the outside? Yes, *of the box*. The inside of the box comes by just putting the sides and bottom and top together. But the carpenter does not make *the inside of the wood*, out of which the box is cut. If you had a slice of that wood as thin as tissue paper, and looked at it through a microscope, you would find it made up of rings, and those rings made of tiny cells, as tiny as the little shells that were used to make the limestone. Perhaps the tree took a hundred years from the time it began to grow from the seed, to the time when it was cut down—growing, growing, growing; making a new ring of wood inside its thick bark every year. Who made it grow? God.

But do men never make the inside of a thing as well as the outside? Well, yes, of some things. Suppose you are reading a book—let us say “The Pilgrim’s Progress;” and I ask you, “Who made that book? Who was the author of it?” “John Bunyan.” What! Did he make the paper, or the print, or the pictures, or even the cover? No, he made none of these; but he *made the story*, the thoughts, and words, and meaning of the book. So you see the printed words and paper and cover are like the body of the book, and the meaning is like the *soul*.

Even the Bible will do you no good if you only learn the *words*, and do not understand the *meaning*. This is what our Saviour means when He says, “Ye shall know the *truth*” (John viii. 32).

I want you to make up your mind never to be content with the outsides of things, but to try to learn something about the inside. And, do you know, odd as it may seem, there are

some things in which people often make mistakes as to which is the inside!

Now, instead of any more talk about this, I will tell you a fable; and if you do not understand its meaning—*its inside*—plant it in your memory, and perhaps some day the meaning will peep out, like a crocus out of its bulb.

#### THE CLOAK.

A fair child lay asleep on a sunny bank. His folded cloak lay lightly over his gentle limbs. It was woven without seam, but of two colours—purple on one side, white on the other. A wondrous cloak!

Two sages chanced to pass that way. Said one, "How gorgeous is this lovely purple cloak with its white lining!"

"Pardon me," said the other sage, "the cloak is pure white, with a purple lining."

"Do not speak so loud," replied the first, "you will wake the child."

"You fear to wake him," rejoined the second, "lest he put on his white garment and show your error."

"My error!" shouted the first, seizing the cloak. "Any one can see by the purple sleeves that the cloak is purple, the white is the inside."

"A man must be blind indeed," cried the second, also grasping the precious mantle, "not to see that the sleeves have been pulled inside out in taking off the cloak. They are snow-white."

In their eager contention the two sages rent the garment in twain. Just then a traveller passing by asked them what they were disputing about so fiercely.

"He mistakes the outside of the child's cloak for the inside!" cried the first sage.

"He has robbed the fair child of his beautiful cloak," exclaimed the other fiercely, "in trying to turn it inside out."

"What child?" asked the traveller.

The fair child was gone.

EUSTACE R. CONDER.

## ECCLESIASTICAL AFFAIRS OF THE MONTH.

### "THE SATURDAY REVIEW" ON THE CHURCH CONGRESS.

WHAT kind of notion can "The Saturday Review," and the distinguished ecclesiastical layman, whose organ it is understood to be, and the "Country Parson and Moderate Liberal" class who live on the pabulum which it and "The Pall Mall" supply, have formed of our ecclesiastical discussions, and the manner in which they are to be conducted? Do they suppose that our division into different Churches implies that Churchmen and Dissenters are to be for ever in an attitude of antagonism, that they are to go about, tomahawk in hand, ready to brain each other should opportunity offer, and that if signs of kindness and courtesy are given on either side, they are indications of a disposition to surrender principle? So we might judge from the comments of the Review upon the Church Congress and its reception at Swansea. According to it, the generous hospitality which the Welsh Dissenters extended to their English guests is to be accepted as "a valuable, because spontaneous answer to a demand which is being urged in many quarters with overbearing insistence." Our Welsh friends will be surprised to hear that the demand referred to is that for Disestablishment. It will, doubtless, strike them as remarkable, that what they did out of their kindness of heart should be quoted as a proof of their indifference to principles, to which they have again and again, in all kinds of ways, professed their attachment and of their willingness to preserve an institution against which they are continually protesting. The connection between the facts and the inference drawn from them is not very obvious. A number of ecclesiastics resolve to visit a town all but wholly given up to Dissent, for the purpose of taking counsel together as to the general interests and work of their Church. They are cordially received by the people, and their public meetings attract the presence of many Dissenters: therefore, these Welshmen have a sneaking kindness for the Church they have forgotten, and look with complacency on the continuance of the supremacy which it claims over them. The reasoning by which this view is sustained is equally curious—

We may briefly state our impressions of the question which has been raised in these terms—If the Established Church were unpopular and

an anachronism, as the Liberation Society pretends, it would have been dynamically impossible, even with the best intentions on both sides, for it to have gone to and come away from Dissenting Swansea as it has done. Something would have occurred that nobody could have foreseen which would have laid bare the rottenness of the situation. Institutions which are awaiting their doom, whether the crash is merited or not, are like a falling house. Ghastly warnings awaken the sleepers in the night. The walls quiver, the timbers creak, the partitions cannot muffle the strange rushing sounds behind them. No doubt the Liberation Society could have made the Congress week uncomfortable if it had deliberately planned mischief. But it left the Church to fare for itself; and the Church, in a town and a district where it was exceptionally weak, tested public opinion, and discovered how well able it was to hold its own among adversaries whose action was dictated by natural feeling, and not by strategic forecast.

If this argument means anything, the Liberation Society must strangely have neglected its duty. Perhaps the writer is still under the influence of the old Jingo temper, and remembering how fierce rowdies dealt with public meetings the aims of which they did not approve, is surprised that the Liberation Society did not organize some movement of a similar kind at Swansea. We quite grant that if the society had had any disposition towards "strategic forecasts" of this kind, it is very doubtful whether it could have carried out this unworthy purpose. But it is not thus that the society prosecutes its warfare, and we do not believe that if the relative position of the parties had been reversed, and Churchmen had been in the majority, they would have thought it necessary to make some hostile demonstration in order to prove that they retained their old feeling towards Dissent. Such miserable displays of bad temper and worse taste, as this of "The Saturday Review," have not the faintest influence on the course of the controversy, but they are to be regretted because of their tendency to repress the growth of those friendly sentiments and relations which the best men on both sides are anxious to encourage. If such interpretations are to be placed on simple acts of Christian charity, the fear is that an end will be put to that kindly intercourse which takes place during the meetings of our various ecclesiastical assemblies. Dissenters entertain Churchmen and Churchmen entertain Dissenters in turn, and both are profited, each learning that something may be gained from the other, and a sentiment of mutual



respect and charity springs up. Should the spirit of "The Saturday Review" prevail, everything of this kind would cease—a result in which only the narrowest bigots would rejoice.

Perhaps the sanguine anticipations of the Reviewer might have been corrected if he had studied the graphic picture given by the Dean of Bangor of a Welsh confirmation even in recent days—

The Bishop, good, easy man, went around to confirm. Each pastor of empty pews filled his church for the day. How? Sight-seeing Nonconformists came to the durbar of the great English official, and many knelt before him. Too often the candidates had received no instruction. Sometimes they were hired for the day, to make a show before the Bishop. They heard what was to them but a magical incantation, and gazed at a pompous mechanical rite without religious meaning to their minds. But the good Bishop, an overseer without insight, saw the crowd, and went away—delighted. No one told him that, if he had gone there on the following Sunday, he would have found the church empty, and the newly-confirmed all in chapel! These confirmations, themes of endless Welsh ridicule, confirmed the Bishop in happy ignorance of his diocese, and confirmed earnest Dissenters in their Dissent.

We venture to predict the result of the Congress will be very similar.

#### PROPOSALS FOR HOME REUNION.

We had occasion recently to look into some volumes of the "British Magazine," one of the organs of the Oxford movement published about forty years ago, and were very much struck by the extreme bitterness of the spirit displayed towards Nonconformists, and, judging by some extracts from Dissenting journals as well, by the intense feeling which was thrown into the ecclesiastical controversies of the time on both sides. The same day we looked through the reports of the recent Diocesan Conferences at Manchester and Peterborough, and the contrast was very remarkable. We have no belief in the possibility of that corporate reunion of different Churches for which some sigh; nor do we believe it to be desirable. And so far as the securing of that particular end is concerned, the frequent discussions which occupy so prominent a place in most of the ecclesiastical gatherings of the day are nothing better than a waste of time. But the promotion of a more friendly understanding between Churchmen and Dissenters we most ardently desire,

and we rejoice in every sign of *rapprochement* of this kind. There is not a friendly expression on the part of our brethren in the Establishment which we do not heartily reciprocate; not a plan for union in Christian work in which we are not ready to co-operate; not an opportunity for free intercourse which we will not gladly embrace. There are difficulties in the way even of this kind of fellowship, which must be looked fairly in the face. The chief are the refusal of a large section of the clergy to recognize our Churches as Churches, and their pastors as ministers of Jesus Christ, and the tendency on the part of a still larger number to resent every attack upon the Establishment as a sign of hostility to their Church. It is as idle to expect that Nonconformists will cease from their strivings after religious equality as it is to ask those who believe that they are the clergy of the "Holy Catholic Church" to compromise rights which they conscientiously regard themselves as bound to maintain. But if these differences, and especially the last, prevent the fellowship being as complete as already exists between the several bodies of Protestant Dissenters, is it impossible that there should be an amount of intercourse which would help each better to understand and more to respect the other, and so to lift the controversies which remain on to a higher platform, where they shall be regarded purely as conflicts of principle, and be as far as possible purged of the unworthy elements of party strife?

It is not possible to discuss here the proceedings at either of the Conferences named; but one general observation we must make. Does it not occur to sagacious and liberal men, like the Bishop of Manchester, that these discussions about Dissent and Dissenters hinder instead of promote the establishment of friendly relations? Very gladly we acknowledge that the tone of most of the speakers at the Manchester Conference was marked by right feeling, but much of the good effect which they might have produced was neutralized by the paper of Mr. George Harwood, in which he urged that the "absorption" of Dissent was the object at which Churchmen should aim. We should have thought that the best men in the Conference would recoil from the idea of a national Church after the pattern of this aggressive Churchman, as set forth in his work on "Dis-

establishment ;" but however this may be, Dissenters must either be very angelic in spirit, or so cowed by centuries of endurance, that they have lost even the sense of self-respect, if they are able to regard such proposals with any complacency, or can cherish a friendly sentiment towards those who take no pains to conceal their intention of giving them and their Churches the happy despatch as soon as possible. Would it not be better to recognize that there must be varieties, and seek to preserve unity of spirit in the midst of them all. With our diversity of opinion and temperament it is impossible that we can all join the same community. Is it not possible to show that our separate fellowships can dwell together in unity, and so demonstrate that they are all members of the one body, the true Catholic Church?

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### THE CONGREGATIONAL UNION AT CARDIFF.

BY OUR OWN REPORTER.

THE autumnal meetings of the Union for the present year will live in the memory of those who attended them as among the most successful ever held. The "Welsh welcome" was most hearty; the hospitality generous and lavish; the arrangements complete. The local committee are to be congratulated on a series of meetings unsurpassed for deep, spiritual earnestness and inspiration; eloquence of the highest order; and an enthusiasm which was irresistible in its influence. The maintenance of the great principles of Free Church life was committed to men noted for the strength of their convictions; but, amid the most outspoken utterances, there was a fine catholicity of feeling; and, notwithstanding the great provocation of certain speakers at the recent Church Congress, no word was spoken calculated unnecessarily to wound opponents, or to leave feelings of bitter resentment behind. Dr. Mellor's sermon on Monday evening struck the right key-note, and touched all hearts. Indeed, it seemed impossible, at times, to resist the flood of emotion, deep and strong, which moved the vast audience he addressed. While the picture the preacher painted of the condition of things around us was, we thought, rather too gloomy, and we saw but few of the lights which do relieve it, there was certainly in it that which turned men's thoughts with a longing ardour and intensity to the Source of Power and Healing, and moved them with a sympathy, deep and responsive, to the appeal made to "the arm of the Lord." We do not care to characterize the preacher's effort. Its fervid eloquence, its chaste and glowing feeling, its amazing literary finish and skill, are all forgotten in the stimulating, spiritual influence of

its delivery, and the revival of spiritual earnestness in many a heart. The race of great preachers is not yet extinct, and Wales has learnt that she has not a monopoly of them. Everybody who heard Dr. Mellor felt thankful to the Great Head of the Church that such a preacher is still spared to us, and that such words in season had been spoken.

The influence of the first service was distinctly felt in the first session of the Union. There was a hushed feeling of expectation which, we need hardly say, was not disappointed. The Rev. W. Cuthbertson, B.A., the chairman, held his audience spell-bound from first to last. The critical faculty had no opportunity for its exercise in the way of questioning or fault-finding. It was clear, eloquent, strong, full of glowing brightness and deepest pathos. The wreath he wove and laid upon the tombs of our dead heroes was spotless and fragrant. The distant reference to his own possession of a burying place, since the May assembly, and his own loneliness, moved every heart. But he evidently felt the occasion to be too sacred for merely personal matters, however tender; and in the treatment of his great theme, "Independency as a Witness-bearer," he showed the power of a master hand, and moved his audience again and again to enthusiastic plaudits often repeated. The catholicity of his feeling was nobly manifested in his references to other Free Churches. His protest against any political submission to Rome—of religious submission there is no question—was adopted by the Assembly with a hearty unanimity, which ought to be pondered by some of those who set themselves up as leaders of the party of progress: "If the Liberal party are vainly dreaming to win and keep the Irish vote by yielding to the Catholic cry, they and we, in co-operative action, part company for ever!" This was not meant as defiance, but as warning. The Catholic party owes its present position of freedom in this country to Nonconformist and Liberal action. But the rights of citizens, secured for them equally with others, are not to be sacrificed to the purposes of the Papacy; and Lord Hartington never came nearer to the Nonconformist platform than when he said at Newcastle, "Better perpetual exclusion from office than be a mere tool in the hands of the Catholic Irish party." The chairman's answer to the charge that ministers and religious teachers deal with the unverifiable, was as crushing as it was complete. Some of our readers will find it repay them to follow out his suggestions; and his answer is worthy the careful consideration of those too easily led away by the plausible infallibility of the enemies of the faith. But, if we must confess it, there seemed to us to be deeper seriousness and greater power, in presence of recent discussions and vapourings about the stage, in the wise and thoughtful words he spoke concerning domestic virtue, Puritan morals, and Christian simplicity of life. If once the threatening alliance between Church and world takes place, and the floodgates of indulgence and amusement be thrown wide open, we may say farewell to the strong spiritual elements which have hitherto characterized our Nonconformist social life. The contagion of luxury, weak and vile, is our present danger, and from our hearts, we thank Mr. Cuthbertson for his wise words respecting it. The peroration was an eloquent and thrilling testimony to the value of Welsh Nonconformity and Welsh faithfulness to the gospel of Christ.

College Reform was the first subject of debate. It was opened in a

wise and thoughtful paper by Henry Spicer, Esq., himself a graduate of one of our Universities. The dangers to faith at present existing in this country were urged as imperatively calling for men of the highest earnestness, ability, and culture. The rising standard of general education points in the same direction, if our Churches are to hold their own. We have about 380 students in our Colleges, and between thirty and forty tutors. Local influences and circumstances seem to forbid the hope of amalgamation in Mr. Spicer's opinion, although, we confess, we think he attributes too much value to such considerations; but he advocated co-operation, the division of the subjects among the tutors so as to secure the most efficient work in each department, and the placing of the theological teaching on a more satisfactory footing. Mr. Spicer dwelt very earnestly on the necessity of raising the requirements of the entrance examinations. The matter will not be altogether satisfactory until the arts course is finished, as in Scotland, before the theological training begins. Still, with a rearrangement of the work in the existing colleges, there ought to be no difficulty in securing the very highest training for our future ministers. Mr. Spicer uttered a word of warning not a moment too soon concerning the materialistic philosophy taught in University College, and the bias of the examiners of London University in favour of that misshapen folly. How any of our college committees have come to expose our students to such baneful influences passes comprehension. The sooner they retrace their steps the better, both for the men and the Churches. A debased philosophy gives birth and shape to a debased theology. The report of the special committee on College Reform was adopted, after an admirable speech by the Rev. A. Mackennal, B.A., its secretary. It recommended the separation of the arts and theological courses; the confining of our college work to theological learning; the elevation of the standards and general examinations. There is no reason in the world why English students should be placed in a worse position than those training in Scotland. The Removal and Re-settlement of Ministers came up for consideration by adjournment from the last autumnal meeting. It was all but unanimously recommended to the county associations for practical solution, if that be possible, which we gravely doubt. The passionate attachment to freedom, both in individual and Church life, by which the Rev. J. Baldwin Brown is distinguished led to a vigorous protest against any committee being entrusted with this matter. The earnest appeal of our trusted and honoured secretary overcame this and the strong reluctance of many to find relief in this direction. That there are dangers palpable, and even destructive, in the possible stereotyping of the mind and character likely to be admitted to a county through such a committee cannot be denied. But we are content for the present to wait and see what the brethren in the county associations think of it.

The sectional meetings were full of interest. Mr. Henry Lee urged with all his accustomed force business methods in Church administration, and was well supported by some of the wisest and strongest of our laymen and ministers. But the interest and intense enthusiasm of the assembly was at no time more marked than in the discussion of the conduct of the Government in relation to Afghanistan. The feeling that Mr. Glad-

stone is the object of a small-souled envy and bitter detraction on the part of certain aristocratic families of the Old Whigs and their tail, who have resolved to exclude him from the future Liberal Government, gave peculiar point to the demonstration which attended moving of the resolution. We are much mistaken if the Nonconformists of England will suffer the great Liberal leader to suffer this grave wrong. A paper by Dr. Rees, the old man eloquent, on Welsh Congregationalism, was full of interest, and awakened many a prayer that the Churches may be equal to the responsibility cast upon them by their past successes. Special missions under the direction of county associations, introduced in a paper by Mr. Reany, elicited a capital speech from Mr. Barrett of Norwich, and secured the acquiescence of the Assembly. We have reserved to the end the deputations from other bodies. The Baptist Union sent its President, the Rev. G. Gould, and Mr. Lance of Newport. The Nonconformists of Cardiff sent a deputation and an address, presented by the venerable Dr. Thomas, who said his Christian life commenced in Cardiff sixty years ago, and he had laboured as minister and professor for upwards of half a century. The unity of the Free Churches was never more clearly enunciated or manifested. The response of the Chairman was most felicitous and in perfect taste. The evening meetings were among the grandest and most enthusiastic we ever attended. Church Aid; Working Men; Our Principles, brought such crowds, that after every available inch of room was occupied, hundreds were disappointed of entrance. There was a spiritual force and inspiration in them quite unusual at public meetings, and some of the addresses will never be forgotten. We devoutly pray that the families who received the ministers and delegates as their guests and the Churches of Cardiff will long retain the hallowing influence of one of the most successful autumnal meetings ever held in connection with the Congregational Union of England and Wales. To his worship the Mayor, and the pastors of Cardiff, and the committee, it seemed to the brethren that the most lavish thanks were an inadequate return for the hearty services they had rendered.

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## OUR SUNDAY-SCHOOLS.

### NOTES OF LESSONS SUGGESTED FOR CONGREGATIONAL SUNDAY-SCHOOLS.

NOVEMBER 2.

*Tumult at Ephesus.*—ACTS xix. 21-41.

PAUL, as we gather from the fact that his visit to Corinth after leaving Ephesus was the third (2 Cor. xii. 14), spent a short time in that city, during the period covered by his stay at Ephesus. That visit was a painful one, on account of evils arising out of the demoralized Corinthian life around the infant Church (2 Cor. ii. 1). After his return from this short visit, he seems to have written the epistle referred to in 1 Cor. v. 9-12. Afterwards, on information supplied by members of the household of Chloe, he wrote at Ephesus what we know as the First Epistle to the Corinthians. After this, occurred the riot which is the

subject of the Lesson. 21. The Divine inspiration and guidance of the Christian worker. The object of this journey was the collection for the Church at Jerusalem (1 Cor. xvi. 1-8; 2 Cor. viii.). The large-minded earnestness of the Apostle's consecration. Jerusalem and Rome, their place in Christian history. Erastus (2 Tim. iv. 20). 22. The disturbance about that way indicates the opposition of men to the gospel in its practical rather than in its doctrinal or theoretical aspects. Men will tolerate opinions while they persecute active policy. 24. Demetrius the silversmith made silver shrines for Artemis or Diana. These were models of the temple and the goddess. They were carried in processions, on journeys, by soldiers going to the wars, and were set up in private houses. His business was extensive and lucrative. He employed both craftsmen and other workers in metal—silversmiths and ordinary mechanics. At the Ephesian games, where an immense number of people assembled, the sale was very large. In point of fact, they were found scattered over all the cities of the Mediterranean. 25-26. Demetrius assembled his workmen and others, probably led by Alexander the coppersmith (2 Tim. iv. 14), and artfully excited them by inflammatory appeals, made first to their interest and then to their fanaticism. The testimony of an enemy to the actual success of Paul's ministry and the spread of the gospel. 27. When interest and superstition join hands passion becomes reckless. There are trades which the gospel must destroy. Selfishness and the gospel are ever in antagonism. Greed often conceals itself under a cloak of zeal for religion. 28. The goddess is great because she assists trade. The easy spread of popular excitement and tumult. 29. Gaius was of Macedonia; not the same as in chap. xx. 4. Aristarchus was a native of Thessalonica (chap. xx. 4; xxvii. 2). The theatre of Ephesus was the largest of the ancient world. It was used for popular assemblies. It ruins still remain. 30-31. Prudence and safety conjoined. The chief of Asia were the Asiarchæ, presidents over the games and festivals. The servant of the Lord finds friends even among the enemies of the cause he advocates. 32. The ignorance of the mob, notwithstanding the excitement to which it has yielded. Faction always unintelligent. 33. The Jewish enmity taking advantage of the tumult to injure their Christian fellow-countrymen. Their spokesman, Alexander, refused a hearing. As a Jew he must have been an enemy of idolatry. 35. The town clerk was the recorder or state secretary, who had custody of the records. His clever appeal, which allayed the passion of the hour. A worshipper of the great goddess is, originally, the custodian or verger; here it is the keeper and guardian of the sacred fane. The wooden image of Artemis was fabled to have descended from heaven. 37. He denies that those seized had been guilty of any crime; he turns the tables against Demetrius, and challenges them to institute a legal inquiry. The court days are kept, and there are deputies or pro-consuls. 39. A lawful assembly was one regularly constituted by the authorities, for the discussion and settlement of passing questions of interest. This rabble, assembled in such a tumultuous way, had no pretensions to be regarded as competent for any such duty. Moreover, the State was especially intolerant of everything calculated to endanger the public peace and safety. 40. There was no ground of excuse or vindication for the day's tumultuous assembly. The eloquence of a Grecian official was here used for the protection of the Lord's servants: "fighting with beasts at Ephesus."

SUGGESTIONS FOR LESSONS.—1. How the Lord opens the minds and hearts of His servants, and prepares them for greater enterprises and labours. 2. How the positive and practical elements of the gospel life come into conflict with false religion and institutions having a basis of narrow selfishness. 3. Religion is debased when it is made the tool of personal aggrandizement. 4. Divine



grace often overcomes the persecuting rage of the selfish, and protects the servants of the Lord. 5. The blinding influence of self-interest. 6. Christ ruling the rage of peoples, and ensuring the safety of His Church.

#### NOVEMBER 9.

*Through Macedonia and Greece, and back to Miletus.—Acts xx. 1-16.*

1. The riot was not the occasion of his departure, which had been already contemplated; but it marks its time. The apostle waited until peace was restored. The tenderness and blessing associated with the parting. He called at Troas; visited, in Macedonia, the Churches already gathered in its chief cities. He seems, from Romans xv. 19, to have gone as far north and west as the borders of Illyria. 2. He then travelled to the south—coming into Greece, which here includes Achaia and the Peloponnesus. 3. He stayed at Corinth during the winter, and there wrote the Epistle to the Romans. The conspiracy of the Jews against his life was probably got up at Corinth. This led him back through Macedonia. There are various references in the epistles to the infirm state of his health at this time. 4. Luke here mentions Paul's companions: three were Macedonians, four Asiatics. Aristarchus was with the apostle at Ephesus, and afterwards accompanied him on his voyage to Rome (chap. xxvii. 2); he shared his Roman imprisonment (Col. iv. 10; Philem. 24). Gaius of Derbe was not the same person as Gaius of Macedonia. Tychicus was with Paul at Rome (Col. iv. 7-8; Eph. vi. 21). Trophimus was a native of Ephesus, and the occasion of the tumult and imprisonment of Paul at Jerusalem (chap. xxi. 29). 6. Luke again indicates that he was one of the party, joining the apostle at Philippi, where he had remained on the second missionary journey (chap. xvi. 40). They sailed in company after the feast of unleavened bread and the passover, and reached Troas in five days. 7. Here we come upon the Christian observance of Sunday. The Christians met on that day for the breaking of bread and preaching. It was in a Gentile community that this occurred. The weekly observance of the Lord's Supper was the rule in the primitive Church. There is here an implied rebuke of the modern uneasiness under the ministry of the Word. There was not only fulness and ardour of apostolic zeal, but devout receptivity on the part of the hearers. 8. Lights were hand-lamps, such as were carried by the virgins in the parable. 9. Eutychus sat on a seat of the opening made for light and air, which seems here to have even been without the usual Venetian blinds or shutters. Overcome with sleep he fell, and was taken up dead. It was not a fainting fit or swoon. Luke was a physician, and would have been able to discern the signs of suspended animation had they been there. 10. The likeness of this action of the apostle to that of the prophet Elijah (1 Kings xvii. 21), and of Elisha (2 Kings iv. 34), is very suggestive. Luke understood the case as one of miraculous restoration. The supper of the Lord is observed after the miracle, and the service continues until break of day. 13-16. The journey southwards is particularly described, and should be marked on the map. Paul did a part of the journey by land, his companions by sea. Lest he should be detained at Ephesus, and so prevented reaching Jerusalem for Pentecost, he stopped at Miletus, a few miles further south.

SUGGESTIONS FOR LESSONS.—1. Parting blessings. 2. Enemies and friends. 3. The evangelical and apostolic sanctification of the first day of the week. 4. The use and value of the sacred Christian feast. 5. The Divine ordinance



of preaching. 6. The restoration of life by life. 7. Sunday evening in the primitive Church. 8. The communion of saints. 9. The warning example of weakness and slothfulness.

## NOVEMBER 16.

*Paul's Farewell to the Elders of the Church at Ephesus.*—ACTS XX. 17-38.

17. The distance of Ephesus from Miletus was thirty miles. The word for elders is presbyters, a word applied to the pastors of local Churches. They are styled overseers in ver. 28. The word there is *episcopoi*, which ought to have been translated bishops. Elders and bishops were the same in the apostolic Church. 18-21. The retrospect of apostolic labour and its testimony to apostolic character. The completeness of the apostolic ministry, and its great themes and requirements. The unity of the truth, and the practical moral influence of its redemptive grace. The sympathy and sorrow of real, human ministries; and the changes of but a short season of labour in the gospel. Domestic as well as public ministrations. 22-23. The prospect: he was bound in the Spirit, as he was constrained and led by the Spirit of the Master he served. He was not left to the prompting of his own self-will, but was treated as a child, and guided where he went. The Holy Spirit was a Prophet of Suffering in his case. The premonition of sorrow and pain an added burden. 24. The lofty and courageous devotion of the apostle. He held his life as of no account, as unworthy of mention, in view of his great purpose. It was not so precious to him as the finishing of his course with joy, and the completion of his ministry as Christ's witness. Duty, even in dangerous circumstances, the paramount concern. The predominance of grace in the gospel. 25. The solemnity of last farewells. 26. Faithful and inclusive ministries alone clear the pastor of his own responsibility. They add to that of those they address. The ministry not responsible for the use or misuse of its grace. 28-31. The last charge. Self-culture essential to the spiritual guide. The care of the flock. The Holy Ghost appointing to the office of bishop in Christ's Church. Their duty. They are to exercise the care of a shepherd. This includes not only feeding, but practical guidance and government. The Church is the flock, the congregation of God. Its gathering together results from the redemption, through the blood of the cross. Christendom has been built upon the strong foundation of Christ's sacrifice for sin. The relation of the ministry to the passing errors of the ages. It is only to be the more faithful on account of them, and not to seek accommodation with them. The defection of bishops a warning and an incentive to others. The warning word, Watch! The holy memory of apostolic ministries and tears, and its influence. 32. The sources of strength and constancy. 33. The unselfishness of true ministries. 34. The independence of the worker. 35. The noble example. A saying of the Lord Jesus not recorded in the gospels. The unselfishness of the gospel life. The Great Giver, and the imitation of His ministries. 36. The farewell. Devotion amid tearful experiences of changeable life. Sacred sorrow.

SUGGESTIONS FOR LESSONS.—1. The primitive Church life and ministry. 2. Faithful service of Christ. 3. Following the living Guide. 4. The consciousness of duty well done. 5. Repentance and faith, their connection and relations. 6. The atonement, the life of the Church. 7. Earthly partings and heavenly meetings. 8. The heavenly inheritance.

NOVEMBER 22.

*On the way to Jerusalem.—ACTS xx<sup>i</sup>. 1-16.*

1. Gotten from them should rather be, having torn ourselves away. Coos, the first island reached on the southern voyage. They ran before the wind. The next was Rhodes, off the south-west corner of Asia Minor. The Colossus was at this time in ruins. Patara was a port on the coast of Lycia. 2. The ship they had hired was here left, and they became passengers in a trader bound for Phœnicia. 3. Having sighted Cyprus, they sailed to the westward of it, and took a southern and easterly course to Tyre, where the ship's cargo was to be landed. 4. There they searched for and found Christians, and spent a week in loving intercourse with them. Their attachment to Paul became so strong that they endeavoured to induce him not to go up to Jerusalem. 5, 6. The parting on the shore. Christian children are here first mentioned as connected with the primitive Church life. Paul's remembrance of the children in his epistles. Earthly meetings and partings. 7. They then took ship only to the next port, Ptolemais—Acre, at the mouth of the Belus. There they had Christian converse with the disciples. The next day they formed a caravan, and set off, over-land to Cæsarea. There they lodged with Philip the Evangelist (chaps. vi. 5; viii. 5). The gift of prophecy, of spiritual insight and proclamation, in Philip's daughters is interesting, as connecting woman's life with the higher forms of Christian service. 10, 11. The prophet Agabus had already appeared in the history (chap. xi. 28). The use of symbol in connection with prophetic inspiration and utterance. The prediction a trial of the apostle's simple earnestness in Christ's service, and his complete resignation to the Divine will. There is a girded service of the Lord as well as a free; and there are girded servants. 12. The trial which may reach us through the blind affection of friends. 13. Weeping affection, rendering the heart of holy purpose soft, and dissipating strength. Paul's superiority to the temptation. The contrast between his "I am ready," and Peter's. 14. True resignation not submission to the inevitable, but to the wiser, better, overruling will of the Saviour. 15. Took up our carriages, would have been better rendered by, having packed up our baggage; carriages are things carried in the hand or on the head or the shoulders. The journey was made on foot, the burdens being borne. The Cyprian disciple was either one of the first believers in Jesus, or an old man who had become a follower of the crucified.

SUGGESTIONS FOR LESSONS.—1. Journeying mercies, among which the discovery of Christian friends not the least. 2. Christian usefulness amid changing scenes. 3. The rich, spiritual endowments of holy women. 4. The Christian worker's home. 5. The children of the Church. 6. Childlike faith and consecrated fidelity. 7. Christian resignation. 8. The short-sightedness of love. 9. The service which has pain and hardship associated with it.

NOVEMBER 30.

Review of previous Lessons.

## CURRENT LITERATURE.

*The Fathers for English Readers: Saint Ambrose.* By R. THORNTON, D.D. *Gregory the Great.* By Rev. J. BARMY, D.D. *Saint Basil the Great.* By RICHARD TRAVERS SMITH, B.D. *The Venerable Bede.* By Rev. G. F. BROWNE, M.A. (Society for Promoting Christian Knowledge.) Our heart does not lust to envy as we look at the goodly row of books on our table, the signs of the intelligence and activity and enterprize with which the "S. P. C. K." is prosecuting its work, but we cannot suppress the wish that Nonconformists were able to do a similar service. That they could do it to the same extent is not to be expected, for they have not equal resources, nor have they the same number of scholarly men at their command. We do not say this as implying any reproach on the one side, or involving any confession of discreditable weakness on the other. We simply state a fact, which must be patent to all who know how large a proportion of the scholarship of the Universities maintains its allegiance to the Established Church. It must be added that one effect of the Oxford movement has been to quicken the literary activity of Churchmen in their provision of a popular literature, by means of which their principles may be commended to a large class of readers, who have no time and perhaps little inclination for elaborate treatises, but who are attracted by books which, though small, are well written, and contain a large amount of information within a narrow compass. This class is sure to be multiplied as the effects of the present extension of schools are more fully developed, and we are glad that provision should be made for them. We admire Churchmen for their zeal in the diffusion of their own principles, and we only wish that Nonconformists were more alive to the value of this educational agency. We do not, in saying this, forget the services which the Religious Tract Society does, but its capacities for usefulness are seriously crippled by the neutral character which it professes and maintains with scrupulous care. Better work than that which it does in certain departments need not be desired, but there are fields which are very important for us as Nonconformists that it cannot even attempt to cultivate, but which it certainly is not wise for us to neglect. To us it is clear that literature is destined to be a much more potent instrument in the future than it has been in the past, and we are very desirous to see our true friends showing more consciousness of its value. The example of the "S. P. C. K." is well worth studying. Here are five separate series of works of distinctive interest and value. Of the "Fathers for English Readers" we have the four volumes before us, which embody the result of extensive and careful reading, and put them in such a form as to instruct and attract many to whom the "Fathers" have hitherto been but a mere name. Of course the views taken of most of the men and their opinions are often more favourable than we should be prepared to endorse, but that does not interfere with the excellence of the books. They are written by men who have a large acquaintance with the subject, are rich in information and interesting in style, and are sure to be attractive to intelligent young people, and indeed to all who wish to know something of the great and good men,

whose stories, and almost their names, have faded into the dimness of antiquity, but who did a noble work for Christ in their generation. The "Venerable Bede" has of course a peculiar attraction for English readers, and the narrative of his life and work is very well told. "Gregory the Great" is one of the noblest figures in the ecclesiastical history of the middle ages, and Dr. Barmby has done him full justice. Altogether, these volumes are admirable specimens of a popular Christian literature, the demand for which is sure to increase. Of the earlier volumes of the series, entitled "Conversion of the West" and of "Non-Christian Religious Systems," we have spoken in previous notices, and shall deal with them, the "Home Library," and the miscellaneous books of the society subsequently.

*The Rights of an Animal: a New Essay in Ethics.* By EDWARD BYRON NICHOLSON, M.A. (C. Kegan Paul and Co.) Mr. Nicholson defends the rights of animals on moral grounds. Starting from the first principle that conscience bids every man do that which will make others happy, and forbear to do that which will make them unhappy, a principle which, as he very justly remarks, applies equally to animals as to men, he goes on to explain the nature of happiness, employing the definition of Herbert Spencer, who makes it consist in the healthful exercise of the various faculties of the body and the mind, and hence deduces the rights of animals as well as men to that freedom of life and movement which is the necessary condition of such exercise. The argument as thus stated is unanswerable, and indeed no thinking person would dispute the abstract right which the lower creation possess in common with human beings. Still, that which is grounded in theory may often be disallowed in practice, and therefore it may be useful to have clearly set before us all that can be said on behalf of those who are unable to speak for themselves. The public conscience has undergone a gradual process of enlightenment on the subject, and there has been a marked improvement in the treatment of animals, as is shown, not only in the legislation (itself an acknowledgment of their rights) of the last fifty years, but also in the greater kindness and consideration which have been shown to them by private individuals. There is still much room for improvement however, and we are therefore thankful to Mr. Nicholson for drawing fresh attention to a subject which, in the pressure of other matters, is apt to be neglected, and hope that his book may lead some to take a livelier and more active interest in the cause of the helpless and the dumb. The author appears to believe in the immortality of the brutes, and avows himself a strong opponent of vivisection as at present practised. At the same time he admits that there is a warrant for it in the case of animals which are harmful, or which are rivals for food with man, and which, therefore, would have to be killed in any case, and even advocates the special breeding of such animals for the purpose of vivisection. Now that the public attention is being so largely drawn to the subject, his remarks on it will be read with interest.

*Uncle John Vassar; or, the Fight of Faith.* By his Nephew, the Rev. J. E. VASSAR; with an Introduction by the Rev. A. J. GORDON, D.D. (R. D.

Dickinson.) Uncle John Vassar was a colporteur and evangelist, who laboured in connection with the American Tract Society and Dutchess Baptist Association, and was engaged in the religious revival which took place at the time of the war between the Northern and Southern States. His part in the work was that of a pioneer preparing the way for others to follow. As he himself quaintly puts it, "he was then shepherd's dog," whose duty it was to bring the sheep to the shepherd. In this humble but useful office he achieved remarkable success, and was the means of bringing many to a knowledge of "the truth as it is in Jesus." His life is a rare example of earnestness of purpose and concentration of effort. He had a passionate love for souls, and laboured incessantly for their salvation. In his burning zeal, his untiring diligence, his unwearied patience, and the wonderful results which he accomplished, he came very near to realizing the apostolic ideal of a missionary, and is justly entitled to take rank among the humbler heroes of the Church. The story of his life is related in a graphic style by his nephew, and cannot but exert a powerful influence on all who read it.

*Pulpit Gleanings.* By the Rev. JOHN HALSEY. (J. Snow and Co.) The "Gleanings" are short, but at the same time long enough to embody a complete thought. Whether they are a picked selection or not, we cannot tell. But if they may be regarded as specimens of the writer's ordinary pulpit ministrations, that congregation is to be congratulated which possesses Mr. Halsey as its pastor. They are plain, practical, pithy, and pointed, and will furnish excellent reading for a quiet half-hour in the closet or the study.

*Eccentric Preachers.* By C. H. SPURGEON. (Passmore and Alabaster.) This little volume is the expansion of a lecture delivered by the author some years ago. It is a powerful plea on behalf of those whose peculiarities of style and eccentricities of language frequently expose them to harsh, not to say unjust criticism. There is a strong tendency in some to indulge a carping spirit, and to find fault with everything about a preacher which does not exactly square with their own notions of what is lawful and proper. We therefore welcome this book as calculated to supply just the corrective which was needed. In the first three chapters Mr. Spurgeon discusses the questions, What is eccentricity? and who have been called eccentric? and explains and enumerates the causes of eccentricity. The remainder of the book is occupied with sketches of Hugh Latimer, Hugh Peters, Daniel Burgess, John Berridge, Rowland Hill, Matthew Wilks, and other eccentric preachers. The sketches are exceedingly well done, and are written in that homely, vigorous, and racy style which is so eminently characteristic of the author.

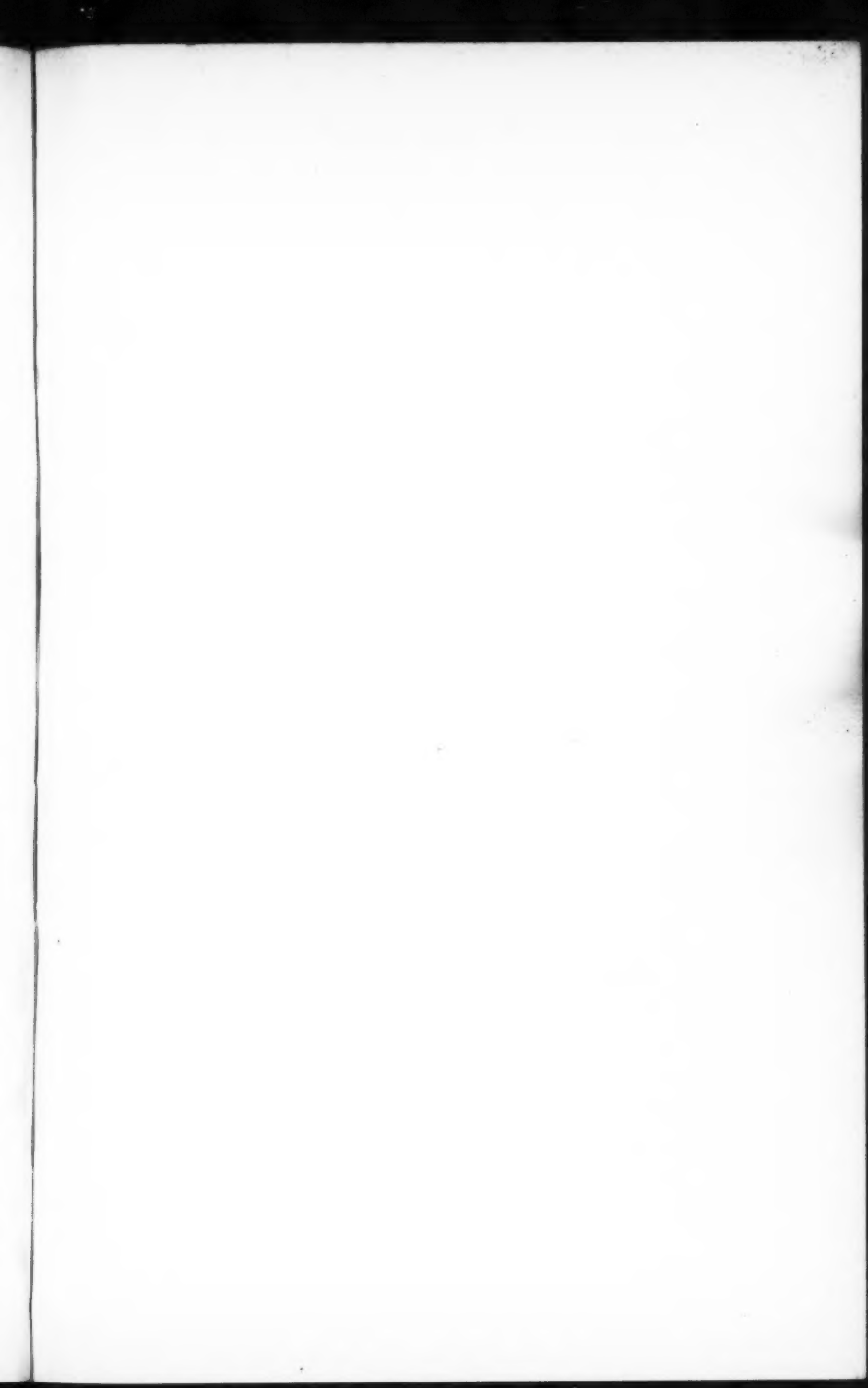
*The Principles and Practices of the Baptists.* By CHARLES WILLIAMS. (Baptist Tract Society.) A clear and lucid exposition designed for the use of those who have but a slight acquaintance with the subject of which it treats, and who are desirous of obtaining fuller information. To such it will be welcome, as giving them, in a short and convenient form, all they require to know about the matter.

*Oratory and Orators.* By WILLIAM MATTHEWS, LL.D. From the Seventh American Edition. (Hamilton, Adams, and Co.) The study of oratory has been too often neglected by Englishmen as well as by Americans, and the object of this work is to excite a fresh interest in the subject, and to stimulate all who are called upon to speak, either in the pulpit, the bar, or the senate-house, to a more careful preparation for their work, and a closer attention to all that may help to fit them for it. The subject is a very wide one, and its successful treatment is therefore all the more difficult. But Dr. Matthews has made a wise use of the material at his command, and, as the result, has produced a thoroughly interesting and instructive book. We heartily commend it to the perusal and consideration of all who aspire to be orators, and of all those who, without cherishing such a lofty ambition, are anxious to learn the art of clearly and forcibly expressing their ideas.

*The Young Men of Scripture.* By Rev. J. HILES HITCHENS. (Haughton and Co.) A reprint of some lectures delivered by the author in the ordinary course of his ministry, which originally appeared in the columns of the "Christian World Pulpit." Acting on the saying of Spenser's, which he has prefixed as a motto of his book, "Much more profitable and gracious is doctrine by example than by rule," Mr. Hitchens has taken the young men of Scripture as illustrating particular virtues and vices, and has drawn from their lives the moral and spiritual lessons which they suggest. The lectures are interesting in their style and practical in their aim, and calculated to be helpful and stimulating to all young men.

*Youthful Nobility: the Early Life-history of Gotthilf and Frederika* (John Kempster and Co.) An interesting and effective story, translated from the German. It relates to a child who, having escaped from the conflagration of Magdeburg at the time of the Thirty Years' War, wandered into a forest, where he was found lying asleep by a forest official, who took him to his home and adopted him as a son. Gotthilf had carried away with him from the burning city but one treasure, viz., the Bible which had belonged to his mother, and which she taught him to read and to love: "This," says the writer, "he fondly cherished; and how he lived by its light a life of love and duty, under circumstances of the most trying nature, the story itself will tell." The moving incidents and exciting adventures here recorded cannot fail to attract youthful readers.

*Self-Culture and Self-Reliance under God the Means of Self-Elevation.* By the Rev. W. UNSWORTH. (Wesleyan Conference Office.) A new edition of a book which has already received favourable notice. Mr. Unsworth takes a wide and liberal view of his subject, and handles it in an able and competent manner. The book is full of wise counsels and valuable suggestions, and is calculated to be very useful to young men. It will serve a good purpose if it stir up any to a more thorough self-culture and a more manly self-reliance.





Elliot & Fry Photo.

Unwin Brothers, London.

Very truly yours,  
Joseph Mulkeen



# The Congregationalist.

DECEMBER, 1879.

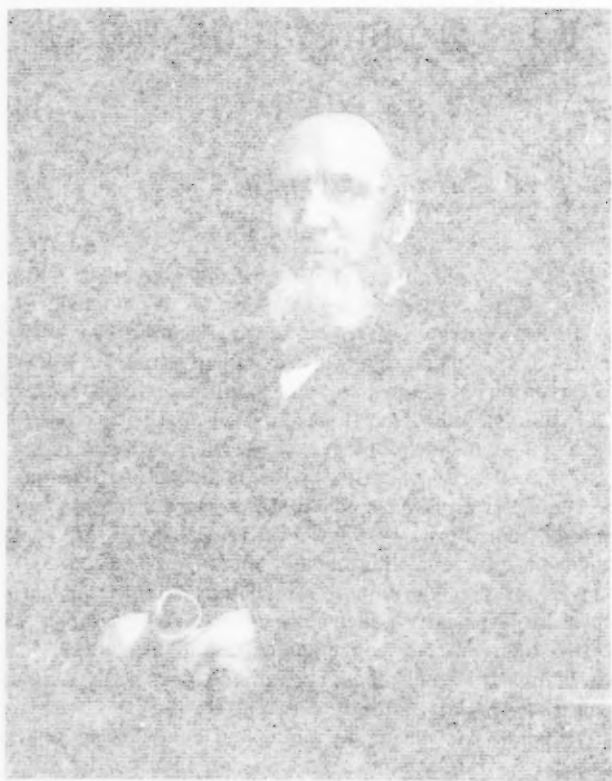
## IN MEMORIAM.

REV. JOSEPH MULLENS.\*

THE force of Dr. Mullens' character, and the greatness of his service, can scarcely be embodied in words; no true life can. Life is always greater than its expression in deeds, and deeds are always more than their record. Some lives, however, have one or more distinctive qualities, which achieve special things, and lend themselves to distinctive record. These are genuine forms of greatness; the greatest achievements of men are connected with them. Other lives are more symmetrically constructed; their powers more evenly balanced; their force is the collective energy of all parts of their nature; and their achievements are an influence and an inspiration—an impulse which urges all that it touches, rather than a specialty which does greatly in one direction. It is the difference between magnetism and gravitation, between distinctive faculty and pervading power. Dr. Mullens belonged to the latter order of men. He did no distinctive thing which stands out as an individual contribution to the achievements of Christian missionaries; but he did many things so well, and he was in his entireness so full of missionary enthusiasm, so instinct with missionary purpose and energy, that probably he liberated more missionary force, and inspired more missionary energy, than many of those whose names are illustrious in virtue of special achievements. He

Moved altogether if he meant it all.

For the exquisite photographs of our departed friend we are indebted to Messrs. ELLIOT and FRY, whose kindness in allowing the use of their negative demands our special acknowledgments.



JOSEPH MILLER, 1879.

Photo. by J. H. Smith.

Very truly yours,  
Joseph Miller,

# The Congregationalist.

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This makes it specially difficult to convey, in any biographical memoir, an adequate idea of what he was. Symmetrical character is more difficult to represent than special development; the power of gravitation than distinctive forces. I have never, I think, known any one who was more entirely pervaded and penetrated with the spirit of missions to the heathen. It was, indeed, an absolute emotional disqualification for anything else. He attempted nothing else; or if he did, he achieved nothing in any way worthy of his powers.

He had no intellectual, or emotional, or spiritual quality that was specially distinctive; but in each he was admirably proportioned, robust, and consecrated. Intellectually, he was a man of keen discernment, quick apprehension, sound judgment, and retentive memory. His acquisitions in language, in natural science, in philosophy, in general knowledge of history and literature, were considerable. He was a well-informed man, and able to draw at any time upon his resources, so as to make him one of the most intelligent of companions. He could take his part in any conversation, and command respect from even specialists. His books, his speeches, his papers, whether on missions, or on some department of language, or of natural or social science connected with them, were always valuable, and often distinct contributions to knowledge as well as to thought. He was a perfect repertory of missionary information—geographical, historical, biographical, or religious. And he had the faculty of using his knowledge with great lucidity, fluency, and fitness. His books on Indian and Madagascar missions, his Review articles, Prize Essays, and other works, while making no pretensions to the mystic qualities of genius, are admirable specimens of large knowledge, high intelligence, and strong common sense.

His enthusiasm was not the kindled passion which glows and burns within, and pours forth its fervid, contagious eloquence without. It was a calm, self-controlled, pervading sympathy and purpose; a quiet, quickening sunlight, rather than an igniting fire. In comparison with some men, Dr. Mullens was of cold temperament; but his entire emotional nature was suffused with missionary feeling, charged with an electricity which the lightest touch elicited. This was both a weakness and a strength. It lacked the effusive sympathy,

especially with individual men, which is so inspiring; but it was a strong, enduring force which, while it extended over the entire field, also continued and grew, exempt from the moods of the enthusiasm which takes the form of passion.

Spiritually, Dr. Mullens was a man of calm, spiritual, and entire piety. Pious feeling and purpose pervaded his entire life, and was not elicited only by special occasions. Spiritual allusion always evoked instant and warm response. His entire nature was pervaded and possessed by religion. He was more evenly alike—freer from the alternations of emotional impulse than most; but his normal feeling was deeply and strongly religious.

It will easily be understood, such being the man, that his work and influence were pervading and impelling rather than distinctive and inspiring. Among those who have greatly served in the field of modern missions, few perhaps have, in the aggregate of their service, done more than he. In the Divine order of diversified gifts, such men will sometimes stand higher in the register of moral power and influence than others whose work is more picturesque in its character and individual in its conditions; just as the quiet forces of nature are less obtrusive than its exceptional or local phenomena.

Dr. Mullens was born in London, September 2, 1820, into a pious household. His venerable and saintly father was for many years a deacon of the Barbican Church, over which Dr. Tidman was the pastor. A man imbued with the missionary spirit, somewhat as Dr. Mullens was, Dr. Tidman filled his Church with missionary inspiration, and doubtless also many of the homes of its members. Certainly it was so with the home of which Dr. Mullens was a child. From his very childhood, therefore, he imbibed missionary sympathy and enthusiasm, and his character bore the congenital impress. He was not converted to missionary ideas and sympathies. His were not the special and composite fervours of a convert; but the quiet and entire force of a man so imbued from his youth.

He was educated at Mill Hill, and when fifteen he became a member of the Church at Barbican. The following year he entered Coward College for his ministerial education. In

1841 he graduated as a Bachelor of Arts in the University of London. Almost, of course, the only consideration presenting itself to his mind, when the time came for ministerial work, was the *part of* the missionary field to be chosen.

The conclusion to which I came was, that any sphere in which facility for acquiring languages was needed, in which fondness for natural science might be turned to good account, was one for which my own abilities were specially adapted. And, inasmuch as our missionary stations in India, almost without exception, offer such a sphere, I have wished to labour in that country.

In 1843, after a year spent in Edinburgh in studying philosophy, he went to Calcutta as a missionary of the London Missionary Society, and began his work in connection with the institution at Bhowanipore. He rapidly acquired a knowledge of Bengali, and in 1846 succeeded Mr. Campbell as pastor of the Native Church in Bhowanipore, an office which he filled until he left India in 1866. In 1845 he married a daughter of the Rev. A. F. Lacroix, equally with himself a missionary born, and who attained distinctive missionary honours by her labours among women in India, especially in the promotion of female schools, and the establishment of the Zenana Mission. A memoir of her, of exceptional interest, was published by her husband on her death, in 1861.

Mr. Mullens soon evinced the distinctiveness of his character by his enterprize and inventiveness beyond the sphere of his formal duties. In addition to bazaar preaching, visits to heathen festivals, &c., he began to collect statistics, and to form estimates of missionary agencies throughout India and Ceylon. These he ultimately embodied in two series, published respectively in 1852 and 1863. He visited mission stations in most parts of India, formed judgments, and suggested methods, in papers and speeches at missionary conferences, in prize essays, articles contributed to the Calcutta and other reviews and magazines. He thus became widely known, not only to missionaries in India, but to the Churches at home; and before he left India he was recognized as standing among the foremost and ablest of his missionary contemporaries. In his own distinctive field he was no unworthy compeer of Dr. John Wilson and Dr. Duff.

He visited England in 1858. In 1860 he took a prominent

part in the missionary conference at Liverpool; and by his wide and varied knowledge, his able papers, eloquent speeches, and strong enthusiasm, he produced a great impression of his abilities and devotedness. His visit, indeed, led to his being recalled six years afterwards to assume the duties of the foreign secretary of the London Missionary Society, first in conjunction with Dr. Tidman, subsequently alone. He returned to England in 1866, having on his way visited the missionary stations not only throughout India, but also in China; thus acquiring an extensive knowledge of the work which as foreign secretary he was to superintend and direct.

The London Missionary Society had outgrown its methods of administration; a general revision had been inaugurated by the appointment of a large and influential special committee, to which Dr. Tidman rendered all the service that his impaired powers permitted. The difficult task of reorganizing many of the missions abroad, and much of the machinery at home, devolved, therefore, upon Dr. Mullens as his first secretarial duties. His exceptional knowledge, and his remarkable powers of organization, fitted him for his work above, perhaps, any of his contemporaries, but the delicacy of necessary communications with missionaries, and the difficulties of reorganization generally, taxed even his powers. The result was eminently satisfactory, but there was necessarily friction in the process. This Dr. Mullens encountered with admirable temper, and after about five years a new code of regulations, embracing the entire of the Society's operations, was brought into complete action, the singular wisdom and practicability of which owe much to his great ability and tact.

In 1861 he received the degree of Doctor of Divinity from William College, Massachussetts, and in 1867 a similar degree from the University of Edinburgh.

In 1870 he was appointed by the directors to attend the annual meeting of the American Board of Foreign Missions, held in Brooklyn, and to visit the Canadian Churches on behalf of the Society. Mr. Henry Wright and myself, who happened to be visiting the United States at the time, and who were his travelling companions, were requested by the directors to join him in this service. We were both greatly impressed with the fulness of knowledge, the ready adaptation, the effective eloquence, and the elasticity of our friend.

In 1873 it was thought desirable that, on account of the remarkable expansion of its missions, Madagascar should be visited. Dr. Mullens and the Rev. J. Pillans were appointed a deputation, who by their wise counsel might guide the missionaries labouring in the island, and by the knowledge which they acquired greatly aid the Society at home in endeavouring to meet the almost indefinite demands made upon it. The result abundantly justified the measure. The knowledge acquired by the foreign secretary was of great value to the directors; and the volume which Dr. Mullens gave to the public, entitled "Twelve Months in Madagascar," contained not only interesting missionary information, but much geographical, statistical, and social information concerning the island.

In 1875 a generous proposal to establish a mission on the Lake Tanganyika was made to the directors by Mr. Arthington, of Leeds. The proposal was accepted, and a mission was arranged for, chiefly by the indefatigable foreign secretary. It excited his enthusiasm and expectation more, perhaps, than any other missionary enterprise of his official or missionary life. A series of difficulties, disappointments, and losses has chequered the early history of this mission. Mr. Thomson's death left the mission not only numerically weak, but destitute of any missionary of experience. Negotiations for the transfer of an experienced missionary to Ujiji failed; and Dr. Mullens, possessed with mission-hunger, probably somewhat impatient of the work of the office, and yearning for actual missionary enterprise and labour, proposed to the directors that he should go himself, that he might organize and establish the mission. The proposal excited grave apprehensions among his friends, who, so far as they dared, and restrained only by the fear "lest haply they might fight against God," opposed it because of his age. No man may for another man interpret the voices of God's Spirit; and the enthusiasm, faith, and hope, and perhaps still more the manifest sense of responsibility and feeling of diffidence, and especially the noble disinterestedness of Dr. Mullens, made even those who felt the most strongly afraid to press their objections. It was proposed absolutely to prohibit his going farther than Zanzibar, and a resolution expressing a strong judgment that it



was not advisable that he should go farther was passed ; but, under the influence of the feeling referred to, a clause was ultimately inserted, leaving the determination of this to his own judgment. Some of us had little doubt what judgment his ardent desires would prompt.

His proposal was characteristic of his absolute unselfishness. Not only did he break up his home, and sell his furniture, but he stipulated that his stipend during his absence should be reduced to that of a missionary, on the ground that he would not be incurring the expenses of housekeeping in London, and would be doing only a missionary's work. In addition to which he concealed, even from his medical advisers, organic weakness, which if known would almost certainly have led to a medical prohibition. I need not repeat the details of his death, which have been so fully given to the public. He arrived at Zanzibar May 27th ; and at once concluded, from the intelligence he received, that he must go forward. With characteristic energy he made the needful preparations ; and with two young missionaries, Dr. Southon and Mr. Griffith, started for Ujiji June 13th. "I do this," he says in his last letter, "diffidently, calmly, with a deep sense of my own lack of youth and vigour, and of the grave external perils around me. But I do so believing that the call has come direct from God ; that He has given me the grace to hear and accept it ; and I do it in firm reliance upon His promised presence and help in service asked for by Himself."

He caught cold July 5th, at a place called Kitange, about 150 miles from the coast ; malarial fever followed, and he died July 10th, at Chapombe, some fourteen or fifteen miles further on, about twenty-nine miles from Mpwapwa, a station of the Church Missionary Society, where he was buried.

We may not say that it was a fruitless sacrifice. He was not permitted to do the work that he purposed, but he has left us the example of his consecration, and the consecration is often more than the service. It will be an inspiration to his brethren at home. Peril, self-sacrifice, appeal to Christian hearts with a holy fascination—they are often the determining inducements. They give largeness and depth to feeling, purpose, and enterprize that are often more than measured work.

His death will be a record which ere long, we trust, will be

to the Church in Central Africa what already the death of Williams is to the Church in Erromanga—a moral power of gratitude and constraint. “God fulfils Himself in many ways,” and our unfulfilled purposes are often God’s greatest accomplishments. They generate the moral forces that achieve. The premature martyr is often more than the hoary worker; Stephen’s death is more than his life would have been. Dr. Mullens was permitted to serve long and greatly. His death was a fitting crown of his life. Better die there than in soft places and in lingering imbecility. His place in missionary service is high and honoured. In his death he belongs to “the noble army of the martyrs.”

HENRY ALLON.

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### THE ETHICS OF PARTY POLITICS.

THE number of “Macmillan’s Magazine” for October contains an article on “Party Government,” by a clergyman, intended to condemn all extreme and impracticable men, from Mr. Gladstone downwards, and to inculcate lessons of moderatism in politics, which deserves notice because of its typical character. It is a reply to a paper by the Editor of THE CONGREGATIONALIST in “The Nineteenth Century,” on the “Union of the Liberal Party,” but there is nothing in the personal aspect of the article which would have required any comment, had it not afforded in general a very characteristic illustration of the spirit of the school to which the writer apparently belongs. Its key-note is the wickedness of party spirit, especially when it becomes so violent as to assail even the motives and characters of political opponents. “These,” he tells us, “are eclectic days, and men are prone to admire talent and to recognize good wherever they see it. Also a love and veneration for institutions has increased in some quarters, and become more reasonable in others. The increase of knowledge has told us more about them, and the diffusing of sweetness and light has led us to question the proposition that what is old is always incapable of improvement and fit only to be destroyed. And so we gradually weary of mere political bickering.” The “we” are the members of privileged classes, like the clergy, who resent any challenge of

the justice of the distinction which they enjoy as a sign of unregenerate audacity. The real meaning of the political eclecticism is easy to understand, and indeed is set forth plainly enough by the writer in question, Rev. A. T. Davidson, when he tells us that, "if there were a great union of both parties, the irreconcilables might be left out of calculation." It is the old cry we have heard so often before for the union of the two centres in order to crush the wings—a plan which has never been tried but it has utterly broken down. The last coalition is memorable as having given Mr. Gladstone the first opportunity for the display of his extraordinary financial genius; but the collapse of a Ministry which included more first-class statesmen than any Cabinet of recent times is itself a warning against the repetition of so doubtful an experiment.

How seriously the argument which he urges in favour of such a course reflects upon the characters of our party leaders Mr. Davidson himself does not seem to perceive. But we reserve this point; for the present we notice the remarkable one-sidedness of this champion of moderation. This writer, who is so severe in his condemnation of party vehemence and of party action at all, dogmatically asserts, "it is impossible to help seeing that any advantage that might once have existed in party warfare has been more than imperilled through the agitation of one of the most eminent living Englishmen during the last three years. Even his own followers are now ready to confess that, while he may be the ornament of the Liberal party, he is in another sense its bane." This certainly passes the fair bounds of controversy, but it is a true illustration of the idea of justice which these political Moderates entertain. There may be those for whom Mr. Davidson is entitled to speak, but among them certainly are not friends of Mr. Gladstone. If his judgment on Mr. Gladstone's action had been stated as his view, or that of his moderate friends only, it would have been passed over as a display of supercilious conceit or blind partizanship. It is when we are told that this is the opinion of Mr. Gladstone's followers that we protest, and are tempted to phrase our protest in words that would be more forcible than polite.

Every kind of expedient has been tried in order to weaken the influence of Mr. Gladstone. He has been treated as

a wild enthusiast, whose visionary dreams and fancies do not come within the range of practical politics;—he, the statesman who, beyond all others, has shown a capacity for dealing with hard facts and figures, and a power of mastering details, to which no rival has even made an approach, and who is the most thoroughly practical politician of his day, reaching his conclusions generally by gradual processes, and steadily refusing to deal with any subject until he feels that there are both the materials and the opportunity for a complete settlement. He has been reproached, as Mr. Davidson reproaches him, for extreme party spirit, and at the same time blamed for utter recklessness as to party interests in the ardour with which he has pursued his own individual ideas. There have even been some so intoxicated with the draughts of Imperial mixture which have been so abundantly administered, that they have dared to suggest that he has outlived his powers and is wrecking his reputation. The phenomenon is not an unusual one. It may be seen in almost every lunatic asylum, where there are pretty certain to be some patients who give the surest evidence that they are themselves the victims of disease, by proclaiming the insanity of the doctor to every one who will give heed to their ravings. The fierceness of this political hate sometimes irritates ardent admirers of Mr. Gladstone, but in general they treat it with contemptuous indifference, and trust his vindication to time, which is already declaring in his favour. That a writer should be so given up to this fashionable dislike of our greatest statesman as to fancy that his followers have been so far affected by any of these malignant representations as to think that he can be in any sense the bane of his party, can only be attributed to some unhappy mental delusion.

This insolent mode of speaking of Mr. Gladstone has been so common that it would not have been noticed in the criticism of an avowed Conservative; but Mr. Davidson professes to stand on a platform where the vulgar influences of party spirit are not felt at all, when he asks, "Who need care, except perhaps Mr. Rogers and his friends, whether a politician calls himself a Tory or a Radico-Liberal-Conservative? What one must care for is the kind of work he does." Such talk is sheer "bunkum;" for if a man be honest he will work

in accordance with his convictions; and though the name he bears matters nothing, it is a point of the last importance whether he believes in the maintenance of whatever is, even though it be proved to be unjust, until further resistance becomes impossible, or in the steady and constant progress, based upon certain distinct and intelligible principles, and advancing *pari passu* with the political education of the people. The one virtue, however, which we might expect to find in one who cultivates this lofty indifference to political parties is conspicuous fairness all round. He who lectures others on the violence of party spirit ought himself to be free from even an appearance of injustice. But, on the contrary, there is nothing more marked in this attack on "party government" than the blindness of its party spirit. It is no uncommon thing to find a man uncharitable in his advocacy of charity, intolerant in his pleadings for toleration, and violent in his lessons on moderation. But the peculiarity of Mr. Davidson is that, in direct opposition to all his own professions, he sees evil only in Liberals, and thus furnishes an extreme example of that which he condemns in them. We opened his paper expecting to find in it a monition, specially necessary in such times as these, against that undue excitement and intemperate language which too often find their way into our political conflicts, and an exposure of the evils which are thus engendered by our present system of party government. There is a good deal that might be said with advantage on the enforcement of this view. Men who are particularly interested in the question of the hour, and who stand aloof from all party combinations, are more keen-sighted in the detection of the inconsistencies, the exaggerations, the offensive personalities into which the principal actors may be betrayed, than those whose judgments are biassed by decided partizan sentiment. Scholars, students, cynical men of the world on the one side, or Christian recluses on the other, may render real service by warning all parties of the faults to which they are thus liable. If Mr. Davidson had done this with impartiality, it would have been the duty of intelligent Liberals, who desire only to speak of men and facts as they are, to consider thoughtfully what he had to say, and to reform themselves accordingly.

But the censor of others is the worst offender himself, and

is, in fact, so intense in his dislike to those whom he is pleased to call the "irreconcilables," that he cannot give even a fair statement of their views. A remarkable proof is seen in his charge of the blind and unreasoning party feeling brought against Liberals, because of their conduct towards Lord Derby :

As long as he was a member of Lord Beaconsfield's Administration he was a "cold-blooded, phlegmatic individual," moved by nothing, and incapable of action. The moment he resigned his position in the Cabinet, even though he did so on the plea of adherence to views which he had always maintained, the views which deputations had waited upon him for the express purpose of inducing him to alter, he becomes the "most distinguished member of Lord Beaconsfield's Government."

This change of judgment exists only in the writer's imagination. There never was a time when Liberals generally did not regard Lord Derby as the "most distinguished member of the Ministry." It would be easy to find in the reports of the speeches made during the Eastern controversy, innumerable expressions to this effect. His presence in the Cabinet was always felt to be a source of confidence and security, the only fear being lest personal consideration for Lord Beaconsfield should draw him into acquiescence in measures which were contrary to the leading principles of his own policy. It was equally felt that his idiosyncrasies as a cautious man, slow to move, laid him specially open to this danger, since one of his temperament is, of all others, the most unwilling to sever old ties and form new associations. The opinion of earnest Liberals in relation to his lordship has not altered. They do not suppose that he has changed in the essential features of his character, and they expect he will be, to some extent, a Conservative among Liberals, as he has hitherto been a Liberal among Conservatives. Possibly he may disappoint many even in this respect, for those who are most slow to move are often the most resolute when they do move. It is curious, however, how soon Mr. Davidson's own views of him have been signally falsified by the event :

Of course no one believes, not even, we imagine, Mr. Rogers himself, that Lord Derby need be less a Conservative because he has at present declined to act with Lord Beaconsfield, any more than one believes that the leopard changes his spots when he exchanges his native haunts for a cage in the Zoological Gardens.

The illustration is singularly unfortunate, as conveying the idea of a transition from a state of unnatural restraint to one of confinement, and thus suggesting that a place in the Beaconsfield Cabinet may be a cage in a zoological garden. Of course, Mr. Davidson's interpretation of his own figure would be the very opposite of this ; but similes of this kind are generally two-edged, since it is always open to question who is Beauty and who the Beast. In the present instance, as Lord Derby has certainly recovered his freedom, and uses it to receive Liberal statesmen at Knowsley, there is nothing strained in the notion that he is now in his "native haunts." Had Mr. Rogers, however, ventured on the supposition Mr. Davidson regards as so monstrous and incredible, he would already have been proved a true seer. After the withdrawal of Lord Derby from the lead of Lancashire Conservatism, and from membership in the Carlton, it is only possible to contend that he is not "less a Conservative" by asserting what is unquestionably true, that the idea of Conservatism cannot be associated with Lord Beaconsfield and the party which adheres to him.

The mention of Lord Derby, however, ought to have recalled to the mind of a critic desirous to be rigidly impartial an incident which happily has but few parallels in our recent political controversy. If Liberals had been somewhat too ardent in their welcome to so distinguished a convert, they might easily have been excused ; but if the violence of party spirit is to be condemned, we know no manifestation of it more open to censure than the attack of Lord Salisbury upon his former colleague immediately after his secession from the Ministry. If Mr. Davidson had desired to point out the most conspicuous example of the lengths to which a partizan spirit, unrestrained even by those considerations of common courtesy which for the most part prevail in our contests even in much humbler spheres than the House of Lords, can carry a statesman occupying one of the most responsible positions in the country, he could not have found one more to his purpose than this outbreak of the "screaming marquis." It suits the advocates of the Ministry, who are so prone to whine out piteous complaints of the rude speech of their opponents, to be oblivious of the fact that, no sooner had Lord Derby



paid the penalty of fidelity to his convictions by withdrawal from a Cabinet which, in his judgment, was pursuing a policy fatal to the best interests of the country, than his successor linked his name with that of the most infamous character in English history, and spoke of him as feeding the appetite of the country with revelations continually growing in seriousness after the fashion of Titus Oates. But an impartial man would certainly fix on this as the worst display of party violence in our time, in some respects worse than the Premier's wild utterance at the Riding School. There was every circumstance to aggravate the enormity of the offence against justice and good manners. But yesterday the two noble lords had sat together at the same council board, and sound policy would have restrained the expression of an opinion which could hardly fail to damage English influence in the councils of Europe, unless, indeed, Continental statesmen regarded it as a sign only of an ungoverned temper and an unbridled tongue. These two politicians are also connected by the ties of family relation, and the employment of such language was discreditable in the last degree. Still further, they were viewed in the political world as rivals for the future lead of the Tory party, and chivalry ought to have repressed so indecent a manifestation of party spite. With this before us it is supremely ridiculous to hear Tory speakers complaining of the personal imputations in which Liberals indulge. But the depth of absurdity must surely have been touched when a gentleman who undertakes with the moderation of an eclectic politician to lecture Liberals on the sins of the tongue, singles out their change of tone towards Lord Derby for special reprobation, and has not a word to say about the rude insolence and malignant vituperation with which his lordship was treated by his relative, his quondam colleague, and his successor.

It is necessary to insist on this point because it is really one of the principal features in the Tory defence, and we have here, in this clerical representative of moderation, one who writes as a very Daniel come to judgment, and pronounces upon the sins of the Liberal party, and especially those of them who have decided convictions and express them in a trenchant manner. "The abuse of the present Administra-



tion is due either to the fact that the country trusts it, or to the fact that temper has got the better of its opponents." This from a man who undertakes to warn Lord Hartington in the style adopted by "The Times" newspaper against "the mode of warfare at present in favour with his party," is tolerably refreshing. Mr. Davidson is shocked at "insinuations or abuse," and yet he does not hesitate to suggest that Liberals generally are giving way to a fit of bad temper because the country trusts their opponents. The manner in which the allegation is supported is deserving of careful observation :

It is true that we have got accustomed to these kinds of attacks, and Ministers of State do not seem to mind them much ; but when one comes to analyze them they are curious enough. Mr. Rogers, for example, talks of "the immoral statesmanship which has marked our proceedings in South Africa." That, if it means anything, means that Sir Michael Hicks-Beach is an immoral person, that Sir Bartle Frere is probably worse.

Possibly many of our readers would say that such unadulterated partizanship does not deserve reply, and in one sense that is true. But then this is just the sort of talk which is employed in order to prevent a full and thorough criticism of the foreign policy of the Government, and which tells with a class of people who like to be thought moderate. Any impeachment of the acts of the Ministry is at once treated as an aspersion on their personal character ; and if this be granted, then those who make any accusation are of course condemned for the introduction of miserable personalities, and the misfortune is that there are unreflecting people who take up these impressions and act upon them. It is really an *argumentum ad misericordiam* set up on behalf of the Ministry, and which, considering the tone which the Premier has throughout his career infused into his political attacks, one that is somewhat ridiculous. There has been no Ministry, in our memory, whose champions have raised such complaints of the unfair personal treatment they have received, and there has not been one whose members and supporters have been so guilty of the offences which they endeavour to fasten upon their opponents. There are some honourable exceptions. Among the leading members of the Cabinet, the Chancellor of the Exchequer may fairly be acquitted of transgressions of the kind, and we may, therefore, regret that the

unhappy necessities of his place have betrayed him into positions which have laid even him open to the severe criticism which Mr. Bright passed upon his utterances. He must surely often have secretly regretted the violent displays of some of his colleagues. Or can it be that the glamour of the Asian mystery is so completely upon him that he does not perceive the ludicrous puerility of complaints as to personal criticism from a Cabinet at whose head is Lord Beaconsfield? Subordinates or outside champions are sometimes unmannerly and vituperative, but there is not one of their attacks so malignant that they cannot find apology and justification for it in the example of their chief. From the time when he began with low abuse of O'Connell down to that memorable evening in the Riding School, when he lampooned his great rival with a coarseness and vulgarity of which his best friends must have been ashamed, there has hardly been a distinguished statesman who has not come under the lash of his merciless satire. Peel, Russell, Palmerston, Gladstone, have all in turn been held up to public ridicule and execration. If there be any truth in the suggestion that our party strife has of late years become more personal, on him must chiefly rest the responsibility for the introduction of this element. That the defenders of a Premier who rose to power by personal attacks of the grossest character should dare to reproach those who call a spade by its own name, and to describe a policy which violates the first principles of right as immoral policy, is a surprising feat of audacity, but it can succeed only so long as men refuse to examine the facts.

Mr. Davidson has not had the caution to confine himself to vague generalities, and in condescending to particulars he has exposed his own weakness. If it be really impossible to speak of a policy as immoral without being supposed to charge its authors as immoral persons, there must either be an end to all plain speaking about public affairs, or there must be a constant succession of personal broils. The illustration chosen, indeed, is singularly inconclusive. As Sir Michael Hicks-Beach has himself censured the policy of Sir Bartle Frere in South Africa, the assertion that the policy cannot be branded as immoral without involving the Colonial Secretary in the same condemnation is a remarkable case of *non sequitur*. But

even Sir Bartle Frere himself is not regarded as an "immoral person" by those to whom the high-handed action which he pursued towards the unhappy Cetewayo, and the pleas by which he justified it, are alike a scandal to a Christian nation, and an infraction of the true principles of international morality. They esteem him a dangerous man to invest with power, especially in a colony where he is practically irresponsible; they reprobate his views as to the position which Great Britain has a right to take towards the savage tribes on her frontiers; they disapprove both of his aims and the methods he employs to work them out; and they do not shrink from asserting that statesmanship conducted on such principles as those he advocated in relation to Afghanistan and carried out in South Africa is immoral. To say that this means that he is an "immoral person" is only to betray incapacity for entering into the discussion.

But the whole tendency of this "eclectic" mode of dealing with political questions is really to increase the evils which, in profession, are deprecated. Its basis is that "Cæsar and Pompey are very much alike," although at the same time it makes it clear that it is "especially Pompey." Politicians fight under different banners and bear different names, but there is little real antagonism between them. Mr. Davidson goes so far as to say, in relation to the arguments of the Lord Chancellor and Lord Selborne on the moving of Indian troops to Malta, "that the side of the House on which those legal luminaries respectively sat determined their opinion of the matter." If this means that the tendency of the minds of these able men to Liberalism or Toryism affected their judgment on this question, it may be granted; if more be implied, it involves a more serious and undeserved reflection on high-minded men than any that has been cast upon any member of the Ministry. If it be true that our political chiefs are only fighting a mock battle, so much the worse for them, and if this be the character of our party strife nothing could be more contemptible. There may be men who trade upon the credulity of the populace, and use high-sounding phrases and party watchwords only as instruments to effect their own ambitious ends. For such, on whichever side they may be found, we have only the most emphatic reprobation. Strange

to say, however, these are the very men who enjoy the favour of "eclectics" and "moderates." All that they ask is that they should abstain from "speaking," and wait their turn in the game. It is on men of principle, who believe what they say and say what they mean, that the vials of the wrath of moderatism are discharged. Surely it is time that this hypocrisy were unmasked! If critics of this type were to have their way, there must be an end to all honest reprobation of actions which those who condemn them hold to be in contravention of sound principle, for every such expression will be construed into an imputation of moral delinquency. We must not venture, like the Duke of Argyll, to describe the defences which have been set up for the Ministerial policy as "a refusal to carry into politics the first principles of Christian morals," or we shall be held up as "ostentatious Christians" who charge opponents with "moral incapacity." We must not presume to compare the treatment accorded to the Opposition by different members of the Government so far as to say that "sometimes they bully, after the fashion of Sir Michael Hicks-Beach; at other times they coax, as did Sir H. Selwyn-Ibbetson," or we shall have Mr. Davidson down on us with the charge that we have called the Colonial Secretary a bully. We must not even draw attention to the series of extraordinary statements from the Foreign Secretary which are so difficult to reconcile with each other or with facts, or we shall be denounced for "calling in question his morality and honesty." Now, in truth, we have no desire to sit in judgment upon these statesmen. We are ready to say of them, in the language of Anthony—

They are wise and honourable,  
And can, no doubt, with reason answer you.

All that we wish is to set forth points that seem, to say the least, questionable, that we may have their explanation; and if that explanation be not satisfactory to express our honest judgments in plain English. We condemn the acts; and if our verdict be fair, it is not to be rejected or censured because it seems to reflect unfavourably on the actors. To meet us with the outcry of injured innocence after the manner of the school which Rev. A. T. Davidson represents is to inaugurate a war of mere personalities.

## SUNDAY AFTERNOON READINGS.

SUNDAY, DECEMBER 7.

“Since thou wast precious in my sight, thou hast been honourable.”—ISA. xliii. 4.

THESE words strike the key-note of Hebrew history. Each nation of the world fills its own place in the life of humanity: the destiny of Israel was to receive and hand down the revelation of God; the consciousness of Israel was dominated by its faith in God. God's purpose in regard to Israel was the secret of the nation's vitality; the providential care which guarded the chosen race was perceived by every people with whom they came into contact, and is still the wonder and the awe of history. Religious thought, spiritual feeling have been the contribution of Israel to the world; for this, and this alone, its history is precious and its name held in honour. But this solitary distinction is the supreme glory of humanity; not science, nor art, nor practical endeavour, not even philosophy, can thrill and content the longing spirit as can the words, “What is man, that thou art mindful of him? and the son of man, that thou visitest him?”

And if these words give the true explanation of Hebrew history, they must also reveal the motive and meaning of human life. We can bear “no rival near the throne” of God; religion, if it be at all, must be supreme and absolute. A man may choose whether he will devote himself to art or science, politics or literature; he may not choose between any or all of these and religion.

No words of the Bible are more beautiful, none more profoundly true, than those which speak of the value of life, which commend the desire to live, the wish for many days, that we may see good. We know the reason: life is of value because men are precious in God's sight. God's love is the source of self-respect; it is also the fountain of sympathy. The secret of life is with them who know the Lord. Life is good because His “lovingkindness is better than life.”

It is not wise to underrate man considered simply as a creature. Nothing can dim the lustre of his achievements or destroy our admiration of his powers. The world bears wit-

ness, not only to his presence, but also to his accomplishments; it bears the marks of intelligence and purpose wherever his foot has trod. It is an altogether other world, infinitely nobler, infinitely more pathetic than it could have been had man never inhabited it. The speculations of science, which seek to associate man with the lower animals in natural descent, as he is plainly united with them in systematic structure, do not degrade him; they exalt the natural order of which he is the consummation.

But this ideal glory of humanity does not, cannot supply the individual with a sufficient motive for valuing life. Sated desire turns the glory of life into vanity and vexation of spirit; old age, pain, and feebleness make life a burden; poverty and care hem round the soul with despondency; and disappointment pours scorn on human endeavour. Unless men be precious in our sight, our interest in humanity and its achievements will not endure: deprive us of the lofty self-respect and tender sympathies which confirm our faith in God, there is little charm for us in all that man has done, in all that man can do.

It was only to be expected that the cynicism which was so much the fashion a generation ago would be followed by a period of prevailing depression. It matters little whether we make ourselves merry or make ourselves sad over human infirmities; we err when we forget the Divine tenderness which "knoweth our frame, and remembereth that we are dust;" when we separate the "shew" of human life from the eternal purpose which is beneath it, the Fatherly discipline which already contemplates infirmity growing into manliness, and error and sin passing eternally away.

One of the most pathetic facts in the world's story is the prevalence among the Oriental peoples of Buddhism, with its doctrine of Nirwana, so hard to be distinguished from annihilation, as the consummation of man's being. Some give as the explanation of the fact the wretched social condition of the Orientals, their poverty, the oppressions under which they labour, the narrow range of their interests. I see in it rather the necessary result of a non-theistic creed on a meditative people. Equally pathetic, equally suggestive, is the fact that in prosperous, cultured young England, the question should

at length have been formulated, "Is life worth living?" I cannot smile at the question; I cannot frown at it; it reveals a profound woe in our society; it speaks of misdirected energies, uncertain thinking, a wealth of moral and emotional force recklessly wasted or shamefully abused. Thank God, no one has yet been able to announce the answer, "No!" We may be sure that godless activity is no sufficient motive for living; since no activity can be nobler and more worthy than the being from whom it comes. We may be sure that a godless philanthropy is no sufficient motive for living; the cause of humanity is a mere figment if there is no essential preciousness in the life of each individual man. But the necessity of finding and justifying the answer, "Yes!" demands our sincerest veneration; it means that the Eternal Father is not absent, and will not be dismissed, from the hearts of His blind and wayward children.

The self-consciousness of man has never yet discovered the intrinsic value of life; but faith can say, "Since we are precious in His sight, we are honourable." It is not only a faith, it is a consciousness; we know what has given us our new dignity; we have self-respect, and the ground of our self-respect is God's love. This is the secret of our activity, the motive of our philanthropy; we live and work for others, because we see Him in them who is in us "the hope of glory." A faith like this, exemplified in a sober, joyous life, is the most precious contribution we can render to the world which bears us; and be we thinkers, toilers, or watchers, so we be Christians, to render it is within our power.

#### SUNDAY, DECEMBER 14.

"Thy statutes have been my songs in the house of my pilgrimage."—  
PSA. cxix. 54.

In this Psalm we have a beautiful reminiscence of the return of Israel from Babylon. The 126th Psalm runs through it as an undertone. "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing." The harps were no longer hung upon the willows; in every place of midday halt, or evening encampment, the pilgrims



beguiled the tedium of their march with sacred song. The captivity itself became transfigured in the light of their rejoicing. They "remembered no more the anguish;" they recalled the hope which had sustained them. The thoughts of God's fidelity had cheered the gloom of Babylon; His statutes had been their song in that house of their sojourning.

Towards the end of 1873 a series of articles appeared in "The Church Times," describing some visits paid to Nonconformist chapels. The articles were genial in their tone; but the writer noted the fact that almost everywhere the sermon was consolatory. The preachers dwelt on the sorrows of life, comforting those that were cast down. This is probably a feature not peculiar to Nonconformist churches, and the fact is easily accounted for. The relief of suffering was one of the signs of the Messiah; it is the joy of the Christian minister that he shares God's work of "wiping away tears from off all faces."

We may, however, question the wisdom of the method. There are other ways, often better ways, of helping the sorrowful than by talking of their griefs. A bunch of violets in a sick-room is delightful because it is not of the sick-room, but of the healthy outside world; it wafts the fancy to sunny banks and pleasant fields, it brings in the fresh influences of rejoicing nature. We cannot be always shutting our eyes to the woes of men, and speaking and singing as if there were no sins and sorrows in the world. But neither should we be speaking and singing as if there was nothing else in the world. Frank speech about these things is like a good honest burst of tears; when the tears are ended we should turn the mind to cheerful themes.

God's laws are a subject of rejoicing. Obedience is happiness; no child is so happy as an obedient child, no man so uniformly cheerful as the man of well-regulated character. There is a special joy in the discovery of the laws—the statutes, the fixed principles—of nature and our own being. The contemplation of these almost turns the investigator into a poet; we listen to a lecture on some scientific subject, and suddenly we find that the lecturer has girt "his singing robes about him," we are borne along as by the *hwyl* of a Welsh preacher.



God's statutes are not only fixed laws and stable principles ; they are the revelation of an infinitely holy, infinitely tender nature. The perception of power, reverence for righteousness, adoration of sanctity, the love that responds to love—these are the sentiments that are touched and harmonised by the thought of the law of God ; and these are the sentiments that in every age have inspired the noblest song.

When the Jewish exiles sang of God's statutes, they sang of the laws of their own land, the wholesome customs of their own home. True patriotism has something better on which to sustain itself than the thought—

“This is my own, my native land ;”

a nobler and better inspiration than the stability of the throne, largeness of commerce, or even historic memories : there is no patriotism so lofty as that awakened by the sense of national righteousness. Happy the pilgrim who, wherever he goes, can feel proud of the laws and morals of his own land ; he will never lack a theme for song nor a heart for singing.

The statutes of God are the laws of the home whither we are going. They are solemn, because our home is sacred ; strict, because our home is holy. In a time like ours, when philanthropic effort is so abundant that the kingdom of God on earth is in danger of obscuring from us the vision of the city in the heavens, we are liable to moods of profound depression. The kingdoms of this world, for all our labour, are still far from being the kingdom of God ; we cannot flatter ourselves that Christendom is wholly Christian. In such moods the sanctity and sweetness of the law we are under may be the inspiration of new hope. We should guard rigorously our sense of the holiness of God's statutes, and make that holiness a matter of rejoicing ; it will not only save us from defilement, it may save us from despair.

I suppose we most of us begin the Christian life as legalists ; we think with satisfaction of the firmness of our resolve to keep the law of God, and of our increasing acquaintance with it. But such satisfaction cannot long be maintained by creatures so feeble, so imperfect, so sinful as are we. The sense of frailty makes the thought of obligation a burden, to which

the sense of guilt adds terror. And then we pass into an Antinomian stage; we can hear of nothing but grace and freedom. We come to a "third" thought, which is a "riper first." We see that God's laws are a revelation of His character; the guardians as well as the method of His rule. We cease to think of keeping them; we look rather that they shall keep us. We find them no longer burdensome; they are our only freedom. Then duty beckons us and right allures. Our feet make music as we march, and our voice is tuned to singing. The precepts which we love are our theme and melody; "Thy statutes have been my songs in the house of my pilgrimage."

SUNDAY, DECEMBER 21.

"This shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger."—LUKE ii. 12.

I have written this verse as it is found in the authorised English version; but no more unfortunate mistranslation is contained in the New Testament. What the angels said to the shepherds was, "This shall be the sign unto you; ye shall find a babe," a babe like any other, "wrapped in swaddling clothes," differing from other babes only in the lowliness of His birth, "lying in a manger." The absence of any adventitious source of interest, anything awe-inspiring in the circumstances of the birth of Christ, was no mere casual incident; it was eminently significant, characteristic of His life, a symbol of His sway.

The identification of "signs" with "wonders" was the common error of the Jews. All Israel was expectant of the Messiah; one reason why they "received him not" was that they could not recognise the Divine in the ordinary. A babe was born in Bethlehem: only by those who shared the mother's prophetic insight was the mystery of God's interposition seen in His birth. Angels sang of His advent: their song was mute save to the listening ear of a few shepherds.

And this is the common error of us all. "He that receiveth a prophet," says Christ, "in the name of a prophet, shall receive a prophet's reward." Yes, we respond, that is well; we all shall know a prophet when we see him. But

Christ also says, "Whoso shall receive a little child in my name receiveth me." He who is blind to the Christ in the little child may also fail to see the prophet when he comes.

Such as Christ was manifested here, such did He ever continue. No pomp nor parade of power marked His progress, nor any intellectual display. He charged the spirits who recognised Him not to make Him known; and bade His disciples keep silence concerning what they saw of His glory until He was risen from the dead. He would steal into the life of humanity as a babe twines round a mother's heart; He would draw men to Him by the charm and sweetness of human sanctity: and to those who were thus attracted to Him, and abode in His fellowship, there came at length the revelation that this was the Divine.

Gently, as well as unostentatiously, did the Saviour pursue His course. "He did not strive, nor cry; neither did any man hear his voice in the streets. A bruised reed he did not break, and smoking flax he did not quench." There is a lesson for the Church here. We undo the very end for which the Church exists when we surround the gospel with the attractions which our Lord laid aside; when we seek to coerce, or terrify, or astound men into the kingdom of heaven. Our way lies, like His, in the patient, gentle, unobtrusive unfolding of the Divine life among men; the quiet course of duty and of love is the safest and the surest for the Church to pursue.

The cross lay hidden in the manger of Bethlehem. He was already bearing the only cross a babe can bear, poverty and man's contempt; sweetened by a mother's care, the symbol of that affection of pious hearts which never failed Him throughout His vexed and troubled history; and hallowed by the Father's approval of the well-beloved Son, in whom, now as ever, He was well pleased. The sacrificial purpose and saving energy of His life already appeared. "Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

The mother of Jesus and the adoring shepherds must have been struck by the contrast between the honour of His annunciation and the meanness of His birth; between the splendours of the angelic host and the manger where He lay. Eighteen centuries of Christian history have taught us that

herein is no contrast, but profound consistency. What honour could the world have rendered the Son of God which would not have more sharply contrasted with His character and mission than poverty and the world's neglect? There is nothing in common between Christ and the luxury of wealth, the ostentation of a palace, the statecraft of a court.

"Vainly we offer each ample oblation :  
Vainly with gifts would His favour secure :  
Richer by far is the heart's adoration ;  
Dearer to God are the prayers of the poor."

The manger of Bethlehem is the sign of the Messiah; the lowly, self-accepted lot of Jesus is the seal of His divinity. Men soar, God stoops; ambition is human, condescension is Divine. When God reveals Himself for man's salvation it can only be by sacrifice; and the more complete the sacrifice, the fuller is the revelation.

#### SUNDAY, DECEMBER 28.

"The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth for ever."—1 PETER i. 24, 25.

I remember a classical scholar once saying to me of an obscure Greek poet, that he was almost a Christian, because he had written that "the grass grows and is cut down; the flowers bloom and wither away; and man also passes and is known no more." It is a not uncommon notion that any sentiment which is pathetic must needs also be religious, and that the Bible is a reflection of our despondent moods. This estimate is not only untrue, it is the reverse of the truth; the Bible gives expression to our despondency only to correct and to console it.

The comparison of man to grass, and the glory of man to the flower of grass, is very pathetic, and to one aspect of life is very true. It is, however, neither for its pathos nor for its fidelity that the Apostle Peter uses it, as the prophet had used it before him; but because prophet and apostle were able to contrast the frailty and changefulness of man with the word of an unchanging God.

The true estimate of effort is the reality and permanency of

its result. It matters little that the worker passes if his work endures. God uses us, as we use ourselves, to do something which shall survive us. We plant for our heirs; we build for the future; we heap up riches and know not who shall gather them. Men may be fleeting, but God changes not; we pass, His purpose endures.

Human changefulness illustrates the eternal will of God. A succession of changes implies the unchangeable; there could be no movement if there were not that which endures. An unvarying history would be a history of death; we gain a nobler idea of permanence in progress than we could ever gain by the continuance of unchanging forms. "One generation passeth away, and another generation cometh: but the earth abideth for ever." Men die, but humanity remains; the same in its great necessities, its sense of dependence and obligation, its quenchless aspirations. And humanity finds the same eternal God, the object of piety and the inspirer of faith; the same fulness of ever enlarging hope; the same salvation; "Jesus Christ the same yesterday, and to day, and for ever."

There is a law of change; and wherever we come on law, we have the idea, not only of permanence, but also of wise counsel and benignant intent. The grass of the field would not be grass if it endured longer than its season. To do so, its tender fibres would have to harden, its sap would be storing itself up as timber, and the succulent rich herbage would be no more. Who can estimate how much of the richness and force of our life is due to its brevity? Earnestness and diligence are born of the knowledge that we must work while it is called to day. Intensity of feeling and freshness of thought, the faculty of curiosity and the delightful feeling of surprise, fervour of passion and a strong sense of duty—all are ours, because we run a rapid course. When once the hope of immortality is ours, our homes are the dearer and the holier to us because they are overshadowed by the angel of death. We have no time for weariness, no hours to waste. Life is long enough for labour; not long enough for dreamy reverie or self-complacent memory. Our best emotions are full in proportion to their brevity; our experience is richer because it is compressed.

The endurance of God and of His word are the pledge of our immortality. Christ Himself gave no stronger assurance of the resurrection than that assurance the trusting heart has of God's fidelity. "I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living." That "the word which by the gospel is preached" unto us is the abiding word of God, its history and man's response to it assure us. And having this, no experience of human frailty affrights our faith. We are content with the words which He spake, who bade the Sadducees remember the Father's fidelity, "Because I live, ye shall live also."

ALEX. MACKENNAL.

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### *THE CHURCH AND THE STAGE.*

WE have lately heard so much of the necessity for making the stage a great moral teacher, and of the duty of the Christian Church to take part in adapting it to this end, that, at first sight, it might seem as though we were entering on an era both of reform and propagandism in the history of the drama. That there has been a considerable change in the sentiment of the majority, even of those who are not ashamed in these days to describe themselves as Puritans, is too manifest to be questioned. There are extremely few now who would regard a visit to the theatre as a moral offence, which ought to expose the transgressor to Church discipline. Numbers who esteem the practice as inexpedient, and for themselves (with their conceptions of the influence of the stage) positively unlawful, would hesitate before condemning those who feel that they can, without injury to their own spiritual life, and with a perfectly clear conscience, spend an occasional evening at the theatre, say for the purpose of seeing Irving in one of his Shakespearean impersonations. The law by which they ought to govern their action is to them clear enough. Even if there be pleasure to be found at the theatre, they could not indulge in it themselves without a distinct sin against their own conscience, and they abstain. They may, too, use all their effort

to persuade others to accept the same restrictions, but they are too jealous of Christian liberty to try and impose on them the law which they feel to be binding on themselves. From the majority, too, of those who are most scrupulous, the sweeping condemnations of actors as a class, once in vogue, are no longer heard, nor are arguments which were once adduced with confidence as irresistible employed with the same frequency or with the same absolute certainty. The change was inevitable; and though we may regret some of its results, it would be alike useless and unwise to sigh over the days when an attitude of uncompromising hostility to the stage was regarded as an essential feature of evangelical piety. Indeed, the change, however grave, can hardly be said to be wholly bad. It is never well that we should be ruled by a tradition, however venerable it may be; and in times of searching inquiry like the present, when every year there is the less disposition to take any principle or maxim for granted, and when it would almost seem as though it were a disadvantage for any idea to appeal to the authority of the past on its own behalf, it is absolutely imperative that our views of Christian duty as well as of doctrine should be able to stand the test of careful sifting. It is worse than useless to say that the "old paths" are good because our fathers walked in them. The Church and the world have both been learning much since the days of our fathers, and we must show good reason for following in their track if we are to induce men to pursue it. We cannot, therefore, think it a matter for any lamentation that there is a disposition to abjure appeals to precedent or even to sentiment, and, if necessary, to examine the whole subject afresh on the ground of practical reason, with the advantage of any new light which the circumstances of our own time may throw upon it. If there have been mistakes made, let them be confessed and corrected; if sweeping assumptions have been adopted without sufficient reason, let them be subjected to the proper reduction; if untenable positions have been held, the sooner they are abandoned the better. Above all, if there has been exaggeration, which has defeated its own purpose in the attempt to create a sin where the conscience does not ratify the judgment, wisdom certainly would teach us to eschew an error that is sure to work mischief, reaching far beyond the limits of

this particular question, and to set forth anew the bearings of the apostle Paul's teachings on the law of Christian expediency.

But all this is very different from the defence of the stage as an institution which, if properly utilized, may be converted into a great instrument for good. That this should be to many a very tempting suggestion is not surprising. The opportunity of doing an important service to morality by casting off a restraint which may sometimes have been felt to be extremely inconvenient and unwelcome is one that does not often occur. So easy a method of securing the kindly smiles and approval of the world, while at the same time promoting the work of God in the world, is attractive, if only because of its extremely novel and unusual character. At first sight it seems somewhat contrary to ideas which are as old as the New Testament, and have a sanction as authoritative as that of the Lord Himself. Still, if the world has so far improved in character that it is possible to have its friendship and yet do the will of God, and if there be no longer any difficulty in serving two masters, there is surely no reason why we should not pursue a course which has the merit of being at once the path of duty and the path of pleasantness. We are living, too, at a time when there is a singular readiness to listen to any new ideas on behalf of which any reasonable plea can be urged. A distinguished foreigner, writing in one of our leading monthly magazines, notices the remarkable change in the temper of the English people as shown in the disposition to receive new thoughts and impressions. Fashion is against stolid and immovable Conservatism, and fashion is very powerful in all classes of English society, not excepting even the religious circles. There may be, therefore—perhaps we ought to say more positively there is—a readiness on the part of many to fall in with this novel conception of Christian duty. They are naturally unwilling to be regarded as narrow and antiquated; they are not slow to believe that there are traditional prejudices from the dominion of which all wise men will free themselves; they are anxious to show the catholicity of their religion, and the spirit of true humanity by which it is possessed, by taking part in any efforts for the intellectual and moral elevation of society. Why should they



allow weak scruples to hinder them from identifying themselves with a movement which seems so promising?

The first point we raise in answer is that this grand conception of making the drama a teacher of high morality is a mere illusion. The great majority of men need some recreation, and are all the better for it, and if there are thoroughly Christian men who believe that such recreation may be wisely sought at the theatre, the question is one to be argued and decided upon its own merits. But it ought to be discussed from this point of view only, and not mixed up with the possibility of some moral influence proceeding from the stage. The work of the stage is to instruct or amuse by means of a particular art, and its success is tested by its approach to the highest form of that art, and not by its power to produce moral results. Its aims are distinctly artistic, not ethical. It is not to be condemned or depreciated on that account, but it would be folly to take a false view of its character and design. It may be that the exhibition of the fearful consequences of evil passions, vividly portrayed by the skill of the dramatist and the art of the actor, may sometimes produce an effect upon the conscience of some spectator, but that effect is no more the object set before him by the artist than it was that of the man whose story he has thus represented. I saw that some one who had been strongly impressed by the performance of the play called "Drink" proposed that all the drunkards who could be collected should be brought to see the effects of the vice by which they are enslaved set forth in this dramatic form. That many drunkards would heartily welcome such an invitation to the theatre cannot be doubted, and it is very probable that many would be moved to tears, perhaps even to vows of penitence. Whether any permanent reform would be the result, is much more questionable. It is at least as possible that the neighbouring public-houses would reap the principal benefit of this extraordinary method of moral instruction. But even were the view of this original moral reformer correct, and the result such as justified his extraordinary proposal, that result would not determine the merit of the drama or of the acting, which would naturally be tested on purely artistic, and not on moral, grounds. No doubt, if such happy consequences should often follow the

exhibition of plays with a moral purpose, the theatre would assume an entirely different character. But at present certainly that is not its aim; and it would be as illogical as it certainly would be inexpedient for us to form our judgment and regulate our conduct in relation to the system on the ground of an exceptional development of this kind. An ardent total abstainer may be strongly moved by the possible gain which a representation of "Drink" would be to his cause; but he would do well to reckon the possible losses on the other side before reaching a conclusion. He is sure to wound the consciences of others by having recourse to such instrumentality, and he may be opening the flood-gates of evil for which no good he secures can be any adequate compensation. At all events, no benefit which may accrue from a single play can be a sufficient justification for that favourable view of the theatre which is at present urged upon the Church, and of which an example is set by one of our ablest prelates and a number of active and earnest clergymen.

Among two of the great parties in the Established Church there is evidently a growing conviction that the stage is capable of being utilized for high moral purposes, and High Church and Broad Church clergymen are uniting in an earnest effort to secure this end. A Church and Stage Guild has been established, and meetings are held, at which (to quote the language of "The Standard," which, as the ablest representative of the Anglican Church in the secular press, might be expected to take a kindly view of this novel project) "young clergymen and young actresses take the platform by turns," and which, it adds, "are sure to give occasion to the ribald remarks of scoffers." Now for the "ribald remarks of scoffers," or even for the deprecatory criticisms of good people troubled by this new phase of religious sensationalism, we should care very little, indeed we should care nothing, if there was reason to believe that any good end was to be effected by an association which, to say the least, startles old-fashioned Christians, including some who, though they may not severely condemn the theatre themselves, and are in no way open to the imputation of Puritanism, do not yet perceive the need for this Guild. There is common sense in the remarks of "The Standard," "that it is difficult to see why there should be a

Church and Stage Guild. There is no Church and Press Guild, no Church and Butcher's Guild, and we really think that actors and actresses are fully as capable of taking care of themselves as persons of other professions and trades." But even if this supposition could be proved untrue, and the members of the dramatic profession could be shown to require some fostering care, it is not clear that it is from the Church that this protecting influence ought to come. What individual Christians may see fit to do is one thing; what a Christian society should attempt is a very different one. If a Christian man, feeling that his religion should show itself in his recreations as in everything else, and, acting on this principle, gives himself to the improvement of the theatre as an important medium of amusement, to his own Master he standeth or falleth. If he does it as unto the Lord, however mistaken any may deem his position, he is at least entitled to respect, and we may cherish the hope, and even belief, that God will make him stand.

But a Church is a society formed for a distinct and specific purpose. Why should it as a Church interfere with the stage any more than with trades or professions that minister to the varied necessities of man? It has its own special message to proclaim, and unless it can be shown that the stage is in some way or other to become an efficient auxiliary in the proclamation, there is no obvious reason why any connection should be established between them. Possibly it may be said that this is taking too narrow a view of the functions of the Church. But, for my own part, while taking the widest possible view of the range of religious influence in personal life and character, and accepting to the utmost extent the principle of the apostle, that whether "we eat or drink, or whatsoever we do, all should be done to the glory of God," I believe that mischief comes from assigning to the Church or Churches work which does not lie within their province. It is not the work of the Church to feed the people, though its individual members will, according to the measure of their ability, feed the hungry or clothe the naked. Still less is it in any sense the duty of the Church to provide amusements for the people, however some who are in its fellowship may feel bound to interest themselves in securing facilities for such healthful and necessary recreation.

But leaving the Guild and its interesting novelties, I come to other points which are more pressing and practical. Some recent discussions in the Social Science Congress, in which the Bishop of Manchester and some other clergymen took a prominent part, seem designed to induce a number of Christian professors, who look suspiciously on the theatre, or even maintain a distinctly hostile attitude towards it, to reconsider their position. It is averred that the drama has been an instrument of moral instruction, and may be made so again; that the accusations made against plays and actors are far too indiscriminating and uncharitable; and that such evils as exist might be cured if the restraining or improving influences which are at present lost in consequence of the abstention of a large number of Christian people from the theatre were to be called into play. These abstainers are, therefore, urged to change their practice, and to frequent the theatre in order that they may contribute to the reform.

That it cannot at present claim to be a great moral influence may fairly be inferred from the very efforts which are put forth for its reform, and from the discussion which they have provoked. It is not necessary to cite the opinions of any who are at all open to the suspicion of Puritan proclivities, for the language of the secular press is distinct enough. One example must suffice. On such a subject "The Times" is likely to give the view of the practical man of the world. The theatre, according to the leading journal, is "neither as degraded as some persons suppose it, nor as dignified in its artistic aims as its admirers would like to see it." To some extent the estimate of it has changed, for "the mistrust of stage morality is among no class so pronounced as it was so lately as thirty or forty years ago." Yet "The Times" has to chronicle the fact—and it does so without any imputation of narrowness or excessive Puritanism—that "a majority of Nonconformists even now would be ashamed of being known to frequent the theatre; and few clergymen would venture within one in their own neighbourhoods." The idea in the writer's mind would seem to be that where there is any call for a religious reputation, the theatre will, to say the least, not be frequented; and Christians who are disposed to take an optimist

view on the subject would do well to note the view thus indirectly conveyed. Nor can such a judgment be considered as severe if looked at in the light of the following statement :—

It is by no means certain that a national theatre, instinct with sound tradition and sustained by an elevated purpose, would not appeal to a class of society to which the drama is at present a sealed and forbidden book. Vulgarity, coarseness, and commonplace appeal only to audiences which are themselves vulgar, coarse, or commonplace, and in so doing they never fail to attract. *But it still remains to be seen* whether taste, refinement, and elevation, emancipated alike from prudery and pruriency, cannot attract and hold their own on a national English stage.

If the consummation, confessed to be at best only doubtful, should ever be reached, it will be for Puritans to decide whether they will change their attitude. To expect them to do so in the hope that, by accepting what there is at present, they will secure the triumph of "taste, refinement, and elevation," appears to us eminently irrational.

The more closely we examine the subject, the more doubtful does the possibility of this radical reform appear. Some of the speakers at the Social Science Congress appeared to believe it possible and desirable that the drama might be turned into a representation of ideal virtue, and so be converted into a moral teacher; in other words, the stage might become another pulpit, charged with the duty of teaching high ethics in an attractive form. "We have seen," said Canon Woodhouse, "preaching in theatres; would it not have been better to have had pure and noble plays there, and let the theatres preach good morals in their own proper way?" But the first question that arises is, what is their proper way? One of the speakers contended that "the stage would be more truly moral by representing life as it is, than by being taken in hand and nursed;" and whatever be our opinion as to the true morality of such a style of representation, it is certainly the only one which is in consistency with the dramatic art, or has the slightest chance of success. If there could be goody-goody plays, after the manner of Miss Yonge's stories, they would find no actors to appear in them, and still less would they attract any houses to see them. There must be something more sensational, in which a great passion is developed, or no impression will be produced. It may be that a good moral is deduced from the incidents represented, but how far

does that go to remove the effect of the contemplation of evil set forth in the most attractive form? One who certainly has no Puritan bias, tells us—

In some of the most licentious dramas ever represented, a fine moral is appended to the catastrophe. People go to a theatre to weep and laugh and wonder in company. So long as they do not lament merited misfortune, mock at virtue, or believe that a *Deusex machina* is always in waiting to avert the necessary consequences of human actions, the moral office of the stage is discharged. We tremble to think of the certain fate of a theatre founded to discourse on virtue, and to exhibit nothing but depravity in distress.

Now, dealing with the actual state of the theatre as thus indicated, and knowing further how difficult it is to put up a higher class of drama on the stage—so much so that a great London manager said, in the course of a similar discussion a few years ago, that to play Shakespeare was to spell bankruptcy—can it be gravely contended that the drama is, or is at all likely to be, made a moral power? Pictures of life as it is must be often representations of wickedness, which may be baffled and defeated in the issue, but which in the meantime has been placed before the eyes of the audiences in such a manner as to enlist their sympathies. A villain, himself endowed with great cleverness or attractive social qualities, is personated by an actor of great genius, who puts forth all his power to make the character attractive. Which impression is the mind most likely to retain—that which is produced by the art of the performer, or that which may be made by the catastrophe that terminates the career that has been made so deeply interesting to him?

But it may be said by some, "We do not profess to take this exalted view of the function of the theatre; we need recreation, and here is a recreation which to us is not only innocent, but in which we have found, and expect to find, intellectual stimulus and pleasure—why should we be asked to deny ourselves an innocent gratification? We have never seen anything wrong at the theatre, and we are perfectly sure that we never received any moral injury there ourselves. If the performances help us to a better understanding of some of the great masterpieces of our literature, and afford us the kind of relaxation which we greatly need, why should we not avail ourselves of the advantages they provide?" If

we were to admit all this, we should still feel that the last word had not been spoken in this controversy. A Christian man lives not for himself alone, and even in walking under Christ's law of liberty he has to be cautious lest he condemn himself in the thing which he alloweth. He has to look not only at the influence of the stage upon himself, but upon others, and especially upon the young; and then to decide whether, in view of its general character and results, he ought for the sake of personal gratification to give the theatre the countenance of his presence and support. He has to judge of the actual, not of the ideal theatre; of its normal style of representations, not of occasional and exceptional performances; of the effects of indiscriminate attendance upon untutored minds and hearts that have not the precious safeguards of Christian principles to preserve them from evils which might ruin them, though they might leave him scathless. A Christian's influence is a talent, to the right use of which he cannot be indifferent, and it is for him seriously, as in God's sight, to examine whether he is employing it with a due sense of responsibility when he thus allows himself an indulgence, however innocuous to himself, which may prove an occasion of sin to others. Nor is it too much to ask that, in the present state of society, he should thoughtfully consider whether it is wise to efface all outward distinctions between the Church and the world. In short, he has to apply the law of Christian expediency, and to apply it with a conscientious watchfulness against a bias which may naturally creep in to pronounce in favour of that which will be regarded as liberal, and which at the same time may be agreeable to his own tastes and inclinations. If, taking this comprehensive view of the whole subject, he still holds to the opinion that an occasional visit to the theatre is compatible with his obligations to Christ and the Church, I dare not undertake to judge him. To his own Master he stands or falls. But of one thing I am clear: such a decision should be avowed and carried out in the light of day. To hide such indulgences under the veil of secrecy is to prove that he still hesitates; and then the law comes in, "He that doubteth is condemned if he eat; for whatsoever is not of faith, is sin."



The more carefully the whole subject is considered the more apparent will it become that it needs to be treated in a different spirit from that in which it is too frequently discussed. The arguments in favour of greater laxity in Christian practice on the point are extremely plausible, and if the only thing to be determined was the extent to which a Christian might, without the breach of any actual obligation, or even without any spiritual injury to himself, enjoy this particular form of recreation, they would not always be very easy to answer. But surely it cannot be the object of any earnest Christian to ascertain how far it is possible for him to act in defiance of the scruples of his brethren and the common notions of the religious life, old-fashioned and narrow though he may esteem them, and even to enter into these pleasures of the world, to which the strongest exception has been taken, without compromise to his reputation or perceptible detriment to his piety. He has placed himself voluntarily under the great law laid down by the Apostle in the simple words, "No man liveth unto himself, and no man dieth unto himself; for whether we live, we live unto the Lord, or whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lord's." There is something to be taken into account, therefore, beyond personal feelings and interests, and we have to consider how far our conduct in this matter is consistent with faithful service to God and our generation.

At present we seem to be in the midst of a strong reaction against an undue severity in the spirit as well as in the letter of the law. Possibly the restraints were once drawn too tightly and they have snapped asunder. A system of positive prohibition was set up, and it has been found impossible to maintain it, and now the difficulty is to establish the authority of the individual conscience in its stead. No positive enactment can be cited from the statute-book why liberty should be fettered at all, and it is hastily concluded that what is not actually forbidden must be right. It must be further added that the growth of more liberal conceptions of the Christian character have tended in this direction. The old ideas as to the limits of the true Church of Christ—I do not mean the notions of ecclesiasticism, but of Puritan or Evangelical narrowness—would not be tolerated to-day. It is recognized



more distinctly that practical godliness is not confined to the evangelical any more than catholicity to the High Church school; and then follows the discovery that godly people, who have not been trained in our traditions, do not admit their authority or their value, and see no evil in practices such as a visit to the theatre, which we have been trained to regard with a pious abhorrence. Then comes the questioning in many minds as to the wisdom of all these restraints. Why (they ask) should we lay on ourselves and on others burdens which have no positive sanction from Scripture, and which the experience of others, whose piety is beyond all doubt, proves to be unnecessary? Is there not a savour of Pharisaic assumption in this attempt to be better than they? And is not this asceticism in opposition to the spirit of Him who compared His own dispensation with that of His predecessor in this very respect, and tells us that the Son of man came eating and drinking?

Such reasoning would be hard to meet were it directed against an attempt to establish some code of law on the subject, or were it used in arrest of judgment upon those who believed this indulgence to be not only innocent but beneficial. It is altogether different when the appeal is made to the individual conscience, and it is asked to interpret and enforce the obligation of those solemn vows of consecration which every servant of Christ has uttered. This new tribunal has more to settle than the one question of abstract lawfulness. It is not enough to prove the absence of any opposing command, or even of any temptation which necessarily inclines to evil. Conscience deals not merely with what is permissible, nor does it concern itself at all about the mere letter of precepts. It treats Christian life as one act of sacrifice and service to Him who has redeemed us, and inspires in us the desire so to live that whatever we do—including even the recreations of social life—may be to the glory of God.

Not the least important point which conscience will have to take into account is the spirit of the age and the demands which it makes on Christian men. There may be times when it is necessary to enter practical protest against too severe a representation of the Christian life, or too arbitrary an exercise of Church authority. Will any one contend that this is one

of those periods? Is there any danger at present of too severe a construction of Christian obligation, too rigid an enforcement of restraints, which after all have nothing to plead in their favour except tradition and precedent? To me the danger seems to lie in the opposite direction. We are so anxious to be thought broad and liberal, that there is no slight peril of strength and robustness being sacrificed on the altar of liberality, if indeed we stop short of even greater sacrifices. We are suffering from lack of moral and spiritual fibre, and one sign of it is an inordinate thirst for pleasure. Under such conditions there may be need for special manifestations of the spirit of self-denial. It is true we have been called into liberty, but our liberty must not be allowed to become a cause of stumbling and offence. It is a glorious thing to be free, but it is far more glorious to restrain our liberty in order that we may better honour our Master and bless the world.

I am very far from conceding that there are not very sufficient objections to Christians visiting the theatre, even if the subject is to be looked at from the lower standpoint. The views of the stage and its surroundings which have been given by the secular press in the course of the recent discussion may reasonably suggest the question whether a Christian is justified in giving his sanction to a system which is confessedly associated with so much that is evil. Charles Kingsley, in his vindication of the Puritans, says—

On the matter of the stage, the world has certainly come round to their (the Puritan) way of thinking. Few educated men now think it worth while to see any play, and that exactly for the same reasons as the Puritans put forward; and still fewer educated men think it worth while to write plays, finding that since the grosser excitements of the imagination have become forbidden themes, there is really very little to write about.

If we are to judge from what we read in the public press, there has not been much change for the better in the interval; and if this be anything like a correct representation of facts, those who still take the Puritan view, and by it regulate their own conduct, have very much to urge on their own behalf.

J. GUINNESS ROGERS.

## RELIGION AND MATERIALISM.\*

ONE of the last employments of the lamented and highly-gifted Professor Herbert, of Lancashire College, was to finish this remarkable book—a book which even “The Westminster Review” declares will hereafter place its author in a high rank in the history of philosophy. It was written, but not prepared for the press, not even divided into chapters and sections. All this has been done by his colleague, the Rev. J. M. Hodgson, M.A., B.D., and done so well as to leave nothing to be desired except the final touch of the author’s own hand. Mr. Herbert approaches his subject from the point of view of an idealist, and brings the doctrines of the older idealism to bear upon the problems presented by modern science with great force and originality of treatment. It has been said that he slips unconsciously from idealism into realism as he advances in the discussion. That, however, is not the case. He hovers a little between the idealism of Berkeley and that of Kant, and he leaves us without any clear notion as to his own solution of the problem of externality, but, so far as I can see, there is no unfaithfulness to his leading principle.

Mr. Herbert’s fundamental proposition is that physical science has to do with the universe as it *appears*, not as it *is*. The knowledge which we derive from science is a knowledge of the appearance which the universe wears when looked at from the standpoint of our senses. And this is acknowledged rather boastfully by physical students themselves. They deal with phenomena, they say, and leave the underlying mysteries alone. Their subject-matter, therefore, is what comes actually or potentially within the range of the senses. And because this is so, science can legitimately take cognizance only of material sequences. Thought, feelings, consciousness, all lie beyond its ken, because they make themselves felt by no evidence which science can take account of. Up to a certain point men of science acknowledge this also. They declare

\* “Modern Realism Examined.” By the late THOMAS MARTIN HERBERT, M.A., Professor of Philosophy and Church History in Lancashire Independent College. Edited by the Rev. J. M. HODGSON, M.A., B.D. Macmillan and Co. 1879.

they can find no physical evidence of design in nature, but they do not generally see that there is just as little physical evidence of design in the acts of men. For instance, in such phenomena as the making of a watch, or the distribution of letters by the Post-Office, so far as physical science can detect, the whole is due to a curious machine called man driven by a curious motive power called the brain. If those complicated operations were analyzed they would resolve themselves into a number of physical consequents, each preceded by a physical antecedent; and, so far as physical science can see, those antecedents would so fully account for the consequents as to leave no room for the interference of mental causes, such as thought, design, purpose, volition. Of course the reason of this is that from the point of view of physical science you are looking at the world not as it really is, but only in the mode and dress in which it presents itself *to the senses*.

Now Mr. Herbert shows that the practical overlooking of the relative character of physical knowledge on the part of scientific men, the practical assumption by them that their facts are *real* facts, is the fertile cause of error and illusion; and the errors and illusions so created are the subject-matter of those wild generalizations in which materialism builds its strongholds. No doubt Professor Huxley and others are profuse in acknowledging that our perception of the world is only relative; but such concessions are valueless, because they never practise the doctrine thus preached. As to those illusions, one of the most gross is the idea that the facts of mind may be brought within the range of one great homogeneous material system. Such a representation forgets that the so-called world of matter is only a mode of consciousness, only a particular and demonstrably imperfect representation of the world within our own mind. The idea of a material universe existing apart from mind is simply a thought abstracted from the thinker. How such an act of abstraction—itsself a mental act, by the way—can do away with the thinker, or resolve him into his own thought, till thought and thinker become one great material whole, is only puzzling in this, that any one capable of consecutive thought can be got to believe such an absurdity.

In the same direction lie the various theories that attempt to explain the relation between movements of the brain and their corresponding acts of consciousness. Mr. Herbert subjects these theories to an elaborate and masterly criticism, and shows conclusively that every one of them lands us in some gross contradiction of elementary physical truths. If you attempt to bring thoughts and movements into one scheme, you are compelled to violate the law of conservation of energy. Now why does this contradiction always crop up in the solution of this problem? Because our physicists count their facts twice over. They first look at them from the physical point of view, and they see a series of movements in the brain. Then they drop the physical mode of looking, and go to consciousness, and there they see a mental series, and, forgetting their change of attitude, they jump to the conclusion that they have seen two distinct things, whereas in reality they have only seen one. Their physical series was only a mode of consciousness itself, not a real objective fact, and a mode of consciousness that excludes other mental facts from view. Let the physical student cordially accept this; let him cease to expect to find thoughts and feelings when he investigates the physiology of the brain, and then all contradiction will disappear. He will be content with his physical facts alone, and will leave psychical facts to those whose business it is to study them; and as to the double series, having discovered that it is only an illusion, he will treat it as he treats all other illusions.

Let this be frankly acknowledged on both sides and the greatest good will ensue. The physical student, recognizing the limits of his science, will cease to expect to get behind the north wind, and will relegate his monism and his theories of the relations between mind and matter to the limbo where the philosopher's stone, the elixir of life, perpetual motion, and other myths of early science, now peacefully slumber. And that will prove the true *cirenicon* between religion and science. When the astronomer can find no room for design in the mechanism of the heavens, he will no more dream of doubting the existence of God on that account than he would doubt the existence of the Southern Cross because that great constellation is never seen in northern latitudes. On the other hand,

the theologian will no more dream of being angry with physicists for failing to discover "spirit and spontaneity" among the material sequences which it is their business to investigate, than he would be angry at the naturalists of the *Challenger* because they found no sheep and oxen grazing at the bottom of the sea.

But this is not all. Not only does physical science deal only with a part of human knowledge, and that imperfectly, but it is itself dependent upon principles which transcend experience—cause, time, space, energy, and many more. Hence when materialists scorn metaphysics and theology as the land of dreams, they draw a line in human knowledge which has no existence. The phenomena of positive science, so far from forming a realm of light cut off from the surrounding darkness, are themselves cognizable only by principles which belong to the so-called sphere of darkness. So here, again, we find the other and greater universe impinging upon the universe of matter. And if physical science itself must lean upon principles which transcend experience, what must we say to the materialistic demurrer that rules theology out of court for leaning on such principles? Surely, if looking at the head of Medusa turns one system into stone, it must do the same with both systems.

Space will not allow me to give more than this bald outline of one of the most remarkable books which this controversy has produced. I might have referred to the defence of theism in the last chapter; but that, able as it is, does not strike me as the part that will make the book remembered. What stands out as so new and valuable in Mr. Herbert's book is his admirably clear definition of the limits and functions of physical science. Indeed, his contribution to the philosophy of science is quite as valuable as his contribution to theology. Altogether it is a masterly production. Even in points where one cannot go along with the author, one feels that he has left the question clearer than he found it and riper for solution. And, what is better still, when you have laid the book down you feel that the spirit in which it is written, the beautiful courtesy towards opponents, the transparent sincerity, the supreme regard for truth that pervades its every line, is just the spirit that becomes a man who is unconsciously doing his last

work, the ink of which will be scarcely dry by the night when the swift summons comes which bids him go out and meet the Bridegroom.

*Hyde.*

THOMAS ROBINSON.

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CATHERINE AND CRAUFURD TAIT.\*

A BIOGRAPHY more tender in spirit or more touching in incident, more beautiful in its unaffected simplicity and fidelity to nature, more full of true piety and pathos, or more calculated to exert a happy influence in various directions than that before us, has not often been published. Mrs. Tait was the very last woman who would have set up any claim to be a heroine, but there is a great deal of genuine heroism in the quiet but decided manner in which she followed that idea of duty which was ever her guiding star. On every account it was well that the world should know the story of such a life. Amid whatever scenes it had been passed it would have been interesting and instructive to mark how Christian principle moulded the character of one so richly dowered as she was with native power and grace. But the high place which Mrs. Tait occupied for the last twenty years of her life, first at Fulham and afterwards at Lambeth, greatly enhances the interest of these memoirs. The Primate has an exceptional position, and it is a long time since the occupant of the see can have had such an experience of its difficulties as has fallen to the lot of Archbishop Tait. He lives in troublous times, and the storms have often beaten with peculiar fierceness on his devoted head. The worst attacks have certainly not been those which have come upon him from without, for the enemies of the Establishment as an institution have always been ready to do justice to the high personal qualities of its spiritual chief. It is from an extreme section of the clergy that the Archbishop has had to meet the severest criticisms, and these, it must be said, have often been as reckless in assertion as they have been bitter in tone. One result, however, of these controversies is, that the Archbishop is a prominent

\* "Catherine and Craufurd Tait." Edited by Rev. W. BENHAM. Macmillan and Co.

public man, in discussions often, and with critics many. Of the other side of his life, as it is passed in the privacy of his home, the world knows but little, and it is a real advantage to have such a glimpse of the inner life of his episcopal palace, and to form such an acquaintance with its inmates, as must introduce a more human element and a more generous feeling into our views of the Primate.

There is a great truth in what Canon Ryle so frequently urges as to the value of a personal knowledge of opponents in controversy. "To dispel prejudices," he told the last Congress, "the best plan is to get men together, and let them look at each other face to face." There can be no doubt that when men have no further acquaintance than that which comes out of antagonism, and when there is no thought of the more gentle and kindly personal qualities to soften the impression produced by the incidents of controversy, there is often generated an "immense amount of floating misconstruction and misunderstanding." We, therefore, extend the range of the Canon's observations, and applying them to Churchmen and Dissenters, and to different bodies of Dissenters, say of them what he says of different schools of Churchmen—"There is room for more approximation, and surely we might lessen the distance that now divides us, and get within hail of one another." A biography like this acts in this direction. After reading it we no longer think of the Primate simply as an administrator, the foremost representative of a great public system, a ruler burdened with the duty of preserving the internal unity as well as maintaining the external security of the institution over which he presides. We have seen him here in all the most endearing relations of life; have learned something of the goodness of his heart and the tenderness of his affections; have been taught to honour him for his devotion to his work, and have felt deep sympathy with him in those heavy trials which from time to time have clouded a life which, looked at from the outside, seems to have been a career of unchequered success. The impression will not fade away, and a great point is gained in the conduct of all controversy if kindly feeling be maintained between those whom difference of opinion places in necessary opposition. It would be a misfortune and a mistake if our friendship for in-



dividuals interfered with our fidelity to principle. The man who asks such a sacrifice demands that which will not advantage him, and would greatly lower the friend who complied with his wish. But "to rub off corners and lessen prejudices," and so to remove the asperities of theological or ecclesiastical strife, is an immense advance.

Not the least interesting feature in this memoir, to a general reader, is the brief record of the intercourse kept up between Dr. and Mrs. Tait and the different bishops. It can be but a passing notice, and yet it helps us to understand something of the marvellous personal charm which Mrs. Tait possessed, and which attracted to her men of characters, opinions, and tastes so varied as those of the different members of the Episcopate. "Old Henry of Exeter," we are told, "having received kindly sympathy from her in the last illness of his suffering daughter, poured forth upon her, when approaching his ninetieth year, compliments which, in addressing her, came from the genuine "gratitude of his heart." The stern opponent of Mr. Gorham and Mr. Shore, the undaunted champion of High Church principles, has acquired a reputation which seems at first to prevent us from associating any idea of tenderness with his memory. But the same fervour of nature which makes the bold and passionate champion of principle makes also the affectionate and devoted friend, so that the "son of thunder" may be, and often is, the best apostle of consolation. At all events this little incident in relation to the late Bishop of Exeter may well soften our thoughts of the fiery controversialist and the severe Church ruler.

The circumstances of our last visit to him were these:—The old man received us at luncheon in his beautiful villa near Torquay. Though very feeble, he sat with us at table and next my wife, and exerted himself to the utmost. In telling some anecdote he forgot a name, and, touching his forehead, he said, "My poor head! I forget all names now;" then turning to her he added, "Except yours," and taking, I think, her hand, he said again, "I shall never forget your name," implying that this was for her kindness to the daughter he had lost.

In further illustration of this point we quote a tender and beautiful letter, in every respect characteristic of himself, addressed by the late Editor of *THE CONGREGATIONALIST* to the bereaved Archbishop. As a leading representative of

Nonconformity, and one of the most conspicuous and eloquent advocates of the principles of the Liberation Society, Mr. Dale's path might appear to be too remote from that of the Primate for him to feel any special sympathy in the heavy sorrow which had fallen upon the home at Lambeth. But special circumstances seemed to Mr. Dale to justify him in expressing Christian condolence with one who was personally a stranger, and of whose ecclesiastical system he was an opponent. The true sentiment which inspired the letter was fully appreciated by the Archbishop, who replied in terms which testified at once to the intensity of his human sympathies and the breadth of his Christian charity. The correspondence is a happy proof of the strong affinities which, despite all diversities of ecclesiastical position, must always unite true and large-hearted Christian men. Of course it is only Mr. Dale's letter which is preserved here, and we give it *in extenso*.

My Lord Archbishop,—Forgive me the presumption, of which I am conscious that I am guilty, in venturing to write to you in this moment of anguish. Since I read the announcement in this morning's paper of the sudden calamity which has fallen on your Grace I have had ringing in my ears the words of the writer of the Epistle to the Hebrews, "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?" Stroke upon stroke has fallen on your Grace, and even strangers cannot hear of these constantly recurring troubles without profound emotion and sympathy. Accidental circumstances have made the last two sorrows which have fallen upon you very vivid to me. When I was at Yale (Connecticut), a year ago, my friends told me of the singularly pleasant impression produced by Mr. Tait, who had been there just before me. Soon afterwards I heard of his death. Last week, when passing through the new buildings of the University of Glasgow, I happened to see your Grace with a troop of young friends about you; and now this morning appears the announcement of a fresh and overwhelming trouble. In the way of sorrow, apart from sin in those you love—from which worst of all troubles may God preserve your Grace—there seems nothing left to be endured. The forms of anguish which arise from bereavement are exhausted. No new experience of grief seems possible. The cup has been drained to its dregs. In the presence of the cross, on which the sins of the world were atoned for, all theological and ecclesiastical differences by which Christian men are separated vanish and are forgotten; and there are human sorrows so great, that in their presence too everything is forgotten, except that the sufferer is in sore need of the consolation and strength of our common Father in heaven. This is my only apology for writing to your Grace at such a time as this; and I earnestly trust that your Grace will not think

it necessary to acknowledge this letter.—I am, my Lord Archbishop,  
your Grace's obedient and humble servant,  
R. W. DALE.

It is in the spirit of this letter that we wish to speak of Mrs. Tait; but, in truth, after reading these charming records of a simple life clothed in a rare beauty of holiness, it were impossible to speak otherwise. We pity the man who can peruse the touching story without deep feeling. Mrs. Tait was a woman of no ordinary character. Nature had done much for her, and all the advantages of culture and association had been superadded to those of native talent. But that which most distinguished her, and was the real secret of her power and usefulness, was her abiding sense of duty. "Duty," says one of her cousins, a companion of her early years, and a life-long intimate friend, "was with her not merely the result of admirable training in that well-ordered home. It was an instinct." To her even as she was in those early days her friend applies the beautiful description in Wordsworth's "Ode on Duty," ending

Glad hearts! without reproach or blot,  
Who do thy work and know it not.

As she was in youth, so did she continue throughout the whole of life, in the dark and troubled hours through which she had to pass, as well as in those bright years of happiness and sunshine which made up the greater part of her life, in the pestilential region of East London during the visitation of cholera, when the world first came to understand something of her great worth, and in the bright home which she made at Fulham and Addington; in the wards of the work-house or hospital, where she was known as the tender and sympathizing friend, or in the distinguished gatherings at Lambeth, of which she was the charm; in the weary vigils by the bedside of her sick husband during the severe illnesses which at different periods of his life have prostrated him, and in her cheering fellowship with him in his arduous works. To know Mrs. Tait fully, however, it is necessary to read her own narrative of the great sorrow which came to her home and herself in Carlisle, surely one of the most affecting pieces of domestic history ever penned. It is a true revelation of the woman and the mother, marvellously realistic, and as free from any

approach to cant as it is full of the deepest and purest piety. The most finished artist could not well have conceived anything more effective than the contrast between the charming picture of pure family affection and happiness with which the narrative opens, and the sad tale of desolation and mourning up to which it leads.

I think (says one of her nieces in writing about her) the time I like best to recollect her is as I remember her at the Deanery, surrounded by that flock of little ones, and looking so pretty, like a Madonna, with her sweet expression and lovely soft brown eyes, with a baby on her knee, and teaching the others their little hymns and prayers. Religion had always been a burden on my mind, as a gloomy disagreeable thing, till I learnt from the simple faith of these dear little children to trust the love of God and Christ as a matter of course, and to feel that the more simply one can believe it all the more real it becomes.

It was on such a home as this that the sudden and terrible blow fell, which in six brief weeks snatched from the devoted parents the five darlings in whom their hearts were so thoroughly wrapped up. To abridge the story would be impossible. Its impressiveness depends not upon isolated incidents, though some of them are extremely touching, as upon the spirit which pervades the whole. The narrative was intended for publication after her death, and directions were left for her son Craufurd with that view. But she was to survive this beloved son, spared from that fearful visitation at Carlisle, but cut down in the bloom and blossom of his manhood, just as he was entering on the work to which his life was consecrated, and for which he was so eminently qualified. His death was the crowning sorrow of her life, and no doubt hastened her own end. That such heavy grief did much to chasten, develop, and mellow her character, cannot be questioned, and it was an illustration of her own high sense of duty and desire for usefulness that she should have written this record of her own experiences for the consolation of those who might be called to endure a like tribulation.

As the suffering is one which must recur over and over again while the world lasts (she says in her own simple style), it may speak a word of comfort to those upon whom a similar burden is laid, and who are feeling that it is too heavy for them to bear. . . . I think we suffered at that time as much as it was possible to suffer, and yet our life has been full of blessings since; and the great comfort we have had in the dear chil-

dren spared, and those given after our others were taken, have made us to know and to trust in God's unending love.

We wish it were possible to give even a sketch of Mrs. Tait's varied labours which would at all do justice to the versatility of her gifts and her unrelaxing industry, her sympathetic benevolence, or her great practical wisdom. In such a character there must be a deep well-spring of unselfish feeling, and this was always a conspicuous trait. Her first thought, as her bereaved husband tells us, was always for others. How much a partner of this spirit must contribute to the usefulness of a bishop, it is not necessary to point out. She sought to make her house attractive to all classes. While on terms of friendly intimacy with the bishops, she endeavoured also to make herself acquainted with all the clergy of the diocese. "In no year during the whole of our time in London," says the Archbishop, "did she fail to receive the whole body of the London clergy as her guests." The garden parties of Fulham, where men of all classes and varieties of opinion met, and where the intercourse had all the charm of freedom and spontaneity, owed their success mainly to the grace and kindness with which she presided over them. An amusing little incident may serve to illustrate the free and unrestrained character of these gatherings.

At one of these pleasant gatherings the emu was turned out into the meadow to be inspected by the guests. But the cows resented the intrusion, and gave chase to the unfortunate bird. "Hallo!" exclaimed Dean Milman, excitedly, "there goes Colenso, and all the bishops after him!" It was, we think, on the same day that he saw Bishop Wilberforce and Villiers into a cab together, as they drove off to attend some meeting. He approached them as they started, and with much solemnity of manner, whispered, "See that ye fall not out by the way."

As to her works of charity, their name was legion. The St. Peter's Orphanage owes its existence to her. Hers was the head which planned the Ladies' Diocesan Association, by which so much of holy benevolence and energy have been utilized by careful organization. So constant a visitor was she of the Homes for the sick, the sorrowing, or the penitent, that "I remember," the Archbishop says, "we used to have a joke, that one day, when she said to the footman at the carriage door, 'Home,' he answered, 'Which Home, ma'am?'" A

similar view of her character is given by her niece, who tells us :

I don't think there ever was any one like her in combining all the small things with so many great undertakings, and doing everything so well, and turning so rapidly from one thing to another, in the full rush of a London life, and never seeming overwhelmed with anything. I used to say one never knew what one was in for when one went driving out with her, for she took you one minute to call upon a Duchess, and the next into the ward of a hospital.

Her opportunities for usefulness were great, but her work could not have been what it was but for the deep Christian principle by which it was governed, and the living faith by which it was quickened and sustained. Of her son, want of space prevents us from speaking at all, beyond the expression of a feeling that his early death deprived the Church of a man of great promise. A biography like that of Mrs. Tait, valuable at any time, is especially so now, when there is so much of earnest and noble desire on the part of numbers of Christian women to do true service, while at the same time so many influences are at work to pervert that high purpose into wrong directions. Mrs. Tait showed how possible it was to lead a life sanctified to the highest ends, permeated by the truest piety, and rich in the most abundant usefulness, without indulging the spirit of the ascetic, and without neglecting any of the common duties of the home.



### THE NEW IMPERIALISM.

Nothing could be less Imperial, in the modern sense, than the policy of Elizabeth ; it was cautious, timid, and penurious in the extreme, and was determined solely by domestic interests. It was that of a thrifty housewife, with a great realm as the theatre of her housewifely cares, and yet it would be difficult to imagine a policy more fitted to develop the strength and the greatness of England, and to lay the foundations of the widest empire whose sceptre has ever been swayed by a single hand. She nursed with studious care, though probably without any far-sighted vision of the ultimate issues, the

skill, the strength, and the adventurous spirit of her people ; she fostered with almost liberal hand the enterprizes of her merchants and mariners ; and she relied entirely on the spirit of her people to save England in her hour of need. And it served her with loyal fidelity, and carried her flag with splendid audacity into every ocean, and on to every continent of the world. But the key to the whole was private enterprize, fostered, but with very frugal and cautious hand, by the Queen. Much of the raiding which she secretly encouraged was carried on in the domains of Philip, with whose nation she was nominally at peace. Out of these half-piratical enterprizes our seamen gathered skill and daring, and soon the masters of the narrow seas began to challenge the sceptre of the broad ocean, which, by the defeat of the Armada, finally passed into their hands. The expeditions which laid the foundations of our maritime empire were the reverse of imperial in their inception and conduct. Trade inspired many of them, plunder others, colonization others ; but always with a view to trade. It was hard work to get any effectual help from the royal treasury for any of them ; and many a noble heart beside Raleigh's was well-nigh broken through constant losses and disappointments, due to the parsimony, the caprice, or the jealousy of the head of the State. But meanwhile Englishmen advanced with rapid strides in individual development, in skill, in daring, in knowledge of distant regions, and in gallant contempt for the dangers of the ocean, whether round Cape Horn or in the Polar Seas. The country grew rapidly rich and strong, and its adventurous mariners acquired a masterful sense of superiority to every foe whom they might be called to grapple with anywhere about the world. But there was nothing from first to last imperial about it, at least as far as the conscious purpose of the people, or of their leaders, was concerned. Keen joy in adventure, and hearty delight in the wonders and glories of the great unknown world which was opening up all round them, were the marked characteristics of the energetic Englishmen of Elizabeth's time. And this temper of the leading spirits of the nation fell in perfectly with the temper of the Queen. Schemes to found a great empire she would have quietly put down. Adventures which would develop



the skill and the hardihood of Englishmen, and increase the wealth of the realm, she was ready, though always in a thrifty way, to forward with hearty good-will. Her soul was fairly in tune with what was noblest in her people and in her time, as she showed on great occasions; but the supreme concern of her careful and provident spirit was to compact the unity and to husband the resources of her realm, that it might be ready for the great struggle which she knew must come, and from which it emerged with the strength of a young giant, and began at once, though all unconsciously, its imperial work. But the foundations of our empire which were laid in her day were mainly the work of individual genius and daring; they were just the result of the manifest capacity of the Englishmen of her day to scatter themselves abroad, and to take in hand great enterprizes in all feasible parts of the newly-discovered world.

Our new imperialism is at precisely the opposite pole of policy. It seeks to shelter itself under Elizabeth's great name, but there is absolutely nothing Elizabethan about it. The whole policy of the Government puts dishonour on every sacred tradition which the age of Elizabeth hands down to us. She would have regarded its meddling with apprehension, and its boastfulness with scorn. Its ruling notion seems to be to multiply the official Englishman, and send him everywhere, with large imperial notions, to manage and to extend our empire, under the inspiration of his chiefs, or under his own; keeping the English people in profound ignorance of his operations, or cheating them with words. While the Liberal party, after the fashion of Elizabeth, would begin by strengthening what is weak, raising what is fallen, and purging what is foul in England; restoring vigour to our industry, markets to our commerce, moral elevation to our politics, and righteousness to our rule throughout the earth. Then let our empire grow if it will; let the weight of our industry, our wisdom, our culture, our honesty, tell everywhere at its true worth. Let us win empire, if we are to win it, because men find it good to be ruled by us; let us hold empire by ruling men for their good; and let us have done for ever with this accursed system, which is dragging our honour and the honour of our forefathers in the dust.



And what is the system? Briefly, it seems to be this. Place an imperially-minded statesman on the borders of our empire, and let him look round him to discover where it can profitably be enlarged. Then pick a quarrel with the native ruler—the term “pick a quarrel” is used deliberately. We picked a quarrel with Shere Ali; we picked a quarrel with Cetewayo. There is not the faintest evidence that the Zulus intended to invade us. All their most formidable preparations were evidently suggested by the fear of our invading them. Then, having picked a quarrel with the native ruler, drive him forth in exile to die broken-hearted, or to be hunted like a wild beast to his lair; then give him a resident to look after the imperial interests in his dominions, and then roll the sweet morsel of triumph under the tongue, and thank God for a “magnificent success.” This is the system; and the brand of Heaven is on it, as it deserves; everywhere its fruit is, and must be, confusion and shame. But we can conceive of another principle by which our empire might be extended, and over which we should have no need to blush. There is a prophecy in a good old book, whose prophecies have a knack of getting themselves fulfilled, despite the sceptics, and it runs thus: “Thus saith the Lord of Hosts, In those days it shall come to pass that ten men, out of all languages of the nations, shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you.” We desire to see as deeply as any man can the true progress of our empire; a progress which shall fill healthy extremities with healthy life-blood, through the soundness and vigour of the heart that lies at its core; not such a progress as we are now aiming at, which will leave the extremities limp and pallid, the pulse weak and feverish, and the whole system in deadly collapse. God grant, we say, that our influence may spread, for we are sure that on the whole it carries blessing in its train. But we would have those who dwell round us see the blessing, and be drawn to it; we would have them say, when they see the justice, the wisdom, and the fostering care of our rule, We will go with you to dwell under your shield, for we see that it is the shield of truth, righteousness, and charity; we see that God is with you.

It would be easy, did our space allow, to trace this principle, which was the key to Elizabeth's policy, through all the stages of the growth of our empire. Always imperial ideas and schemes have been conspicuous by their absence, while the courage, skill, and energy of the individual Englishman, or company of Englishmen, has been in the foreground in all the movements which have extended our dominions and given to us the foremost imperial position in the world.

Perhaps the most important and fruitful "action" ever attempted by our countrymen, or indeed by any man since Abraham, first of Pilgrim Fathers, crossed the river, was the pilgrim settlement of the New-England States. Nothing that we have done has told so mightily on the development of our empire, or on the destinies of the world. How did it come about? Was it the fruit of a far-reaching scheme of the rulers of England for the increase of our power, wealth, and glory? On the contrary, it grew out of the private and well-nigh desperate venture of a little band of noble but almost heartbroken exiles from England, and it was carried through in the teeth of contemptuous indifference, with no word other than a curse from the monarch and the government of the day. Those hundred English exiles who have given form and character to the most masterful nation which the earth bears on its breast, were harried out of England to exile in Holland by that shrewd but short-sighted and brutal despot, King James. There they lived in much strain and wretchedness for years, and there under stern pressure they turned their wistful eyes to that "wild New England shore." King James hated as well as harried them. Not England, but the ruling caste in England, scorned and cast them out; and yet, noble-hearted Englishmen as they were, they have left it on record that one main motive of their exodus to the New World was their fear "lest their posterity in a few generations should become Dutch, and so lose their interest in the English nation; they being desirous rather to enlarge his majesty's dominions, and to live under their natural prince." And so they sailed in spite of every difficulty and opposition, the Government never touching their enterprize with one of its fingers, not even promising to let them alone. Landed on those wild shores, a sickly storm-tost company, they met and

entered into a covenant, which, considering what they had suffered at the hand of King James, and what has grown out of it for England and for mankind, is one of the noblest and grandest things in history. Thus it ran—

In the name of God, Amen. We, whose names are underwritten, the loyal subjects of our dread sovereign King James, having undertaken, for the glory of God and advancement of the Christian faith and honour of our king and country, a voyage to plant the first colony in the northern parts of Virginia, do by these presents solemnly and mutually, in the presence of God and of one another, covenant and combine ourselves together into a civil body politic, for our better ordering and preservation, and furtherance of the ends aforesaid; and by virtue hereof to enact, constitute, and frame such just and equal laws, ordinances, acts, constitutions, and offices, from time to time, as shall be thought most convenient for the general good of the colony. Unto which we promise all due submission and obedience.

A band of exiles literally forced that germ of a vast empire into the circle of our already widening realm. It was the child of individual English heroism and political insight, and it grew entirely by individual wisdom, virtue, and energy. Other expeditions of more imposing force, and more or less under the hand of the State, made plantations in North America, but the descendants of that little knot of pious, hardy, industrious, and strongly individual Nonconformists have from the first ruled the policy and shaped the character of the United States of America. New England was the backbone of the party, which in the last war ground the slave-holding confederation to fragments, and has maintained that free scope for individual character and energy, that freedom from martial frenzy and bureaucracy, that absence of imperial pretension and apparatus, which are placing that youngest of great States very near indeed to the van of the progress of mankind.

The next great onward movement in the development of our empire was the conquest of India. The history of the conquest is too large a theme to be treated here. Nor dare we attempt to sum up the debt which we owe to India for the bloody process by which we won her; but this much we may venture to say, that until this new and vainglorious Beaconsfield policy raised its gaudy crest in India the debt in some measure was in process of being paid; now, alas! we are adding to it every hour. But the germ of that vast empire,

the heaviest and the most anxious imperial burden, if the most glorious, which ever a nation was called to sustain, was in a charter of Queen Elizabeth, dated December 31, 1600, which incorporated "the governor and company of merchants of London trading to the East Indies." Five ships sailed in 1601, with cargoes valued at £27,000; out of that has grown an empire which now numbers as its subjects one-fourth of the human race. It is a chapter in the history of individual enterprise which stands quite by itself in human history. A little knot of private merchants, with a house in the City of London, for generations conducted the conquest and the government of these vast and splendid regions; and through the whole chapter the ostensibly ruling interest was profit on capital—the interest of trade. Such perfect freedom of individual enterprise as the history of our Indian Empire discloses seems to us incredible in these days. It is but half a generation since this company of traders was superseded by the stern necessities of things, and that mighty empire was forced, as it were, into the hand of the English Government, and became the sacred charge of the British Crown. The East India Company was always distrustful of Imperialistic Governors-General. The English people will do well to follow their example. We have a work before us in India which will task all our strength to the utmost. Those who know most about it are most deeply anxious lest under the most favourable conditions our strength should be found to be overtasked. We are deliberately by our present policy creating the most unfavourable conditions; and it is inevitable, unless a stern check is speedily applied to it, that it should end in ruin, and the overthrow of all that we have been struggling to establish since we woke up to our Christian duty to rule India for her good. Every fresh extension of our frontier involves a new and farther extension; every attempt to establish a predominating influence other than that which our good rule in India gives to us, in a native state beyond our borders, involves ultimate annexation; while any increase of the burdens on our Treasury in India through the enlargement of our obligations and the addition to our taxation, which annexation cannot but entail, is just an imperial form of suicide. The wisest, the ablest, the most trusted of our

Indian statesmen combine to assure us that in India we have just one simple thing to do: to remain calmly within our borders, with their sufficient natural defences; to spend our whole strength and wisdom in ruling for their good the peoples cast upon our care; to develop as far as we can the resources of their country, and make them as sure as we may against famine, pestilence, and war; and then to leave our rule with calm confidence to speak for us among our neighbours, and to give us honest influence in their councils, content to await on our own side of the mountains the assault of any enemy who may be mad enough to seek us there, with a peaceful and prosperous India behind us, and the full command of the open seas.

Enough has, perhaps, been said to indicate in outline the method by which our empire has advanced to its great magnitude and splendour. Other people colonize, conquer, and create empires if they can, with definite purpose and forethought. They lay great plans, prepare great expeditions, and scheme for great results. Athens sent out her colonies admirably composed and equipped for settlement and conquest; Rome planted her veterans in posts of vantage, and stamped the explicit image of herself in all the provinces of her empire. The modern Latin nations like, as a rule, to take their social organization with them, and to make their colonies, as far as they can, a copy of the pattern which has grown familiar to them at home. But it is curious and significant that the English colonies which have been planted on the completest plan have been the least successful; while those that have been planted as we should say at haphazard show clearest signs of a vigorous life. Our plan is just to let the Englishman wander forth alone or in companies, as it best may please him, and settle as he likes, and where he likes, up and down the world.\* We send him forth with strong hand and clear brain, with love of home and love of work; and we trust him to make for himself a centre of influence which, by honest means, by dint of hard work, good habits, power of social organization, and aptitude for making himself at home anywhere, may grow in time into the pre-

\* The picture by Tacitus is faithful still: "*Colunt discreti ac diversi, ut fons, ut Campus, ut nemus placuit.*"—*Ger.* 16.

dominating influence in the locality in which his struggle for life has to be carried on. That predominating influence, if won, is due to the qualities which make the Englishman ; and the sum of such predominating influences make the only imperial position which is worth holding and is likely to endure. It needs a far more methodical and foresighted policy to administer our empire than was needed to win it. The task of ruling wisely our vast and varied dominions is probably the gravest political duty that ever was laid upon a people ; and God forbid that a word should be spoken lightly to hamper those who have it in hand. But the method that won it is in the main the method that will keep and rule it ; the free play of the intelligence, the energy, and the industry of the people who dwell in it, and who take personal and hearty interest in its affairs. Make it over to a governing clique, and it is lost.

What we have to do for mankind is to give English industry, energy, culture, and liberty free course throughout the earth. What imperial position and influence they may win will come to us nobly and from the hand of God ; and He will help us to use them for the good of mankind. And our position for the work is peerless. Most of the great strongholds that overlook the world's highways are in our hands. Without any connected scheme on our part, somehow, one by one, the posts of vantage all round the globe have fallen into our possession ; Gibraltar, Malta, Aden, the Cape of Good Hope, Galle, Singapore, Hong Kong, Fiji, the Falkland Isles, St. Helena, the Bermudas, Newfoundland, and Heligoland are all under our shield. And they are, as a rule, of no private use to us. Our chief interest is to keep open by means of them all the great waterways of commerce. Surely it is profoundly significant that those posts of vantage which command the highways of the ocean have fallen under the charge of the one great power whose interest lies mainly in keeping them open for the service of mankind, and which has the will and the force to do it. When they are no longer needful to insure this condition of the peaceful progress of nations, we are ready, as in the recent instance of the Ionian Islands, to resign them to the nation which has the natural claim to them, and can take more complete charge of them than we can ourselves. Our occupation has its justification

in the security which it lends to commerce ; when that public service is no longer demanded, we are ready at once to confess that it should cease. In truth, our position of strength in the world has mostly had its root in what we could do for the world. We may well tremble lest we should be tempted to change our old and sacred method for this new imperialism, whose strength seems to lie in the vigour and the secrecy with which it can wrest from weakness private advantage, seeking its own under cover of the most exalted professions of zeal for the common interests of mankind.

A conspicuous instance, both of the policy and of its fruits, is furnished by the recent history of Egypt in its relations with the great powers. A few years ago our influence in Egypt was substantially, though not nominally, paramount. We did more for Egypt than all the other nations put together ; and our right of way through Egypt was quite the most important of the foreign interests of the country. And this was fully recognized by Egypt, and by all the great powers. In all Egyptian questions there was a general consent that our interest was supreme. Then Lord Beaconsfield bought the shares in the Suez Canal, and made what was regarded as an imperial demonstration. From that day our influence in Egypt has been manifestly on the wane. Other governments got irritated and jealous ; it seemed to them as if we were bent on stealing an advantage. They grew suspicious of our designs. Even Germany, which had not troubled itself much about Egypt, found that it had interests of its own which it was bound to consider. France was stirred to a new activity ; Italy struck in for its share in the inheritance which we were supposed to covet exclusively for ourselves. And now, as the result of long contention and discreditable wrangling, we find ourselves compelled to fall humbly into the train of the policy of France ; while our boasted paramount influence in Egypt has sunk into a base copartnership in financial extortion ; for what is the recent action of the great powers at Cairo, but a scheme for giving to the mere vampyres of the Bourse a deeper draught of the very life-blood of the wretched Egyptian fellahen ?

And what has happened in Egypt has happened, and will happen, everywhere. We have rarely been so isolated as we



are at this moment in the whole course of our history. We have assumed an imperial *pose* at the bidding of our great posture master, and everybody round us has taken the alarm. We have allowed ourselves to scheme, and to grasp at advantages, and to form conventions, in secret, and now every one is standing on guard. We have committed ourselves boastfully to pretentious enterprizes, and now every one is watching gleefully for our halting. If we trip and fall, there is not a power in Europe that will not secretly rejoice, and feel that we are reaping the harvest which we have sown by our selfish, ambitious, and boastful deeds. Even Turkey now turns on us with the bitterest malignity, and proclaims openly that she would prefer the Russian yoke to our protectorate; for, as a rule, there is no one whom the ruined wastrel so hates as the strong guardian who is always, with a tone of menace, preaching to him retrenchment and reform. There is not one bright spot all round the horizon. Everywhere we are met by alienation, jealousy, and distrust. The Austro-German alliance, which Lord Salisbury hailed as a new evangel, quietly pushes us out of the field. The Bulgarians feel with bitter indignation that we have sacrificed them, the Greeks that we have betrayed them. Of the rising powers of the East there is not one which has a hearty love for us, and trust in our honest zeal for its independence and progress. The love of young nations struggling into freedom, which was once our joy and pride, we have forfeited utterly. The belief which not long since was strong in Europe, that in our foreign policy we were upholding the law of nations, and seeking the general good, has quite died down even in the most trustful hearts. *Perfide Albion* is no longer a sneer which we can affect to smile at. We have sprung too many mines, and arranged too many surprises, to hold up our heads in conscious innocence, and appeal to the righteous judgment of mankind. We have sought to make ourselves great instead of working on and waiting till new greatness was thrust upon us; and now men and things combine to bear us down, and to set us to study afresh in sorrow and shame that great sentence of the Master, which even Boyle confessed to be an epitome of human history, "Whoso exalteth himself shall be abased, and whoso humbleth himself shall be exalted." J. BALDWIN BROWN.



*MADONNA DI SAN SISTO.*

MOTHER divine! what means that wistful gaze?  
 What nameless thoughts are moving 'neath the rest  
 Thou need'st must know thine infant on thy breast?  
 Not mine to shrink from life's uneasy ways!  
 No feebleness thy youthful form betrays:  
 Upon the solid earth firm is thy tread,  
 And firmly holdest thou the child, whose head  
 Is close to thine. Pondering the coming days,  
 Thou feel'st He is not thine, but His thou art.  
 He bears, whom thou art bearing on thy heart,  
 The world in His. Even now around Him fall  
 Dim shadows of the sacrificial call.  
 Mother divine! thou sawest this in part;  
 The sword that pierced thy soul revealed it all.

A. M.

*Dresden, Aug. 30, 1879.**"THE STORMY WIND."*

ROLL, stormy sea, beneath the midnight skies,  
 Restless, untiring, though the world be still;  
 Send thy loud voice over the silent hill,  
 Send thy fresh scent, to break the calm that lies  
 On inland valleys, where men dream until  
 Their life fades into trance, and their cold eyes  
 Lose the old lightning, and a faint surprise  
 Is all their passion, weariness their will.  
 Roll on the nation; let it feel the wind  
 Blow free from northern shores, and drive a spray  
 Bitter and keen before it, while the blast  
 Of trumpet fires the heavens, and behind  
 Follow God's angels—they that wing their way  
 Where the sword rings on devils falling fast.

A. W. W. D.

## TALKS WITH CHILDREN.

## DARKNESS AND LIGHT.

WHEN we wish to say that two things are as different as possible, we often say, "*They are as different as light from darkness.*" We cannot fancy any two things more unlike than light and darkness. And yet the Bible says both are alike to God. "THE DARKNESS AND THE LIGHT ARE BOTH ALIKE TO THEE!"

They make a wonderful difference to us! During the long days and short nights of summer, when it is never *pitch dark*, we could manage tolerably without lamps or candles; but now that the short days and long nights of winter are come, what should we do if we could not make a sort of artificial day with our candles, and lamps, and gas-burners? All work would have to cease, indoors and out. There could be no night-trains, nor any kind of night travelling, except on moon-light nights; no evening services, or lectures, or concerts, or parties; no pleasant reading aloud, or looking at pictures, or amusements of any sort that need light to see what we are doing, after the dark evening set in. We should be like the Egyptians, when they sat still in the darkness; or should have to grope about like blind people.

But "the darkness hideth not from" God; "but the night shineth as the day; the darkness and the light are both alike" to Him. How can this be? Think, first of all, of what use light is to us: what do we want it for? We want it to see by. But what do we see with? Our eyes. Light would be useless to us without eyes. A blind man can see no better at noon than at midnight. Well; who gave us our eyes? God. Who made the light? God. "God said, Let there be light, and there was light." Then you see, God has no need of eyes to see with, else He could not have made our eyes, and the eyes of birds, and beasts, and fishes, and insects. "HE that formed the eye, shall He not see?" (Ps. xciv. 9.) And God has no need of light to see by, else He could not have made the light. No! God sees all things, not with eyes, but in His own mind and thought: not by the light of the sun, or moon, or stars, or flames, or lightning,

all of which He has created; but by the light of His own eternal wisdom. "GOD IS LIGHT, and in Him is no darkness at all" (1 John i. 5).

The dark side of our world, where it rolls into its own shadow, which we call "night;" the bottom of the deep ocean, where no light can penetrate; the dark inside of the earth, to its very centre, are all as plain to God's sight as the fields, and hills, and sea, with the sunshine on them. The tiny creatures that you may see through the microscope, but which are quite invisible without a lens, and the very atoms of which they are made—God sees them all. He sees those stars which are so far off that we can only see them as tiny sparks through a powerful telescope, but which are really mighty suns and worlds; for He made them, and He is *there* as much as *here*.

More than all this: God sees our thoughts. If you have a secret that you keep hidden so close in the darkness of your mind that no one guesses it, not even your mother or father, brother or sister; yet God sees it. "Neither is there any creature that is not manifest in His sight; but all things are naked and open unto the eyes of Him with whom we have to do" (Heb. iv. 13).

What may we learn from this? First, God can always take care of you. Children are often afraid of the dark, even though they know that darkness cannot hurt them. One reason is, that they cannot see anything to make them sure *where they are*, and perhaps feel as if they had forgotten, or as if they might be somewhere else, they know not where. I think even a grown-up person might feel afraid, if he were in pitch darkness, and did not at all know where he was. Another reason is, that in the dark we can *fancy* all sorts of things; and perhaps you are half frightened at your own fancies, though you know they are nothing real. Well, then, remember that God is as much with you and takes as much care of you in the dark as in the light. The darkness and the light are both alike to Him.

When I was a boy, my father used to tell us a story of one of those good men who were called "the ejected ministers," because they were turned out of their homes and churches, and even forbidden by the Government and by Parliament to

preach anywhere. A cruel law was made that they must not come within *five miles* of a town. But those good men knew that "we must obey God rather than men;" so they went on preaching whenever they could, secretly, in out-of-the-way places. Well, one of these good men was coming home late one night after preaching. There was a thick fog, and it was very dark; and he found that he had strayed out of the road. Suddenly he thought he heard a voice behind him, "*Stop!*" He stopped, and listened, but all was still. So he went on a few steps; and then he heard the voice louder and nearer, "*Stop!*" He stopped, and called out, "Who are you? Who is there?" But there was no reply. So at last he was going on again, when the voice came a third time, louder still, as if quite near, "*Stop!*" He shouted again, but no one answered. He took his pocket-knife out of his pocket, opened it, and stuck it into the ground. Then he groped his way to a hedge or bush which he could dimly see against the dark sky, prayed to God, and lay down and slept. When he woke, the night and the fog were gone, and the sun was shining. He went to look for his knife, and soon found it, sticking where he left it. And what else do you think he found? A yard or two further on, a deep pit, or quarry; so that if God had not caused him to hear the voice, and if he had not obeyed it, and stopped just when he did, he would have walked over the edge and been killed. So that was how God took care of His servant in the dark.

The other lesson is this: Remember that God always sees you—in the darkness as much as in the light; sees your secret thoughts as much as your outward actions. Beware of anything, even a thought, that you would *wish* to hide from Him. People often do wicked things which they would not dare to do, or would be ashamed to do, if they did not hope to hide them from everybody. But there is no hiding from God. And remember, no sin," "*nothing that defileth, or maketh a lie,*" can enter into that Beautiful City of which we read that "THERE SHALL BE NO NIGHT THERE." Read Revelation, chapter xxi., verses 23-27.

EUSTACE R. CONDER.

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## ECCLESIASTICAL AFFAIRS OF THE MONTH.

### CHURCH PATRONAGE.

THERE was nothing in Mr. Bright's great but disappointing speech at Manchester less satisfactory than his references to the "system of purchase" in the Church. We certainly do not yield to Mr. Bright in our reprobation of a system which does not merely introduce a multitude of scandals, but which is itself one huge scandal, the only mode of dealing with which is to lay the axe to the root of the tree and hew it down, root and branch. But what has the Liberal party to do with this work? It will be extremely difficult, and it will excite but slight enthusiasm, for the masses of the people care little about it. The Nonconformists can hardly be expected to give any efficient support to an enterprize undertaken with the scarce-concealed intention of postponing their claims and making the Establishment stronger to resist their attacks; and Churchmen, with the exception of a very small section of Liberals, if they are prepared for reform at all, would prefer to see it undertaken by those whom they regard as the true friends of the Church, and will look suspiciously on the wisest proposals of a Liberal Ministry, even though it should include Mr. Bright. It may be said, in reply, that the work is one which ought to be done on public grounds, and that the benefits resulting would be so great as to warrant a government in running some risks to secure them. But granting all this, we still maintain that it is not the service which Liberals can best render to the country. The opposition which even a very mild scheme of reform would encounter would be so formidable, that it is eminently desirable that its promoters should have an amount of support within the Church, which is certainly not to be accorded to a Liberal Ministry.

We should object to the attempt as Liberals, because of the extreme probability that it would shipwreck the Government; and as Nonconformists we are certainly not likely to regard with complacency an act of what, in our view, would be deliberate suicide committed by a Ministry which cannot win or retain power without our help, in an endeavour to prop up the system of injustice and inequality, which inflicts wrongs upon

us, and injury upon the cause of true religion. That it would exert any material influence upon the fate of the Establishment, we do not believe. There are other causes at work, more powerful than any of these scandals and abuses, by which that issue will be determined. Numbers of Churchmen, and among them not a few Conservatives, are beginning to feel the injustice of giving political supremacy to any one Church, and the growth of the sacerdotal temper among the clergy has contributed to the spread of this feeling. To influences like these, far more than to the reproach arising out of the sale of livings, do we trust for the triumph of the principles of religious equality. Indeed, the abolition of patronage would assuredly help on our work. It has done so in Scotland, and though for very different reasons, it would do the same in England to an even greater extent. The nervousness which is displayed in relation to it by ardent defenders of the Establishment; the earnestness with which those who talk most loudly about the abuses of the system disavow any intention of getting rid of it altogether; the constant reiteration of the assertion that it brings great benefit to the Church by introducing into her pulpits men of different types and schools of thought, all show that it is felt to be a buttress of the Establishment. Its abolition would certainly make a very material alteration in the feelings of those who value the Church because it enables their sons to find an easy introduction into society, or because to have a living in their gift gives a certain *status* to themselves. There can be little doubt that such a measure would alienate the plutocracy, and the alienation of the plutocracy would be full of menace to the existence of the Establishment.

But while we have no doubt as to the influence which the abolition of patronage would exert on the ultimate fortunes of the State Church, it is so manifestly an attempt to substitute some scheme of Church reform for disestablishment, and, in truth, to give practical embodiment to the favourite Whig notion of the day, that so sweeping a measure as disestablishment is not within the sphere of "practical politics," that it certainly cannot be welcomed by us. "The Guardian" draws this inference, and is fully justified in drawing it, from the serious measures which have been taken towards removing the

abuses of the existing system of patronage. But if the defenders of the Establishment hold that such reform will greatly strengthen it, it is not unnatural that we, on the other hand, should be displeased to find our own friends coolly telling us that we must hold our own views in abeyance, and stand aside while they carry measures which are intended to postpone still further the realization of our hopes. That Mr. Childers should take this course is not surprising, for he is a Churchman, and apparently one of those Liberals whose intense zeal for the Church and belief in its efficiency, and indeed necessity, blinds him to the injustice, which the system inflicts upon Dissenters. But Mr. Bright cannot urge such a plea. He is a Nonconformist, and no one has exposed with more force and eloquence the grievances to which Nonconformists are subject. Yet he thought it necessary at the Manchester meeting to say, "I do not like to hurt the feelings of those who may differ from me upon a great and more extended question by reference to this. I hope the time will come when the purchase of livings in any Church in this country will be no longer possible, for anything more harmful and more discreditable to a religious organization it is scarcely possible to conceive." Now Mr. Bright does not wound our feelings, but he certainly neither carries our sympathy nor convinces our judgment. We must plead guilty to regret at seeing him mix himself up with the tame and hesitating policy which the managers of the Liberal party have been seeking to carry out; but we can perfectly understand how he has been drawn into this course by the desire to free the country from a Government whose doings must have roused his righteous indignation to fever heat. We believe it is a great mistake to suppose that the end he has in view will be best secured by opposing to the rampant Jingoism of the Tory party a weak and half-hearted Liberalism, whose first care is to secure a reputation for moderation. But however this be, we are especially surprised that Mr. Bright does not perceive that, if the time for disestablishment is not come, the only course open to a Liberal Ministry is to leave the Church alone.

Mr. Bright's reference to the Nonconformists shows that he quite understands that the "abolition of purchase" is not a

reform about which they are likely to be excited to any enthusiasm. Whether the proposal will find favour in the eyes of Churchmen, may be learned from the Report of the Royal Commission which has just appeared, and which bears on its forefront this declaration: "It appears to us that the varied system of patronage, public and private, which now prevails has the advantage of interesting in it all classes of the community, and of insuring within reasonable limits the due representation of corresponding varieties of thought and opinion in the ministry of our National Church." The idea of abolition is scouted; a few improvements are suggested; some gross abuses, such as the sale of next presentations, are to be forbidden; of course there is to be the favourite panacea of the time, "more bishops," and that is all. Yet even that is too much for some of the Commissioners. We do not think that this looks hopeful for the success of any Liberal proposals on the subject.

#### THE MACKONOCHIE CASE.

Lord Penzance has pronounced a sentence of suspension upon Mr. Mackonochie for his contumacious disobedience to his court. There is no trace of anger or vindictiveness, or even of severity, in the sentence itself or in the manner in which it was pronounced. As a judge, his Lordship was properly resolved to maintain the authority of the law he is set to administer, and the dignity of the court; but he was evidently most anxious to show the utmost consideration for the defendant compatible with the attainments of these ends. He intimated that there was still a *locus penitentiae*; he invited submission, and clearly indicated that that would be sufficient to stay all further proceedings; he spared no pains to prove that his only object was to prevent the continued contempt of the court and the law, not to inflict any punishment upon the offender. We doubt both the wisdom and the justice of adopting this tone. It certainly would not be employed in the case of other offenders, and we fail to see why persistent clerical disobedience should meet with exceptional indulgence and forbearance. That it would produce any salutary effect upon the recusant cleric was not to be expected. If such hopes were ever entertained by any sanguine spirits, the scene



at St. Albans, on the Sunday morning when the sentence was to be put in execution, rudely shattered them. Instead of submission there was the most wanton and audacious defiance of the authority not only of the secular court but also of the bishop. The officer of the law had no sooner nailed the copy of Lord Penzance's decree to the door of the church than a number of gallant young Ritualists tore it down. The delivery of the writ to Mr. Mackonochie was anticipated by a formal protest on behalf of the churchwardens. The bishop's chaplain, who had been commissioned to undertake the service, was denied access to the pulpit, and to crown the whole, the ritual was of the most pronounced and exaggerated character, and included almost every ceremony which had been forbidden. Mr. Mackonochie means to go to prison, and it is hard to see how this contingency, much as it is to be deprecated, can be avoided. Our own belief is that, in point of law, Mr. Mackonochie has not an inch of ground to stand upon. The theory of his school as to the origin of the spiritual jurisdiction of their Church is as baseless as the "airy fabric of a vision." If they will submit to spiritual rule only, they must quit an Erastian Establishment.

We see no valid apology for this persistent contumacy in a clergyman, and yet it is hard to blame Mr. Mackonochie when he can justify himself by an appeal to the example of a bishop. Mr. Randall, of Clifton, is under the displeasure of his bishop for disobedience to his monition, yet the Bishop of Truro recently promised to officiate at some special services in his church. The Bishop of Gloucester remonstrated, and if Episcopal authority is to be of any value, his appeal ought to have been decisive. But Dr. Benson, in what seems to us a singularly ungracious temper, threw upon his brother the responsibility of prohibiting him from preaching in the Gloucester diocese. Of course Dr. Ellicott would not take so invidious a step, and the Bishop of Truro, therefore, gave the benefit of his countenance and service to the rebellious clergyman. If bishops act thus, what can we expect but general anarchy?



## OUR SUNDAY-SCHOOLS.

### NOTES OF LESSONS SUGGESTED FOR CONGREGATIONAL SUNDAY-SCHOOLS.

DECEMBER 7.

*At Jerusalem.—Acts xxi. 17-39.*

17. The glad reception of loving friends, notwithstanding persistent hostility. Paul was the bearer of the Gentile bounty for the relief of the poor Christians of Judæa. His fellow travellers—the deputies of the contributing Churches. 18. James was our Lord's brother, presiding elder of the Church at Jerusalem. The plurality of the pastorate. 19. Saluted them, giving the kiss of peace. Doubtless the Gentile offerings were then made over. Paul's report of the work of God among the Gentile Churches, since he left Jerusalem, four years before. A model missionary meeting. The foundation of the Church at Ephesus and his labours there; and the progress in other parts of Asia Minor, in Macedonia, and Achaia. He must have mentioned the efforts of the Judaizing teachers in Galatia and the strife in Corinth. 20. Generous joy and praise for the success of the gospel. 2 Cor. ix. 12, 13 was thus fulfilled. The advice they gave to remove a false impression. Thousands should be myriads, ten thousands. Paul had not taught what was alleged. The opposing faction testified falsely. Zealots for the law. The slow loosening of the bonds of the ancient faith. The pain and perplexity of times of transition. 22. The multitude was not the Church, but the Judaizers who were likely to make a hostile demonstration. 23, 24. The expedient resorted to to disarm prejudice, guard weak faith, and preserve the peace of the Church. There was no practical or seeming denial of Paul's doctrine of freedom from the obligations of the law in this. Dissimulation wrong. But here what was intended was, merely, a lawful yielding to the weak that they might be gained over. The Nazarite's vow (Numb. vi. 2-5). The cost of the offerings to be made for release was too much for the poor; and the rich, therefore, contributed towards such expenses, and waited with them, within the sacred enclosure, until the days were accomplished, the necessary offerings made for each of them, their hair cut off and burnt in the sacred fire. 26. This Paul readily undertook. 27. The seven days are those of the temple purification of the men. The unfortunate issue of the scheme. 28. The mad hatred and blindness of prejudice. The false accusation. 29. The keen watch for an occasion to set upon him. There was within the outer court, on the north-west, a series of enclosed terraces, on the summit of which was the sanctuary. Death was the penalty on a Gentile advancing beyond the balustrade, which fenced them off. 30. Paul was within the sanctuary. The readiness of the mob to aid the persecutor. The closing of the gates of brass,—which required twenty men to shut them every night,—to prevent the pollution of his blood. 31. The castle of Antonia overlooked the temple enclosure. The sentinels of the garrison saw the tumult, and gave notice of it to the commander, Claudius Lysias. 32. Paul bound by chains to a soldier on either hand. 33, 34. The discordant cries of the mob and the retreat to the barracks, up the winding stairs, within the area of the castle. Paul carried by the soldiers to rescue him from the mob. 36. Away with him! The shouts nearly thirty years before, outside the Prætorium of Pilate (Luke xxiv. 18; John xix. 15). 37. Paul's presence of mind. 38. That Egyptian. (Josephus, "Antiquities" xx. 8, 6; "Wars" ii. 13, 5.)

SUGGESTIONS FOR LESSONS. 1. Bearing the infirmities of the weak. 2. Chris-

tian strength submitting itself for the sake of the Church's peace. 3. Well-laid schemes thwarted by blind hate and prejudice. 4. Evil out of good. 5. The raging of the storm of passion. 6. The equanimity of a good conscience, falsely accused, in the moment of danger. 7. The Lord delivers His own from every evil work.

## DECEMBER 14.

*Paul's Defence before the Jewish People.*—ACTS xxi. 40—xxii. 29.

40. The preacher in chains, on the stairs leading to the castle occupied by the Roman guard; attended by the soldiers and listened to by the now silent mob. The charm of the mother-tongue, which many of the people, supposing him to be a Gentile, did not know he could speak. xxii. 1. "Men who are my brethren and fathers," a form of polite address which, however, indicates the presence of venerable men—scribes, doctors of the law, and members of the Sanhedrim, in the crowd. 3. His nationality, birth, and education; designed to refute the suspicion of Gentile origin. His pharisaical hostility to Christianity. According to the strict acceptance of the law of my fathers. "As ye all are this day"—means he had been as violently zealous. The sadness of the retrospect, and his endurance of its pain. 5. The high priest was yet living who occupied office during that time, Theophilus, A.D. 37 and 38. The estate of the elders was the Sanhedrim, to which he himself probably belonged. 6-11. The history of his conversion; the same as in chap. ix. The variations worthy of notice. Jesus of Nazareth. About midday. It was not a visionary deception. "They that were with me saw the light." They did not understand the meaning of the spoken words. His eyesight was affected by the glory of the light. 12-16. The cure; and completion of the spiritual change. His choice and designation by God to be the witness of Christ. 17-21. The after-revelation of Christ to him in the temple. The limiting and restraining influence of the false life when the true has been communicated. 22. The passionate interruption. The signs of their rage. Throwing up their garments, and casting dust into the air, wild gestures which signified contempt and desire that he should not longer remain on the earth. 24. The perplexity of Lysias and his mode of dissipating it. He would extort a confession by scourging. 25. As they bound him with thongs—as he was bent and stretched out for the lash. The body was arched, and fixed to a block. He was prepared for the infliction. Not till then did he protest. Scourging was a punishment, not a mere means of examination. He claimed the privilege of a Roman citizen. According to the Lex Porcia and the Leges Sempronie, a Roman citizen might not be bound or scourged: Scourging was reserved for slaves. 27. "Tell me, Art thou a Roman?" The word of the apostle was taken at once. A false assertion of privilege was punishable with death. 28. The privilege of citizenship was, under Claudius, sold at a high rate. "I was free born." Probably Paul's father had rendered valuable services during the civil wars. "I am a Roman citizen" brought aid and safety even among barbarians in the remotest parts of the earth. 29. The order for his release. The alarm of Lysias on account of the outrage of which he had been guilty. His act involved heavy penalties.

SUGGESTIONS FOR LESSONS.—1. The aggravations of the sinful life. 2. Sorrowful memories and penitent confessions. 3. How grace triumphs. 4. The Divine wisdom in the selection and designation of the ambassadors of the cross. 5. The nobility of the apostle's character in suffering. 6. The sacred rights of citizenship. 7. The birthright and the legal claim may be pleaded against injustice and violence. 8. The prisoner triumphantly conquering.

DECEMBER 21.

*Paul before the Sanhedrim.—Acts xxii. 30—xxiii. 11.*

30. The power of this Roman officer over the Jewish authorities. There was only a small space between the steps which led down from the castle Antonia, and those which led up to the hall Gazith, where the Sanhedrim usually assembled. The Roman soldiers would not be permitted to enter the hall, for it was within the balustrade which separated the sanctuary from the court. The scene is entirely Jewish. xxiii. 1. Earnestly beholding the council. The undaunted gaze of an equal who saw many formerly associated with him in the persecution of the Church. Conscious integrity is always bold. "I have lived in all good conscience," not a vain-glorious boast. An assertion of conscious integrity. But an unenlightened conscience had permitted many things to be done contrary to the name of Jesus. 2. Ananias was the actual high priest at this time. He was the son of Nebedæus, and obtained the dignity in the year 48, being appointed to it by Herod, King of Chalcis. He was sent to Rome by Quadratus, prefect of Syria, to give an account to the Emperor Claudius. (Josephus, "Antiquities," xx. 5, 2; xx. 6, 2.) He seems to have resumed the office on his return, and to have retained it until the year 60. 2. The command to smite unjustifiable and a brutal insult. 3. Paul's outraged sense of justice and its manifestation. There is a righteous indignation. This was one of our Lord's "whited sepulchres" (Matt. xxiii. 27). He had the office, but not the reality of the calm, judicial righteousness it implied. If the words were prophetic, they were terribly fulfilled, when, for his lawless violence, he was assassinated by the Sicarii, in the Jewish war. 4. The remonstrance of half-heartedness and immoral duplicity. 5. How could Paul recognize, in such vile perversion of justice, God's representative? A real high priest is not to be evil spoken of. The moral idea seems preferable to that which rests the ignorance on defective vision (Exod. xxii. 28). 6. The appeal to the religious sympathies of his own party in the council. The forces at once marshalled into two camps. The essential character of the witness to the resurrection. This Paul's justification. He made an appeal to those whose doctrines ought to have rendered Christian faith easy, against the scepticism of the day. The hopes of the fathers were fulfilled in the death and resurrection of Jesus. 7. The division of its enemies sometimes the safety of the truth. 9. Sectarian conflicts overruled, and the deliverance of the Lord's servant assured. 10. Claudius Lysias now the apostle's protector. 11. The night revelation after the day's excitement. Divine encouragements in hours of difficulty and danger. The Lord's approval of His faithful witness. Death was not to overtake him at Jerusalem; there was work awaiting him at Rome. Immortal until the work is done. The Lord near in the dying hour.

SUGGESTIONS FOR LESSONS.—1. The discipline of conscience and its ministry. 2. The vehemence of the spirit of outraged justice. 3. Wrong in high places. 4. Wisdom in difficult circumstances. 5. Nearness of old faiths to the new. 6. Human hope fulfilled through Christ's resurrection. 7. The comfort and strength of the faithful amid their adversities. 8. Life or death for the work's sake.

DECEMBER 28.

*The Conspiracy against Paul's Life, and the Journey to Cæsarea.*  
Acts xxiii. 12-35.

12, 13. The conspiracy to assassinate Paul. The forty probably Sadducees. The cure was an oath of execration, from which, however, they might be freed,

if their masters found it impossible for them to perform it. 15. The parties to the plot. The attempt to find a religious sanction for murder. The plot to involve the chief captain in the guilt of his death. 16. The artful stratagem baffled and foiled. 17-21. The plot discovered and laid bare. The agent in the discovery. The married sister and her son. God's use of the lad for the protection of His servant. His choice of agents for the working out of His purposes. Affection and discretion here united. 22. Secrecy and safety. His idea of the virulence of their hatred. 23, 24. The military escort. Two hundred legionary soldiers. A band of seventy cavalry; two hundred spearmen or lancers—some light-armed troops. These precautions were taken so that every kind of ground, on the road, might have troops who could take advantage of it, and that there might be sufficient force to cope with an ambuscade or banditti. 25-30. The letter of Claudius Lysias. His upright, straightforward disposition. His Roman contempt of the punctillios of Jewish law. The Governor Felix was a freedman of the Emperor Claudius. He was made sole procurator of Judæa, after the deposition of Cumanus, having been three years joint procurator with him, principally through the influence of the high priest Jonathan, whom he afterwards had murdered. He was a vile ruler, and there were constant disturbances and civil commotion while he held the office. He was recalled and accused by the Cæsarean Jews, but acquitted through the influence of his brother Pallas. 31. Antipatris, forty-two Roman miles from Jerusalem, twenty-six from Cæsarea. It was built by Herod the Great, and named in honour of his father. 33. The arrival with the cavalry at Cæsarea. The question of Felix, "To which province does he belong?" A natural question for a Roman governor, there being strict rules to be observed in all inter-provincial communications. 35. Herod's judgment-hall was the Prætorium—the palace built by Herod the Great, and now inhabited by the Roman governors. The apostle not imprisoned, but lodged in the palace.

SUGGESTIONS FOR LESSONS.—1. The designs and plots of the wicked overturned. 2. The exalted Redeemer ruling over His enemies and protecting His servant (Psalm xxxiv. 7). 3. The world-power unconsciously serving the cause of the Church. 4. False zeal and religious pretence associated with immoral lawlessness. 5. The body-guard of the faithful (2 Kings vi. 17). 6. The Lord moving the hearts of men. 7. Loving service on the part of a lad insuring the safety of an apostle. 8. Paul's last departure from Jerusalem. Victory in spite of enemies, and the crowning deliverance of grace.

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### CURRENT LITERATURE.

*The Alcohol Question.* By Sir JAMES PAGET, Dr. T. LAUDER BRUNTON, Sir W. W. GULL, &c., &c. (Strahan and Co., Limited.) When these papers first appeared in "The Contemporary Review" they attracted an unusual amount of attention, as containing the opinion of some of the most eminent members of the medical profession as to the use of alcohol, either occasionally as a medicine or regularly as a necessary stimulant. Mr. Strahan showed good judgment and tact in securing such contributions for his "Review," and he has now acted with equal wisdom in publishing them in this compact and convenient form. These experienced doctors do not enter into the purely moral aspects of the question, but deal simply with the medical properties of alcohol. They write as scien-

tific observers, who have necessarily seen a great deal, and here give us the fruits of thought and experience. The book will be of immense value to all who desire to form an independent and intelligent opinion on the subjects treated. To heated partizans on either side it will probably be useless. Dr. Bernays relates an incident which shows how utterly unreasonable some men are on the point. "Once when, in my innocence, I imagined I was forwarding the temperance movement in giving a gratuitous lecture on alcohol, I was asked by an ardent teetotaler whether I believed that the miraculous wine at the feast of Cana contained alcohol. I said 'Yes.' 'Then you are a liar,' was the immediate reply given in public. This settled the question, and also the respective temperance of the parties in question." It is no doubt possible to find men equally extreme in the opposite direction, and whoever they are, reasoning is thrown away upon them. But there are numbers who really wish to get at the truth, and to them a book like this must be useful. It is worthy of note that even of those who are least disposed to accept the position of the total abstainer, and who expose most clearly the fallacy of a good deal that passes current as medical reasoning, the majority agree that for a large number of men, and young men in particular, alcohol is unnecessary. Dr. Lauder Brunton, who writes with great moderation and with careful discrimination, says: "So long as a man is healthy, eating well and sleeping well, he does not need alcohol, and, as a rule, is better without it." Dr. Bernays, while strongly protesting against extremes, and especially against the notion that it is "better to die than to take an alcoholic drink," says: "That which many would call temperance I should consider intemperance. When I have any work to do, which is the case from Monday to Saturday, I find abstinence from all alcoholic drinks my best guide; but in winter time, if I come home after any worry, I should never hesitate to set myself right by taking my favourite and perfect remedy, five or six brandied cherries." Some may think that the statement in the closing sentence invalidates the force of the testimony in the former. In our judgment it is quite the contrary. Dr. Bernays is no teetotaler, but experience has led him to believe that he can work best when he abstains; and the testimony would, we have no doubt, be confirmed by those who have to do work requiring clearness of thought, and close and continuous application of the brain. The specific statements made by some of these high authorities, as to the quantity of alcohol they think permissible to men of vigorous constitution and in full health, show that their conceptions of moderation are very different from those which are frequently entertained. Altogether the book must be useful. Total abstainers will not relish some of the opinions expressed by Sir James Paget, Dr. Risdon Bennett, Dr. Garrod and others; but the influence of their teachings is in favour of much greater care and moderation in the use of alcoholic drinks among those who think themselves temperate. Guarded statements, such as those found in these papers, will have weight with many who would pay no heed to wholesale assertions made by men of little or no authority. It is impossible to treat lightly the opinion of Sir William Gull or Dr. Radcliffe, especially when those who do not fully adopt their views qualify their opposition by admissions which go far to neutralize their antagonism.

*Anti-theistic Theories: the Baird Lecture for 1877.* By ROBERT FLINT, D.D., LL.D. (William Blackwood and Sons.) Professor Flint has here a great subject, and he has treated it with an ability and a completeness which make his book of immense value. Students will, of course, desire a more intimate acquaintance with the various systems which he discusses, and especially will many seek to learn their principles and arguments from those who are best qualified to expound them by their own sympathy with the theories. But as an introduction to a scientific and complete examination of the subject, we know of no book which is to be compared with this. The author has studied most of the theories which, either in ancient or modern times, have sought to account for the universe without recognizing the being of a God, and he passes them all under in review from the philosophy of Epicurus, which he describes as "materialism in the worst form which it acquired in the ancient world," down to the Pessimism, the Pantheism, and the Positivism of our own day. The latter he characterizes as "the monstrous mixture of atheism, fetichism, ultramontaniam, and ritualism, which claims to be the religion of humanity," and he analyzes its arguments, and exposes its pretensions with a great deal of keenness. But, unfortunately, he has omitted the system which, at the present time, is most dangerous of all. Positivism attracts comparatively little sympathy except on its destructive side. The men who listen to its criticisms of Christianity, and are, to some extent, influenced by them, refuse to accept its own distinctive teachings, and would rather leave Christianity as it is than substitute for it the religion of Comte. But that state of suspense which calls itself Agnosticism has attractions for numbers. There is an air of modesty, and even neutrality, about it which is taking; and many who would shrink from saying, "There is no God," are disposed to hold that His existence is unproved, and to take their own position accordingly. Extreme Agnosticism goes beyond this, and holds that it cannot be demonstrated, and therefore ought not to be accepted; that is, practically it gets rid of faith altogether. No form of unbelief is more seductive; and we regret that Professor Flint did not, at all events, discuss its principal assumptions. But he intends to devote an entire book to the subject, and so has omitted it from these lectures. We wish he had given us even a mere outline of the argument, without plunging too deeply into metaphysical subtleties. But he has, at all events, produced a work of great merit—thoughtful and learned, clear and forcible—which will do essential service by furnishing young men with weapons for a warfare to which they are continually summoned in these times of controversy.

*Life of the Right Hon. W. E. Gladstone, M.P.* By GEORGE BARNETT SMITH. (Cassell, Petter, and Galpin.) The publishers have chosen a very favourable time for the issue of this valuable memoir of Mr. Gladstone. In a few weeks his hero will have completed his seventieth year, and from a very early date he has been before the public eye. Had it not been for a brief interval of absence from Parliament after his resignation of the seat at Newark, he would now be one of the oldest members of the House. It is thirty-three years since he was first admitted to the Cabinet, six-and-twenty since he startled the world by the brilliant promise of his



first Budget, and for the last quarter of a century he has been one of the prominent actors in our history. The public career of a statesman who has held such a position during so eventful a period must be full of stirring incident; but the special circumstances of Mr. Gladstone's course invest it with more than ordinary interest. From the very outset of his public career he was recognized as a man of unusual ability and promise; but while every prediction as to his future eminence has been more than fulfilled, seldom have the hopes and fears of different parties as to the special service which he was to render been more signally falsified. The young man who was hailed by all the friends of reaction as the rising champion who was to redeem their fallen fortunes has lived to be hated by the defenders of every abuse, and trusted by the lovers of freedom and progress as their most enlightened, honest, and powerful advocate. It is impossible that a course so remarkable should fail to produce excited controversy. It is not given to every one to dispose of the questions it involves by a simple theory of Mr. Gladstone's selfish ambition, such as that advanced by a writer in the last "Contemporary," as the view accepted by keen-sighted Tories, who have had the opportunity of looking at him from outside, and of course without that disturbing bias of prejudice which had led Liberals to take too favourable a view of so distinguished a convert. But those who desire to form a more impartial and independent judgment find it very difficult to get at the exact facts. There are numbers to eulogize Mr. Gladstone, and numbers to abuse him; but as soon as the opinions of either are questioned, there often comes to be a mere conflict of assertion without any mode of decision easily accessible. What Mr. Barnett Smith has sought to do is to give us the facts. That they will be variously interpreted, is inevitable; but it is a great advantage to have them brought within comparatively reasonable compass, and set forth in regular order.

Mr. Barnett Smith has done his work thoroughly well. He has been careful in the collation of documents, accurate in his statements, and impartial in his spirit. "The leading purpose of this work," he says, in the first sentence of his Preface, "is of a biographical and historical, rather than of a polemical character;" and to this purpose he has scrupulously adhered, and has successfully wrought it out. He does not give us vivid pictures, but he furnishes a record of the great statesman's career, the materials of which have been compiled with painstaking industry, and used with considerable judgment. The book is the political history rather than the biography of the illustrious subject; and nothing is more interesting and instructive in it than the careful way in which the gradual change in Mr. Gladstone's political opinions is noted. This is the true answer to the calumnies and aspersions with which he is so persistently assailed. A sudden change, or a succession of changes, backward and forward, coinciding with the demands of his own interest, would have laid Mr. Gladstone open to the suspicion of making his conscience wait upon his ambition. It becomes an entirely different thing when, looking at his career, we are able to see how, from an early point in it, the light has ever been struggling with the darkness, and how, as always happens in such struggles, for a long time the darkness was unable to comprehend it. Mr. Barnett Smith has taken great pains in tracing the different



stages of this approach to Liberalism on the part of Mr. Gladstone. We do not remember to have seen it done more completely anywhere else. So early as 1844 the biographer detects signs that "Mr. Gladstone's mind was undergoing significant changes in the direction of religious toleration," the evidence being his speech on the Dissenters' Chapels Bill. Congregationalists have, for the most part, long since ceased to regret the passing of a measure which, whether just or not, prevented a good deal of litigation, for the annoyance and disquietude of which any buildings recovered would have been slight compensation. But there can be little doubt that the speech Mr. Gladstone made in support of the measure indicated that he had already travelled some distance from the ground occupied in his first book on Church and State. We are told that even then "there were those who thought, and expressed their hope and belief in words, that 'the champion of free trade' would ere long become the advocate of the most unrestricted liberty in matters of religion."

With a general election close in view, at which a verdict will be pronounced by the country on the foreign policy of Mr. Gladstone, there is a remarkable opportuneness in the appearance of a work which enables us, at all events, to look at that policy as a whole, and form an intelligent judgment accordingly. Mr. Gladstone is accused of having invented, or, to say the least, monstrously exaggerated, the "Bulgarian atrocities," for the purposes of selfish ambition; but if any one will take the trouble to read the story of his proceedings in relation to the Neapolitan tyranny, he will see that the impassioned writer who entered his noble protest against the tyranny of the Bourbon is one and the same as the vehement orator who roused the indignation of all England against the cruelty of the Porte. It was only necessary to have some knowledge of his conduct in the one case to predict how he would act in the other. The inconsistency is in the few Radical Jingoos who were ready enough to cheer his denunciations of Bomba, but would have had him spare the Sultar and his ring of Pashas. But Mr. Gladstone has been even more frequently accused of shifting his ground since the Crimean War, and of condemning the Ministry for pursuing the very same policy which had his sanction in 1854. He has himself pointed out the immense difference between the two periods, and contended, successfully in our judgment, that in 1877 Turkey held precisely the same position as that which Russia took in 1854, in both cases a position of isolation and defiance to united Europe. There is, however, another answer which Mr. Barnett Smith has developed in his narrative. Referring to a speech made at Manchester, in 1854, he says: "This much will therefore be allowed—that nearly a generation before the period of the 'Bulgarian atrocities' Mr. Gladstone admitted and deplored the corruptions of the Turkish Government, and the anomalous relations existing between the Porte and its Christian subjects." In that speech we are told that he "expressly stated that the Government were not engaged in maintaining the independence and integrity of the Ottoman Empire, as these words might be used with reference to the integrity and independence of England and France." It should be said that the author never writes as a partizan, and that there is nowhere the indication of a desire to make out a case. Passionate admirers of Mr. Gladstone, like ourselves, would have liked more of the

glow of enthusiasm, but this very sobriety of thought, feeling, and style makes the testimony Mr. Barnett Smith bears all the more weighty and valuable. The estimate of Mr. Gladstone's great powers is done with appreciative admiration. Very truly it is said, "The ex-Premier is not only the most versatile orator, the most brilliant debater, and the foremost member of Parliament of his age, but is pre-eminently a Christian statesman. The golden thread of Christian principles runs through all his utterances. . . . Mr. Gladstone has invariably 'worn his heart upon his sleeve,' and disposed for ever of the idea that tortuousness and subterfuge are necessary to the successful political leader. In these degenerate days, when we may almost adopt politically the language of the Prince of Denmark, and say, 'virtue itself of vice must pardon beg,' Mr. Gladstone has demonstrated that simplicity of character, frankness, and unreservedness of speech, and moral sensibility are not incompatible with true political greatness." We thank Mr. Barnett Smith heartily for the good work that he has done, but especially for these noble words. They go far to explain the hate which our great leader excites among all the political cynics, and the enthusiastic devotion he commands from numbers of earnest politicians, and from none more than from Protestant Dissenters.

*Per Crucem ad Lucem—the Result of a Life.* By T. W. ALLIES, M.A. In two volumes. (C. Kegan Paul and Co.) These two volumes form a most valuable contribution to our polemical literature. They consist of elaborate and exhaustive discussions of the points at issue between the Anglican and Romish Churches, and have a special interest as well as value because of the price the author has paid for fidelity to conscience. It is not necessary for us to disavow all sympathy with the principles that Mr. Allies maintains, when expressing our hearty admiration for the man who fearlessly pursues his inquiries into truth, and indifferent to results, simply obeys conscience. We talk with approval of men who have the courage of their convictions, even when all that is demanded is the sacrifice of some temporary advantage, the loss of popularity, the alienation of some friends, or exposure to a charge of inconsistency. But it is when a man feels himself bound, as the result of closer investigation into a subject which he esteems vital, to unsay what he has said in a book that has attained authority, and by doing it to sever himself from old friendships, to sacrifice his prospects for life, to face the alienation of men to whom he was warmly attached; in short, to abandon all that men most prize in life, that his courage is really tested. All this Mr. Allies has had to face, and he has faced it manfully. He had not even the opportunity of passing from the ranks of the Anglican clergy into those of the Romish priesthood, for he is a married man, and to him, as to some others of the seceders from the Establishment, the natural course was not open. But he felt that, as an honest man, he must, at whatever cost, abandon a Church which, in his view, was guilty of heresy and schism. We regret that Rome should have won such a convert; but we admire his honesty, and, what is more, we feel that if the Anglican premisses are to be accepted, it is difficult to escape the conclusions which he has reached.

The remarkable feature in the case of Mr. Allies is, that in the earnest-

ness of his zeal for the Church he loved so well, he had published an important treatise, entitled "The Church of England Cleared from the Charge of Schism," which still remains as one of the ablest defences of the position of the "Catholic" school in the Establishment. When it was published, the author had a firm faith in the truth of the principles he maintained, which are, in fact, precisely those for which Mr. Mackonochie and his friends are contending to-day. In the freedom of the Anglican Church from all subjection to the civil authority in all spiritual matters, he was a firm believer, and he supposed that the position of his party on that question was absolutely impregnable. But having done one service to his Church, he was, under the advice of Dr. Pusey, engaged in another. He had, as he thought, successfully refuted the charge of schism, and he was dealing with that of heresy, when, in the course of his investigations, his whole view of the subject was changed by an unexpected discovery. "The discovery was that of a very simple fact, viz., that by a statute passed in the reign of Henry VIII., and accepted by the English Church, the Papal supremacy had been transferred to the Crown; and that the existing relation between the Church of England and the State was simply the result of that statute, which, though it had been repealed under Queen Mary, had been re-enacted." It seems to us somewhat surprising that a fact, which is not recondite or obscure, should have escaped the previous research of one who had been engaged in a careful examination of the very questions on which it throws so important a light. But having discovered it, Mr. Allies could not close his eyes to "the new light which had dawned upon him, to his intense consternation." We may try to conceive the feelings of a country Rector thus brought to the conviction that the Church to which he was devotedly attached, and of which he was already known as a stalwart defender, "and with which all his hopes in life were inextricably blended," was in deadly error, that his whole conception of it was an illusion, and that the arguments which he had marshalled with such diligence and ability were utterly baseless.

Mr. Allies was too manly and true even to be silent; but his action was not precipitate. He published a kind of tentative treatise, but it evoked no reply. "By the party, so to call it, to which he himself belonged, it was generally ignored as being ill-timed, for it came just at the moment of the Gorham decision; or as being importunate, because it brought forward facts most uncomfortable for a Churchman, to which, as nothing could be produced to contradict them, it was desirable to close the eyes and refuse consideration. This treatise, on the "Royal Supremacy viewed in relation to the Two Spiritual Powers of Order and Jurisdiction," is the first portion of the present work, and we do not wonder that the Anglican party left it untouched. It is simply unanswerable, and the argument is so extremely simple and obvious that the difficulty is to understand how it can be resisted. It is a demonstration by documents, which are both brief and intelligible to the common reader, that the Anglican Church is a purely Erastian institution. Mr. Allies draws the conclusion from the statute referred to above, but his view was also corroborated by the pithy and pregnant letter of Earl Russell in 1875, when, in relation to "Mr. Gladstone's admirable essays and his logical defence of his writings in the pamphlet called 'Vaticanism,' which no author is able to confute,"

he quoted the "oath of homage" taken by every bishop. An endeavour has been made to show that the strong language of the oath is practically limited by the Thirty-seventh Article, but the futility of the plea is well exposed by Mr. Allies. In truth, this episcopal oath is itself decisive on the subject. To us, as Nonconformists, the marvel is that there should ever have been any doubt as to the true character of our Establishment. Those who honestly confess that it is Erastian, and admire it on that very account, will not be troubled by Mr. Allies' arguments; but it will be hard for High Anglicans to deal with his demonstration that "the government of the Church of England, as deriving from the royal supremacy its mission and jurisdiction, was, according to the principles maintained by Anglican Churchmen, and which had formed the very spring of the movement of 1833, untenable, and even anti-Christian." We are not troubled by the argument, for it is in harmony with the view we have always entertained that there is no consistent resting-place between Ultramontaniam and Protestant liberty. It is not, however, to the credit of the Anglican party that they have done nothing to break the force of the powerful reasonings of their former ally.

Of Dr. Pusey, in particular, Mr. Allies complains with some bitterness, but apparently not with more bitterness than justice. If the Doctor is to be acquitted of the charge of disingenuousness urged by his former ally, he will certainly need to meet the statements made here as to his mode of dealing both with Mr. Allies himself and with the different points in the controversy. The secession of Mr. Allies, after writing so able an "apology" for his Church and his party, was a serious blow; and Dr. Pusey sought to parry it by saying that the first work of Mr. Allies was written "not as a partizan, but as the fruit of investigation, to whose issue he was indifferent; whereas the second was due to his "despair of the English Church on the Gorham judgment." This was a statement made by Dr. Pusey fifteen years after the publication of the treatise in question, and, as Mr. Allies says, it "shifted the cause which ruled my conduct from the royal supremacy itself, which is a permanent matter of fundamental principle, to a particular fact, a single exercise of that supremacy; while he at the same time altered the character of my treatise, affirming that to be the work of a partizan, which was the retraction of a man convinced by the force of proof against every material interest," and it might have been added, every social influence. A letter of remonstrance was addressed to Dr. Pusey, but has been left unacknowledged to this day. "I would not," says Mr. Allies, "cite this as an act of personal or particular discourtesy. I rather think that in the mind of Dr. Pusey any seceder from the Church of England—with the exception of Cardinal Newman—is a sort of outlaw who should be deprived of fire and water; truth and justice towards such a one were want of fidelity to the Anglican mother."

These two volumes are very powerful, and indispensable to all who would fully understand the ecclesiastical controversies of our day. They administer a death-blow not only to the theory of the Anglicans, but also to those who maintain the continuity of the Anglican Church of to-day with that of the pre-Reformation times.

We have received from Messrs Hodder and Stoughton four additions to Mrs. H. B. Paull's excellent shilling series of stories for children. *Alice*

*Brookfield's Trial* is the story of a nursemaid who allowed herself to be suspected of stealing a bank-note in order to screen her young mistress from punishment.—*Levelsie Manor* is an account of a passionate, self-willed child who was taught by the discipline of a severe illness the lesson of patience and unselfishness.—*Harry Foster's Rules* relates to a lad who, by observing the rules about business contained in the Bible according to the dying instructions of his father, gradually rose from poverty and obscurity to riches and honour, and who, beginning as a grocer's assistant, ended by becoming Lord Mayor of London. The moral, to our mind, savours too much of the maxim "Honesty is the best policy."—In *Mary Hazeldine's Desk* we have the lesson of forgiveness illustrated by the example of a little orphan girl, who, on the death of her widowed mother, came to live with her rich uncle and aunt, and who, being coldly received at first on account of her extreme poverty, soon won the hearts of all by her loving and unselfish character.

*A Homiletic Encyclopædia of Illustrations in Theology and Morals.* Selected and arranged by R. A. BERTRAM. (Dickinson.) The multiplication of books of this kind is a doubtful gain. If they sent the people who use them to the original authors, they would do good; but the danger is lest idlers should take advantage of the labours of such diligent compilers as Mr. Bertram in order to relieve themselves of the trouble of searching out materials for themselves. At the same time, if wisely used, extracts are extremely useful. Some may quote them, and thus, by surreptitiously using the works of others, get a reputation for learning to which they have no title. But the wise preacher will, instead of quoting them bodily, use them rather as helps to guide, to stimulate, and to quicken his own thoughts.

*Rays from the Realms of Nature; or, Parables of Plant-Life.* By Rev. JAMES NEIL, M.A. (Cassell, Petter, and Galpin.) Much as has been done for the popularization of science in other respects, but little attempt has been made to set forth, in a short and interesting form, the spiritual lessons which may be learnt from a study of the phenomena of nature. This is what Mr. Neil has endeavoured to do in relation to one department, viz., that of plant-life. The facts of botany furnish abundant materials for the illustration of religious truths. "The life of the field," says Mr. Neil, "affords a rich and never-failing harvest of beautiful and instructive figures." Some of the golden sheaves of this harvest have here been gleaned in order to elucidate and enforce some great practical lessons. The book is written in an easy, graceful style, and is embellished with numerous illustrations.

*Early Years of Christianity.* Four vols. By E. DE PRESSENSE. Translated by ANNIE HARWOOD. (Hodder and Stoughton.) We have already noticed the cheaper and elegant re-issue of this most valuable series. To review it as it deserves, would require much more space than it is possible for us to assign. Suffice it to say that in these volumes on the "Apostolic Age," "The Martyrs and Apologists," "Heresy and Christian Doctrine," "Life and Practice of the Early Church," we have a complete conspectus of the

first struggles and successes of our religion, presented in colours so vivid and striking as to give us a new and more striking idea of a period which all thoughtful Christians desire to understand thoroughly. Most of our readers know something of the leading characteristics of the author—his clear and vigorous thinking, his broad sympathies, his intense love of liberty, his freedom from those ecclesiastical prejudices which have too often warped the judgment of Church historians, his spiritual insight, his power of pictorial description, his fervid eloquence. These volumes exhibit all these high qualities of the author. Need we say more to recommend them?

*Saved at Sea.* By Mrs. WALTON. (Religious Tract Society.) A short story of a little girl rescued from shipwreck and taken to a lighthouse, where she lived till her parents came and claimed her. It inculcates some of the important lessons suggested by the lighthouse.

THE SUNDAY-SCHOOL UNION send us a considerable variety of publications, which show not only considerable ability in catering for the wants of the young, but also much taste in the general "get-up." We can only notice some of them this month.

*My Cousin and I.* A Story in Two Parts. By ELIZABETH S. PHELPS. A plain, practical story, not, however, without touches of sentiment, inculcating lessons of independence and self-reliance, and likely to be very useful to young women who are thrown on their own resources, and are obliged to work for a living. Lois McQuentin, one of the two heroines who form the central figures of the story, is a typical specimen of a wise, sensible, and somewhat strong-minded girl. Being compelled by the death of her mother to fend for herself, she rose by dint of hard work and sheer determination from the humble position of assistant in a shoe shop to that of a doctor of medicine. How the power of her example and the stress of adverse circumstances were the means of transforming her cousin, Hannah Colly, from a light frivolous girl into a brave and heroic woman, who succeeded by the exercise of the same qualities of pluck and perseverance not only in keeping herself, but also in providing a maintenance for her mother, is well told by Miss Phelps.—*Young Heads on Old Shoulders.* By ASCOT R. HOPE. A capital book for boys, written by one who thoroughly understands them and is able to enter into their thoughts and ways. Under an odd and rather fanciful title, Mr. Hope has grouped a number of short stories describing various episodes of boy-life which, from their resemblance to celebrated stories in fiction, he styles "Young Heads on Old Shoulders." They are full of fun and frolic, and while they provoke laughter, they also convey some kindly and sensible thoughts in a form which will render them acceptable to youthful readers.—*Barton Ferris.* A Tale of Village Life and Work. By BENJAMIN CLARKE. A larger work than either of the two preceding, and intended, we suppose, more for adults than for children. It brings before us a phase of village life which was common enough at one time, but which is now happily fast disappearing, though it is to be feared there may still be found in remote country districts cases of squire and vicar tyranny and persecution as flagrant as that which is here recorded. Lest it should be imagined that the portrait of the vicar Fircombe, who was fonder of hunting than

of attending to the spiritual welfare of his parishioners, is overdrawn, the writer informs us that the incidents of his story are facts which have come within the range of his own knowledge. Moreover, it is fair to add that towards the end of the book Mr. Fircombe is converted through an epidemic of fever which broke out in the village, and that on his promotion to another sphere he was succeeded by a vicar of a totally different stamp, and one who was distinguished by his zeal and readiness to co-operate in Christian work with his Dissenting brethren. — *Oakhurst Manor*, by ANNETTE LYSETTE, *The Vacant Chair*, and *Tregarvon*, a Tale of the Cornish Coast, by AMY KEY, are all well written by those who understand the wants of children, and are admirably suited for purposes of presentation as rewards, prizes, or gifts. — *Kind Words* (Vol. IX.) continues brisk, sprightly, and genial. It will give some idea of the variety and attractiveness of the contents of the new volume if we say that they include two complete serial stories, one by Mr. Ascot Hope and the other by Mr. Kingston (than whom we do not know two better writers for boys), Peeps at the Poets, and Science Taught by Penny Toys. "Our Prize Competitions" are sure to be a source of keen interest and emulation to the boys and girls who go in for them. — *The Child's Own Magazine* appeals to a still more youthful class of readers. It is just the sort of magazine to please the little ones, full of bright pictures and short tales and poems.

We have also to acknowledge the *Union Tune Book, with Supplement*. A selection of tunes and chants suitable for use in congregations and Sunday-schools. A new and improved edition of a work which has already met with a favourable reception and realized a success which is the best testimony to its worth. From the same house we have received a plentiful assortment of packets of Scripture cards, beautifully chromolithographed, and each named according to the character of its contents; e.g., the Lily, the Rose, the Nosegay, the Open Bible, the Garden, the Summer, the Autumn, and the New Year Golden Text. They display great taste and ingenuity, and are as beautiful in execution as they are excellent in design. Each card is furnished with an appropriate text of Scripture.

RECEIVED.—*Begin with God*. A New Year's Address to Sunday-school Teachers. By Dr. R. W. DALE.—*The Happy Choice*. A New Year's Address to Sunday Scholars. By ANNIE B.—*While it is Day*. A New Year's Address to Senior Scholars. By SARAH DOUDNEY.—*The Artist's Picture*. A New Year's Address to Parents. By Rev. W. M. STATHAM. All deserve a word of commendation, as also the *Sunday-school Teacher's Pocket Book and Diary*, and the *Illustrated Almanac*.

#### BOOKS FOR CHRISTMAS.

THE RELIGIOUS TRACT SOCIETY shows in its publications for the season that spirit of enterprize, that wise appreciation of the demands of the public for which it caters, and that judgment in the adaptation of its work to the wants of the times, which enables it to hold its ground in the midst of all the competition to which it is exposed.—*Pictures from Bible Lands*,



which form the gift-book of the season, will find a welcome in many a Christian home. There is an increasing desire for more knowledge of the land which is indissolubly linked in human thought with the Book, and with this is naturally associated a wish for fuller information as to the countries which are closely connected with it. It is this which Dr. Green's most beautiful volume is intended to supply. The book is specially appropriated to the present time, when every one wants to hear more of that part of the world which has furnished the topic for so much of political controversies, and for which we have contracted obligations which may yet prove all too onerous. Syria, Cyprus, and Asia Minor in general, the Land of the East, and the Isles of the Gentiles, supply the subjects for these sketches, which are done with the characteristic elegance and accuracy of Dr. Green, and are illustrated by a series of engravings of a first-class character. The book will form an elegant addition to a drawing-room table, but must not be dismissed as a mere ornament.

*The Boy's Own Annual* is the latest venture of the Society, and we do not know that it has done better work for many a day. There are plenty who will provide for boys a literature which, to say the least, is not healthful, and is often debasing and corrupting. The number of works of this class which issue from the press is surprising, and it is high time that something of a counteractive character should be supplied. The work which is being done in our Board Schools is necessarily creating a very large demand for literature, and we have no doubt that the admirable example which has been set by the Tract Society will be followed by others. All we can say is, if the quality be equal to that of the volume before us they will not fail to find plenty of readers.—*The Boy's Own Paper* is really everything that a boy can desire. The Society has engaged an admirable staff of writers, and they have produced a magazine which is as varied in character, stirring in interest, and manly in tone, as it is elevating and ennobling in influence.

*The Child's Companion* is a very old favourite. It is associated with the memory of our boyish days, and was a welcome visitor then. But the magazine of that too remote time was a very different production from the beautiful little volume which lies on our table to-day, and on which so much has been expended in the way both of literary skill and artistic embellishment. We do not know that there could be a more striking illustration of the progress which has been made towards a true understanding of the wants of children than the contrast between "*The Child's Companion*," quiet, sober, and grave as it was even thirty years ago, and indeed a good deal later, and the bright, cheery, and attractive volume which would be so acceptable a Christmas present for our little ones in 1879. It appeals to the eye as well as to the mind, and this is what children everywhere need. The true idea of their wants has been well caught in a charming book for the nursery, entitled *Pictures of Birds and other Family Pets*, by HARRISON WEIR. We can fancy the glistening of the eyes of a number of children when this book is first put into their hands. The pictures are admirably done, and the illustrative sketches or stories by which they are accompanied are well suited to interest the minds of children.



*The Famous Parks and Gardens of the World*, described and illustrated (T. Nelson and Son) form the subject of a volume that is as full of novel matter as it is beautiful in external appearance. The author very modestly says that he does not lay claim to originality of design, but we certainly know of no English work of a similar character. It has historic interest as well as artistic taste. It is a careful study of the pleasure grounds of all ages and of all countries. It helps us to understand something of the gardens of the East. It takes us back to the days when the monarchs of Babylon walked among the hanging gardens of their cities. It introduces us to the quiet retirement of the old Romans—Cicero at Tusculum, Horace at Tiber, and Pliny at Laurentinum. It tells us how the parks and gardens of Versailles assumed their present form. It gives us an interesting account of the improvements of our modern horticulture, and describes the distinctive characteristics of the great garden of our day. Altogether it is at once an extremely instructive and attractive volume, one of the best annuals of the season.

As a nursery companion, the *Favourite Picture Book* (Griffith and Farran) may challenge comparison with even the best of its rivals. It depends for its charm mainly upon its pictures. It has a picture alphabet, illustrations entitled "All Round the Clock-face," nursery rhymes, with pictures to make them still more amusing. In the later parts of the volume there is more of letter-press, so that children will find the book adapted to their growing capacities. The nursery governess who has got this book, and knows how to use it well, need never find any difficulty in amusing the little ones.

*Silver Linings, Light and Shade*. By MRS. BRAY. (Griffith and Farran.) There is a great deal of true pathos in this simple story. The authoress does not aim at any sensational effects, but tells in quiet and yet attractive style the narrative of a humble life, begun amid circumstances of deep sorrow, but made beautiful, and even noble, by a spirit of trust and love. Effie, the heroine, was a blind orphan, deprived of both parents on the day of her birth, and so thrown on the tender love and care of her grandfather and grandmother. The story tells how she grew up to be a gentle and useful woman. We admire the aim of the book and the tone of feeling which is preserved throughout, and not less the realism which characterizes the narrative. Its influence is religious in the best sense of the word, but there is not in it a touch of the "goody-goody."

"*Bunchy*:" *the Children of Scarsbrook Farm*. (Griffith and Farran.) "I know I ought to have been a boy instead of a girl, then it would have been all right!" is one of the first speeches to which we are treated from the heroine of this story. It reveals her to us as a tom-boy, and the book is, in fact, the story of the taming of a tom-boy. And yet no one can fail to like the high-spirited, rough and independent, perhaps sometimes wilful, but always the true-hearted and kind, girl who here relates the tale of her own adventures in simple and characteristic style. There is a bright, cheery spirit about the book which is sure to recommend it and make it extremely popular among the class for whom it is written.

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*Thornton Hall.* By the author of "Theodora Cameron." (Hodder and Stoughton.) This is a thoroughly American book, and that alone invests it with a certain degree of freshness. "Thornton Hall" is one of the boarding-houses attached to an American college for girls, and the book consists of a series of pictures of life at the place, which certainly is as different from anything we have in this country as it is possible to conceive. There is a "free-and-easy" style which could not fail to shock all the proprieties of the heads of similar establishments in this country. The book is full of life, and shows how, under the peculiar circumstances and conditions here described, good and noble characters are nevertheless formed. Of course, as we have conversations among the girls, we have a goodly number of Americanisms, and they only make us hope that the pure well of English undefiled may long be preserved from such admixture.

*All True. A Book of Sunday Reading for the Young.* By DR. MACAULAY. (Hodder and Stoughton.) Dr. Macaulay has a peculiar genius for the work he has undertaken in this volume. He is the editor of "The Boy's Own Paper," and the skill he has displayed there has been brought to the preparation of the present volume. Dr. Macaulay thinks that a collection of true incidents may be made as attractive as the story books which are provided in such abundance. But what would our fathers have thought of either the one or the other as "books for Sunday reading"? That a book containing papers such as "The True Story of Alexander Selkirk," "Robinson Crusoe's Island," "U.M.S. Challenger at Juan Fernandez," &c., should be issued distinctly as a book for Sunday reading is a sign of the times. The book includes as well "Missionary Enterprises," and "Incidents of Christian History and Biography," but these are interspersed with records of peril and adventure such as those to which we have referred. We note it only as indication of the change of view as to the mode in which Sunday ought to be observed; as we think, a change for the better, and yet needing to be watched by all who have the charge of households. As for the book, we can only advise every father who has boys growing up around him to be sure and have a copy.

*A Woman's Patience.* By E. J. WORBOISE. (James Clarke and Co.) Another added to the long list of the works of this authoress, and yet there is really no sign of exhaustion, repetition, or failing power. In this new story Mrs. Worboise has taken up a fresh idea and worked it out with considerable power. The heroine is married to a man whom she loves, but who does not love her, and has only entered into the union in order to save his father from ruin, and from a disgrace which would have been worse than the poverty. How the miserable tangle resulting from all this is set right, our reader ought to learn from the story itself. Suffice it to say, there is great variety and life in the story, the plot is well conceived and elaborated with considerable skill, and the delineation of some of the characters shows no little artistic power. Altogether it is entitled, despite the introduction of a good deal of irrelevant matter in conversations which are apt to grow a little wearisome, to take rank as one of the cleverest tales from the pen of the writer, and as far superior to a good deal of the popular fiction of the day.

